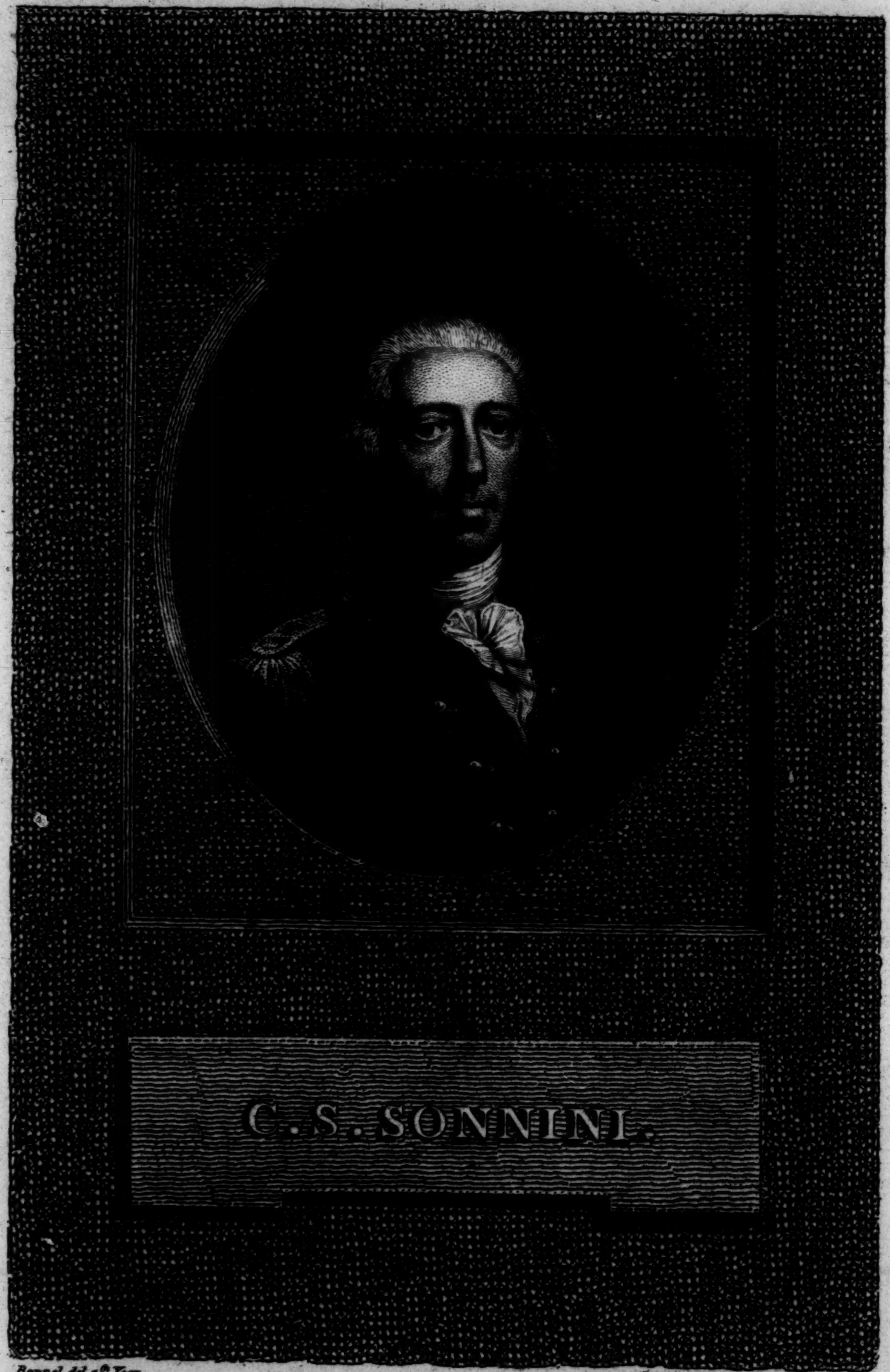

C. S. SONNINI.

Bonnel del 7th Year. *Anker Smith sc.*

Published by J. Debrett Piccadilly, Oct. 12. 1799.

TRAVELS

IN

UPPER AND LOWER EGYPT,

UNDERTAKEN BY ORDER OF

THE OLD GOVERNMENT OF FRANCE;

BY

C. S. SONNINI,

MEMBER OF SEVERAL SCIENTIFIC AND LITERARY SOCIETIES; AND FORMERLY
AN OFFICER AND ENGINEER IN THE FRENCH NAVY.

Illuſtrated by Engravings,

CONSISTING OF

PORTRAITS, VIEWS, PLANS, ANTIQUITIES, PLANTS, ANIMALS, &c.
DRAWN ON THE SPOT, UNDER THE AUTHOR'S INSPECTION.

TO WHICH IS SUBJOINED

A MAP OF THE COUNTRY.

TRANSLATED FROM THE FRENCH.

> ———Tolerantia rerum
> Spernebat cunctas inſuperata minas.
> Vertice nudato, ventos pluviaſque ferebam.
> Non mihi ſolſtitium, non grave frigus erat.
> . . . .
> Quamvis exiguo poteram requieſcere ſomno,
> Et quamvis modico membra ſovere cibo.
>
> CORN. GALLUS, *Eleg. prima. Senect. Deſcr.*

LONDON:
PRINTED FOR J. DEBRETT, OPPOSITE BURLINGTON HOUSE, PICCADILLY.

1800.

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BRITISH MUSEUM

THE

TRANSLATOR'S PREFACE.

IN preſenting to the public the following tranſlation, I ſhould probably have refrained from troubling them with any addreſs, had not a rival production appeared, and under ſuch circumſtances as to render ſome explanation on my part more a matter of neceſſity than of choice.

Having long been informed that Sonnini intended to publiſh his Travels in Egypt, I was induced, from my taſte for natural hiſtory, and a knowledge of his talents as a naturaliſt, to engage in the difficult taſk of giving them to the public in an Engliſh dreſs. Accordingly, through the medium of the daily papers[a], I announced my intention as far back as the 4th of laſt June; and, the moment I obtained a copy of the work, I put the plates into the hands of ſome of the moſt eminent engravers, and was proceeding in the proſecution of my deſign with all imaginable ardour, when, on the 20th of Auguſt, a tranſlation of the ſame work was publiſhed, under the name of **HENRY HUNTER**, D. D. Notwithſtanding the forward ſtate of my plates, and the conſiderable progreſs made in printing my manuſcript, I was more than once inclined to ſuppreſs the whole, conceiving that one good tranſlation of a foreign work was quite ſufficient. But upon a peruſal of Dr. Hunter's production, I diſcovered, that it abounded with ſo many *lively* images, ſo many brilliant ſallies of wit, ſuch a multiplicity of flaſhes of merriment; in ſhort, that the ingenious tranſlator had ſo greatly improved upon his original, and indulged ſo much in beautiful paraphraſes, that I could not help conſidering he had carried his pleaſantry rather too far, and that this exuberance of fancy might not ſuit the taſte of every claſs of readers. For theſe reaſons, I judged that a *ſerious* tranſlation of Sonnini's Travels might not, perhaps, be altogether unacceptable. Should therefore a perſon who takes up my work, expect to find any thing more than a mere tranſcript of the original, he would be moſt egregiouſly diſappointed. No—my ſluggard imagination could not take ſo high a flight as the ſoaring genius of Dr. Hunter; yet admiring, as I do, talents even in a rival, I ſhall preſent my readers with a few ſpecimens of his wondrous production.

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[a] Morning Chronicle, June 4—Morning Poſt, June 4 and 28—True Briton, June 5 and 28—Sun, June 7—Star, June 5—General Evening Poſt, June 8—Times, June 28—and Evening Mail, June 7.

In vol. i. p. 199, the reverend tranſlator thus martially deſcribes a miſadventure which befell Baron de Tott, Sonnini, &c. on their journey from Alexandria to Roſſetta[b]:

"The aſs, *loaded* with *proviſions* for the *belly*, *enraged* at bearing "a burden of *ſo much importance*, ſhook off *her* paniers: bottles, "pies, plates, &c. all was reduced *to ſhivers*. Half an hour *almoſt* "was ſpent in collecting the *wreck* of this *halt;* and a horſe, leſs "*headſtrong*, was loaded with the fragments. We were ſpeedily

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[b] Vol. i. p. 220 of the original—P. 130 of this edition.

“ overtaken by the night; it was impoſſible to have been darker; and *beſides* the *irkſomeneſs* of *marching* a long time without ſeeing any thing, in regions utterly unknown, it was to me as if I had not quitted Alexandria. I had, as my particular *ſuit*, an old ſervant, *verſed in the art of travelling*, a young draughtſman, and a naval gunner. We *proceeded* in a *cloſe platoon*, and, together with a janizary, *compoſed the advanced guard.* After having got half way on our *route*, we *halted* to take a little reſt. - - - - - - In the midſt of this *hurly-burly*, my little *cohort* was *mounted* from the moment the ſignal for *decamping* was made, &c.”

Let any one read a detail of military movements from the pen of the Archduke Charles, Suwarrow, Maſſena, or Buonaparte, how languid, how tame muſt it appear, after this ſoldier-like recital of Henry Hunter, D. D.!

Who tunes his lyre to more heroic ſtrains,
And *marches* his *platoons* o'er Egypt's plains;
Then to firm *cohorts* changes thoſe *platoons*—
What more could Melas[c] with his brave dragoons?

But, if I fall ſo far ſhort of my reverend competitor, in improving upon the original in the narrative part, I am ſtill leſs able to keep pace with him in ὑποτυπωσις, or lively deſcription, in which he verily *outhunters Hunter*, and repreſents objects in ſuch ſtrong and glowing colours as to make them appear preſent to the reader's imagination. Thus, by the pencil of the ſkilful artiſt, the canvaſs is animated by thoſe maſterly touches which give life to the picture, and irradiate the ſurrounding ſcenery. In vol. i. page 362[a], the Doctor ſays: “ *On* the top of the tower, the view *extends itſelf* all “ around; it has no other bounds than thoſe which nature has ſet. “ Immenſe plains develope *themſelves* to the ſight; but how diver- “ ſified are the *pictures* which *it is* permitted to *wander over!* How “ majeſtic are *they!* and on what other ſpot could *we* behold ſuch “ an aſſemblage as *this!*”

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[c] A celebrated Auſtrian general of cavalry.

See in their courſe, each tranſitory thought,
Fix'd by his pen, a laſting eſſence take;
Each dream, in Fancy's airy colouring wrought,
To local ſymmetry and liſe awake!

It is generally admitted that, in order to impart appropriate energy to his language, a writer ſhould feel his ſubject. Of this feeling we have a ſtriking inſtance in the following paſſage, in which the *ſeraphic* tranſlator has, in point of grace, delicacy, elegance, ſoftneſs, and warmth of expreſſion, outdone Ovid, Catullus, Propertius, Tibullus, Sappho, Lucian, or even the voluptuous Johannes Secundus. *Cedite Romani ſcriptores, cedite Graii!*

“ After having *glutted* his favourite and criminal inclination, the “ man of thoſe countries retires to his harem, and there burns a few “ grains of incenſe in honour of Nature, to whom he has juſt been “ offering a horrid outrage; and with what worſhip, *ſpirit* of love, “ does he honour her! Abominable ſacrificer! he knows nothing of “ thoſe *gentle reciprocations* of affection, of that delicious oblivion, “ of thoſe ardent tranſports of two ſouls which underſtand *each other*,

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[a] Vol. i. p. 404 of the original—P. 235 of this edition.

“ and cleave to *each other;* no *delicacy* in the *acceſſories*, no *decency* “ of *arrangement*, nothing *graceful* in the *details; all* is brutal; “ EVERY THING WANTS ANIMATION, every thing is reſtricted “ to phyſical propenſity the moſt diſguſting[e].”

Sedley has that prevailing gentle art,
That can with a reſiſtleſs charm impart
The looſeſt wiſhes to the chaſteſt heart.

In ANCIENT HISTORY, Dr. Hunter's claſſical readings vie with his improvements in ſcience. The author of the Greek Itinerary, called by hiſtorians *Antoninus*, has received from him the more apt Engliſh ſurname of *Anthony*[f]. To *Canea*, a city in the iſland of Candia, he gives the new appellation of *Caneus*[g]. A *Curdeen* he calls a *Curd*[h]; and the celebrated Egyptian city, built by Adrian, in honour of his favourite Antinous, is, by the Doctor, entitled *Antinoe*[i], inſtead of the more harſh-ſounding *Antinoopolis*. Laſtly; the ancient *Heracleum*, mentioned by Diodorus, Tacitus, Strabo, &c. he has not only himſelf called *Heraclea*[k], but alſo adduced Dr. Shaw as his authority, although, in *my* copy of Dr. Shaw's Travels, the paſſage to which Sonnini alludes, is to be found in page 337, in the following words: “ At *Medea*, the ancient *Heraclium*, four “ leagues further, is another branch, &c.” *Heraclea*, I was ſo ignorant as to think, was the name of an ancient city in Sicily, near Agrigentum, and of forty other cities, built in different parts of the world, in honour of Hercules.

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[e] Vol. i. p. 252—Vol. i. p. 278 of original—P. 163 of this edition.

[f] Vol. iii. p. 191—Vol. iii. p. 191 of original—P. 616 of this edition.

[g] Vol. iii. p. 106—Vol. iii. p. 120 of original—P. 560 of this edition.

[h] Vol. ii. p. 270—Vol. ii. p. 311 of original—P. 426 of this edition.

[i] Vol. iii. p. 37, &c.—Vol. iii. p. 41 of original—P. 515, &c. of this edition.

[k] Vol. i. p. 204—Vol. i. p. 226 of original—P. 134 of this edition.

Let me now do juſtice to my reverend rival as a NATURALIST.

In ORNITHOLOGY, I ſtrove to attain all poſſible accuracy; but, to parody the lamentable ejaculation of poor Agnès Sorel, the beautiful and tender-hearted miſtreſs of Charles IX.

> C'eſt donc en vain que l'on fait ce qu'on peut,
> N'eſt pas toujours bon traducteur qui veut.

Here, *miſerabile dictu!* I again ſtumbled; for upon comparing my book with that of the ſapient divine, I find that we differ not a little, both in our nomenclature and deſcriptions. To a bird called in French *lavandière (motacilla alba)*, which I tranſlate *wagtail*, he gives the denomination of *laundreſs*[l]. The *upupa epops*, the bird known to naturaliſts as the *hoopoe*, or *dung-bird*, he calls a *lapwing*[m], &c. The Doctor has, moreover, enriched the Engliſh language with the words *goëlands (larus canus)*[n], *chevaliers (tringa littorea)*[o], *maubêches (tringa callidris)*[o], *chevêches (ſtrix paſſerina)*[p], &c. though I had the ſtupidity to imagine that

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[l] Vol. i. p. 358—Vol. i. p. 398 of original—P. 232 of this edition.
Vol. i. p. 366—Vol. i. p. 408 of original—P. 237 of this edition.
Vol. iii. p. 23—Vol. iii. p. 25 of original—P. 506 of this edition.

[m] Vol. i. p. 308—Vol. i. p. 408 of original—P. 199 of this edition.
Vol. iii. p. 27—Vol. iii. p. 30 of original—P. 509 of this edition.

[n] Vol. i. p. 50—Vol. i. p. 55 of original—P. 34 of this edition.
Vol. iii. p. 26—Vol. iii. p. 28 of original—P. 507 of this edition.

[o] Vol. i. p. 206—Vol. i. p. 228 of original—P. 135 of this edition.
Vol. i. p. 304—Vol. i. p. 338 of original—P. 197 of this edition.

BRITISH
MUSEUM

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[l] Vol. i. p. 358—Vol. i. p. 398 of original—P. 232 of this edition.
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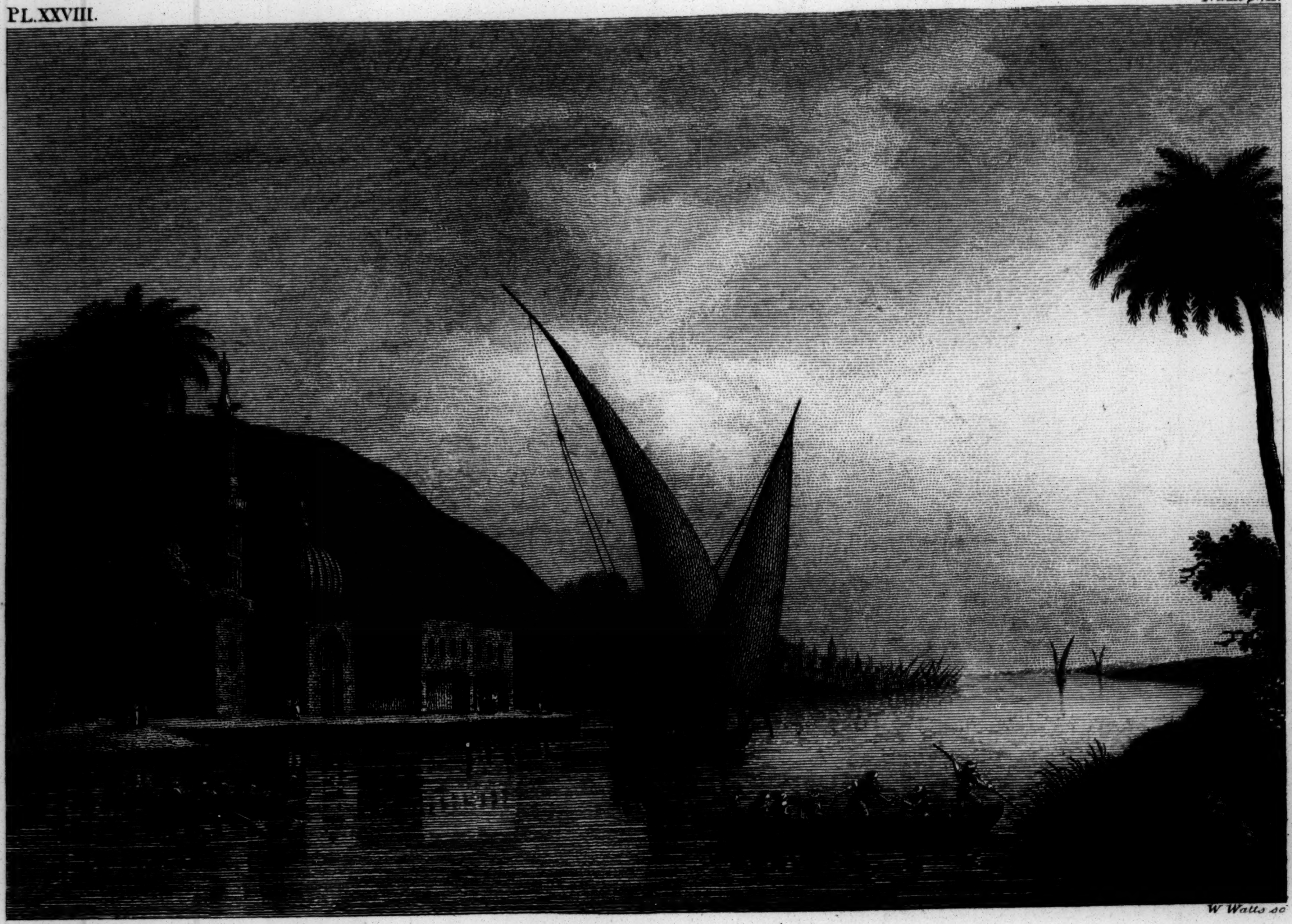
[n] Vol. i. p. 50—Vol. i. p. 55 of original—P. 34 of this edition.
Vol. iii. p. 26—Vol. iii. p. 28 of original—P. 507 of this edition.

[o] Vol. i. p. 206—Vol. i. p. 228 of original—P. 135 of this edition.
Vol. i. p. 304—Vol. i. p. 338 of original—P. 197 of this edition.

BRITISH MUSEUM

PL. XXVIII.

Preface p. VII.



W Watts sc.

Mosque of Abou Mandour.

gulls, *variegated horſemen*, *duſky ſandpipers*, *little owls*, &c. ſounded more familiarly to the ear of an Engliſh ornithologiſt. What the Doctor terms the *ſuperior coverings*[q] of the wings, I call the *leſſer wing coverts*; and again, I give the name of the *leſſer wing coverts* to what he calls the *upper wing coverts*[r].

If I could commit ſuch terrible blunders in ornithology, it will readily be conceived that I was likely to do the ſame in ICHTHYOLOGY. Accordingly I find, to my no ſmall mortification, that the *ſqualus catulus* of Linnæus Dr. Hunter calls the *ſea-cat*[s], and I fooliſhly ſuppoſed it to be the *morgag*. The *eſox belone*, which I denominate the *gar-fiſh*, he names the *eel*[s]. The *perca labrax*, which I conceived was the *baſſe*, he calls the *wolf*[s]; and laſtly, to the *mullus barbatus*, that I took to be the *bearded mullet*, he gives the name of *roach*[t], which he ſays it is intereſting to the lovers of good cheer to know is to be found at Alexandria[u].

In ZOOLOGY, I alike feel my inferiority. What I have termed a *Guinea-pig*, I now find ſhould be *Indian-pig*[x]; and the monkies, which, after the common Engliſh zoologiſts[y], I have termed *macaque* and *egret*, ſhould be denominated *macaca* and *ai-*

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[q] Vol. i. p. 309—Vol. i. p. 344 of original—P. 200 of this edition.

[r] Vol. ii. p. 238—Vol. ii. p. 274 of original—P. 404 of this edition.

[s] Vol. i. p. 196, 197—Vol. i. p. 217 of original—P. 128 of this edition.

[t] Vol. i. p. 197—Vol. i. p. 217 of original—P. 129 of this edition.

[u] The lovers of *good cheer* will hardly agree with the reverend ichthyologiſt in his opinion of the roach.

[x] Vol. i. p. 302—Vol. i. p. 335 of original—P. 545 of this edition.

[y] Smellie's Buffon, vol. viii. p. 140, and Kerr's Linnæus, vol. i. p. 65 and 68.

grette[z]. Laſtly, by virtue of his unlimited power, the Doctor transforms monkies into dogs.

> "Toutes les figures Egyptiennes "qui ont des queues, ſont des *cyno-* "*céphales* ou des ſinges." Vol. iii. p. 179.

> "All the Egyptian figures which "have tails are *dogs* and monkies." Vol. iii. p. 159—P. 593 of this edition.

In the parts relating to BOTANY, I took uncommon pains[a]; but, alas! how vain ſometimes are human efforts! The *cactus opuntia* of Linnæus, which I rendered in Engliſh by *Indian fig*, Dr. Hunter denominates *racket*[b]. To the *tageta erectes*, which I vulgarly call *African marygold*, he ſubſtitutes the more elegant appellation of *great Indian pink*[c]. *Une plante prolifère*, which I tranſlate *a proliferous plant*, he more than once calls *a prolific plant*[d]; and the *ficus ſycomorus* he deſignates by the familiar name of *ſycamore*[e], while I ſtretched my brain to give it the long title of *mulberry-leaved Egyptian fig-tree*; and in this caſe I have no doubt but that the reverend botaniſt is perfectly correct; though, upon my aſking my gardener the other day, whether he ever heard of a ſycamore bearing figs, the ignorant fellow laughed in my face. Well may the Doctor exclaim—

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[z] Vol. iii. p. 83—Vol. iii. p. 93 of original—P. 195 of this edition.

[a] P. 593 of this edition.

[b] Vol. i. p. 316—Vol. i. p. 352 of original—P. 205 of this edition.

[c] Vol. i. p. 318—Vol. i. p. 354 of original—P. 206 of this edition.

[d] Vol. iii. p. 158—Vol. iii. p. 177 of original—P. 592 of this edition.

[e] Vol. i. p. 316—Vol. i. p. 352 of original—P. 205 of this edition.

By heav'ns! I've merit, ſay whate'er you pleaſe!
Can name the vegetable tribes with eaſe---
What monkey walks the woods or climbs a tree,
Whoſe genealogy's unknown to *me*?

In THEOLOGY, it undoubtedly never could be expected that a *layman* ſhould cope with a *Doctor* of *Divinity*, or pretend to illuſtrate the ſcriptures by the travels of a French republican; but the world is certainly much indebted to the reverend tranſlator for a new expoſition of the celebrated axiom of our Saviour, which has much puzzled commentators and alarmed the rich: "It is eaſier for a camel "to go through the eye of a needle, than for a rich man to enter the "kingdom of God." Dr. Hunter ſeems, by his learned note, to be of opinion, that by the eye of a needle is meant the wicket of a convent in the deſert of St. Macarius [f].

In MYTHOLOGY, the learned Doctor is no leſs ſuperior to me, and to Sonnini, as well as to Plutarch, Diodorus, and other ancient writers. We had conceived, ſervilely adhering to the Egyptian legend, that the god Oſiris had been murdered and cut to pieces by the giant Typhon; but our divine has corrected this common error, and with ſtrict poetical juſtice made the monſter fall under the more powerful arm of the Egyptian deity.

"Typhon, ce géant, qui avoit "ôsé declarer la guerre aux dieux, "et qui enfin *avoit coupé en pièces* "*Oſiris*, l'une des divinités de l' "Egypte." Vol. ii. p. 361.	"Typhon, that giant, who had "dared to wage war *with* the gods, "and had at laſt *been cut to pieces by* "*Oſiris*, one of the deities of Egypt." Vol. ii. p. 313 [g].

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[f] Vol. ii. p. 155.

[g] P. 454 of this edition.

For this deviation, both from ancient mythology and his original, Dr. Hunter has a precedent of the firſt authority in Mr. Sheridan; who, in his late celebrated drama, has, with the ſame laudable view, made the Peruvians conquer and kill Pizarro, in direct contradiction to hiſtory and Kotzebue.

Though the Doctor's travels by ſea probably never extended beyond a voyage from Leith to London, he appears to underſtand SEA TERMS full as well as that thorough-bred ſeaman Tom Pipes. In vol. iii. page 34, he tells us, that a guſt of wind taking our ſails *ahead*, endangered our foundering [h]; and again, in vol. i. page 24, he ſays, that it was found neceſſary to diſmount the four *ſternmoſt* guns; to make *cabins on deck*; and that the *powder-room* was ſo encumbered with *temporary* beds, that it was impoſſible to *turn about* in it [i].

The ſcience of NAVIGATION, Dr. Hunter has alſo vaſtly improved, by adding a *thirty-third* point to the compaſs. In vol. i. page 263, he tells us, that the Nile forms a conſiderable elbow to the *eaſt-quarter-eaſt* [k]. This improvement affords the moſt ſanguine hopes, that ere long the Doctor will diſcover the longitude.

In NAVAL ARCHITECTURE, he ſurpaſſes the celebrated *Monge* [l], of invading memory; and, like another *D'Arçon* [m], completely fortifies his veſſels; for, in vol. iii. page 278, he begins by making on board a maſch, or large lighter uſed on the Nile, a *gun-wall*, and then erects on the *gun-wall* a *baſtion* of *faſcines* and *mud*; though, in page 281, he very ingenuouſly acknowledges that his *baſtion* of *mud* yielded to the fury of the waves.

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[h] Vol. iii. p. 38 of original—P. 513 of this edition.

[i] Vol. iii. p. 38 of original—P. 16 of this edition.

[k] Vol. i. p. 25 of original—P. 236 of this edition.

[l] The projector of the enormous rafts, by which the armies of France, horſe and foot, bag and baggage, were to be conveyed to the trembling ſhores of Britain.

[m] The famous French engineer who planned the formidable gun-boats uſed by the Spaniards in the attack of Gibraltar on the 13th of September, 1782. Theſe veſſels

In CIVIL ARCHITECTURE, Dr. Hunter diſplays no leſs intelligence. In vol. iii. page 166, he tells us, that the *ſummit* of the temple (of Iſis at Dendera) is *flattened*, and formed of very large ſtones, which are laid from one pillar to another, or on two *walls of ſeparation* [n].

But indeed the Doctor ſeems to have made himſelf maſter of the whole circle of the arts and ſciences, and may not improperly be termed an ambulating Encyclopædia: "He putteth not his candle "under a buſhel—He hideth not his talent in a napkin."

In GEOGRAPHY, I am completely foiled, as will be ſeen by comparing Dr. Hunter's tranſlation of the following paſſage, firſt with the original, and then with my verſion [o].

"Leur ſituation eſt facile à re- "connoître par le tombeau d'un "Saint Turc, lequel eſt bâti *vis-à-* "*vis* ſur la rive *orientale* du Nil." Vol. ii. p. 278.	"Their ſituation is eaſily diſtin- "guiſhable by the tomb of a Turkiſh "ſaint, which is built *in a line* with "them on the *ſame* bank of the "Nile." Vol. ii. p. 242.

In AGRICULTURE, Henry Hunter ſhines ſuperior to Arthur Young. What Sonnini calls *wheat*, this reverend tranſlator conſtantly terms

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veſſels were deemed impervious, either to ſhot or ſhells. Drinkwater, in his Hiſtory of the Siege of Gibraltar, minutely deſcribes their conſtruction.

[n] P. 598 of this edition.

[o] P. 406 of this edition.

corn, and *vice verſa* [p]; and ſpurning the common dialect of cultivators, he catches figures from animal life, and boldly ſpeaks of wheat being liable to *miſcarriages* and the *rickets* [p].

In NOSOLOGY, Dr. Hunter has made ſome valuable diſcoveries. The plague, which has generally been conſidered to be of all diſeaſes the moſt alarmingly contagious, we find from the Doctor's learned work to have nothing of that character in Egypt.

" Il eſt néanmoins très-certain que " la peſte, *endémique* dans pluſieurs " autres contrées de l'Orient, ne l'eſt " point en Egypte, et qu'elle n'y " prend jamais ſa ſource." Vol. ii. p. 18.	" It is a matter of abſolute certainty, however, that the plague, " which is *epidemic* in ſeveral countries of the Eaſt, is not ſo in " Egypt, where it never originates." Vol. ii. p. 16 [q].

And again, in vol. i. page 230 [r], the Doctor ſays, that Mr. Pauw erroneouſly ſuppoſes the peſtilence to be an *epidemical* diſeaſe in Egypt. In vol. iii. page 107, the Doctor likewiſe informs us, that

" C'étoit auſſi, ſuivant Galien, " une maladie *endémique* à Alexandrie." Vol. iii. p. 120.	" This (leproſy) was alſo, according to Galen, an *epidemical* diſeaſe " at Alexandria [s]."

In vol. iii. page 255, the learned noſologiſt communicates to his readers the following important fact, namely, " that the fat of the " hog renders the Egyptians more liable than elſewhere to the *le-*

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[p] Vol. iii. p. 198—Vol. iii. p. 224 of original—P. 620 of this edition.

[q] P. 254 of this edition.

[r] Vol. i. p. 255 of original—P. 150 of this edition.

[s] P. 500 of this edition.

“ *proſy* ; a diſeaſe peculiar to them, and which, under a burning ſky, “ might eaſily *degenerate into leproſy*[t].”

In ZOOTOMY, I ſhall adduce, in proof of my ignorance, a ſolitary fact, taken from the Doctor's able hiſtory of the jerbo[u].

“ Il a lieu de croire que l'accouplement des jerbos a, comme celui des chats, des inſtans douloureux, ou même que le *gland*, une fois gonflé dans la *vulve*, ne peut en être retiré qu'au bout de quelque tems, ainſi qu'il arrive aux chiens.” Vol. i. p. 174.	“ There is reaſon to believe, that the copulation of the jerbos muſt, like that of cats, be accompanied with moments of pain, or even that the *gland*, once inſerted into the *female organ*, cannot be for ſome time extracted, as is the caſe with the canine ſpecies.” Vol. i. p. 157.

The *lively* tranſlation of Dr. Hunter abounds with ſo many Hibernianiſms and Gallicisms, that his readers might ſuſpect him to be an Iriſhman or a Frenchman, rather than a native of Great Britain. The Gallicisms are ſo frequent, that I may refer to almoſt every page of the Doctor's production. I cannot, however, ſuppreſs my admiration of the two following:

“ Il y en a de toutes les nations, et leur affluence qui *formoit épigramme* avec l'un des vœux des chevaliers étoit ſingulièrement pernicieuſe aux équipages des vaiſſeaux,” &c. Vol. i. p. 66.	“ They (the courteſans of Malta) are the refuſe of all nations ; and their concourſe, which *formed an epigram* with one of the vows of the knights, was ſingularly pernicious to the crews of ſhips,” &c. Vol. i. p. 60[x].

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[t] Vol. iii. p. 292 of the original—P. 660 of this edition.

[u] P. 104 of this edition.

[x] P. 40 of this edition.

"Ces mêmes femmes ſe viſitent fréquemment entre elles. La décence et la retenue ne *font* pas toujours *les frais* de leurs converſations." Vol. i. p. 284.

"Theſe ſame women frequently viſit each other. Decency and reſerve do not always *defray the expenſe* of their converſation." Vol. i. p. 258[y].

The Hibernianiſms could not be ſurpaſſed by any Iriſhman whatever. In vol. i. page 57, the facetious Doctor informs us, that the *ridge* of the houſes is a *flat terrace*[z]. In vol. i. page 246, he ſays, that the Orientaliſts have no idea of *taking a walk*, except on *horſeback*[a]. Laſtly, in vol. i. page 319, he acquaints us, that it is cuſtomary at Roſſetta to *cut* the *throat* of the wild ducks, and, *in that ſtate*, to *keep them alive*, after having broken their wings[b].

There are parts of Sonnini's work, of a certain tendency, which might, perhaps, have been as well ſuppreſſed; and had I merely conſulted my own ſentiments, I could have wiſhed to omit ſuch paſſages. But ſome of them are extremely intereſting to the naturaliſt, while others are no leſs ſo to the inquiſitive obſerver of the manners of mankind. Beſides, as by ſuch ſcrupulous delicacy I might have incurred the charge of having given a *garbled* and *imperfect* tranſlation, I have thought proper to render this edition *complete* and *unmutilated in any reſpect whatever*; only taking care to avoid, as much as poſſible, offending the chaſte ear, by rendering the paſſages alluded to, in a manner adapted to the underſtanding of the ſcientific rather than to that of the general reader. This is my apology for not having ventured to tranſlate thoſe parts in that plain and unſophiſticated manner which has been adopted by the Rev. Dr. Hunter.

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[y] P. 167 of this edition.

[z] Vol. i. p. 63 of original—P. 39 of this edition.

[a] Vol. i. p. 272 of original—P. 160 of this edition.

[b] Vol. i. p. 355 of original—P. 206 of this edition.

For ELEGANCE of DICTION, I *cannot hold the candle* to the Doctor, and while I have *ſtuck* cloſe to the true vernacular idiom, he has *interlarded* his performance with the following elegant and fanciful expreſſions: *hurly burly* [c]; *fiſty-cuffs* [d]; *puzzling one's brains* [e]; it would have been *all over* with me [f]; very much *againſt the grain* [g]; *jog-trot* [h]; Jews obliged to be *ſhod* in a peculiar manner [i]; *chouſe* [k]; *belabouring* them ſoundly [l]; making a *may-game* of mankind [m]: *cum multis aliis*.

In PURITY of STYLE, the Doctor is pre-eminent, and infinitely tranſcends the moſt claſſical writer of the age. *Ex.*

"Indeed, how can we believe that an animal *whoſe* thick fur "ſufficiently indicates that *he* is the native of a cold climate, *which* "delights in hilly and thickly-ſhaded foreſts, ſhould equally ac-"cuſtom *himſelf* to live in waſte and ſandy plains, which a ſcorch-"ing ſun heats and dries up, and in which *he* could find no means "of ſubſiſtence [n]?"

Dr. Hunter ſeems to be perfectly aware that a due attention to NUMBERS in the compoſition of proſe as well as in verſification, conſtitutes that harmony which "charms the ear, and captivates the

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[c] Vol. i. p. 29 and 199.
[d] Vol. iii. p. 169.
[e] Vol. iii. p. 216.
[f] Vol. iii. p. 218.
[g] Vol. iii. p. 216.
[h] Vol. i. p. 218.
[i] Vol. i. p. 242.
[k] Vol. iii. p. 232.
[l] Vol. iii. p. 150.
[m] Vol. iii. p. 46.
[n] Vol. iii. p. 182—Vol. iii. p. 206 of the original—P. 606 of this edition.

"mind." Dr. Johnſon himſelf was not more happy in rounding a period; and throughout this veteran tranſlator's whole verſion a ſingle anticlimax is not to be found. On this point I adduce the firſt paſſage that has accidentally occurred.

"I had in my poſſeſſion, for a long time, a moſt beautiful Angora "cat. Long and ſilky hairs covered *it* entirely; *its* thick tail "formed a magnificent plume, which the animal elevated at pleaſure "above *its* body. Not one ſpot, not one ſhade tarniſhed the dazzling "luſtre of *its* coat. *Its* noſe, and the turn of *its* lips, were of a "tender roſe colour. Two large eyes ſparkled in *its rounded* head, "the one of which was a light yellow, and the other blue. This "beautiful cat had ſtill more of amability than of grace in *its* "movements and in *its* attitudes. With the phyſiognomy of good-"neſs, *ſhe* poſſeſſed a gentleneſs truly intereſting. *You* might treat "*her* in what manner *you* pleaſed, never did *her* claws advance from "their ſheaths. Senſible to kindneſs, *ſhe* licked the hand that "careſſed *her*, even that which tormented *her*. On a journey "*ſhe* repoſed tranquilly on *your* knees, &c." Vol. i. p. 291 and 292.

In page 653 of *this* tranſlation it will be ſeen that an Egyptian phyſician preſcribed, in a caſe of fever, bits of paper with certain characters written thereon, which his patient was to ſwallow. I would, upon the ſame ground, recommend the peruſal of the preceding paſſage, as an admirable remedy for a pain in the bowels, for which I am perſuaded it will prove as infallible a ſpecific as a draught of ſour ſmall beer.

Though ſo ſuperior a production as Dr. Hunter's had no need of a patron, but might well have ſtood upon the firm baſis of its own intrinſic and unſpeakable merit, the Doctor wiſely thought that any name, however great, would receive additional luſtre by being aſſociated with his; and he has accordingly inſcribed his work "To "the Right Honourable William Pitt, Chancellor of his Majeſty's "Exchequer, under Providence, the Bulwark between French Am-"bition and the Liberties of Mankind." Of all the compliments that were ever paid to the *Premier*, certain I am that none could be more gratifying to his feelings than to ſee his name prefixed to ſo correct and elegant a performance as Dr. Henry Hunter's Tranſlation of Sonnini's Travels. Surely Mr. Pitt will not have the ingratitude to ſuffer this luminary of ſcience and literature "to bluſh unſeen, "and waſte his ſweetneſs on the deſert air."

I muſt here inform the reader that, by a fooliſh prejudice, I was ridiculous enough to ſuppoſe, that, in all literary compoſition, SOLECISMS were to be ſtudiouſly avoided; but what innovation may not an eſtabliſhed author practiſe? Dr. Hunter has accordingly availed himſelf of this privilege in innumerable inſtances, and, diſdaining the *ſervile* rules of GRAMMAR, at once confounded ſingular and plural, pronouns perſonal and imperſonal, &c. in a moſt unprecedented and whimſical variety. *Ex.*

"The *colours* of the plumage of the percnopters *was* not the "ſame in all the individuals [*]."

"Funds were ſet apart for *its* ſupport (ſpeaking of the ichneu-"mon).

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[*] Vol. iii. p. 85—Vol. iii. p. 96 of the original—P. 546 of this edition.

“ mon). *They* ſerved up to *him*, as to cats, bread ſteeped in milk, or fiſh of the Nile cut down in morſels, and it was generally forbidden to kill any of the race[p].”

“ I found *a chryſomal* attached to the tuft of my cap; *ſhe* ſtuck ſo cloſe, that I could not tear *it* off, &c.[q]”

“ The houhou is not a ſolitary bird; *they* go in pairs; *ſhe* ſits on *her* eggs and rears *her* brood. *It* does not go to ſeek for the thick ſhades of the foreſt[r].”

“ But even theſe aſylums, which *the quail* has not always ſufficient ſtrength to reach, and the diſtance of which frequently occaſions *its* loſs, proves alſo places of deſtruction to *them*[s].”

In his preface, Dr. Hunter, with peculiar modeſty, ſays, “ he flatters himſelf that his tranſlation will be found a fair and faithful tranſcript of the original.” We never feel ſo bold as in aſſerting truth. Armed with this ægis, the Doctor may bid defiance to the moſt faſtidious critics, and, without fear of being put to the bluſh, challenge the Reviewers to point out a ſingle inſtance of *incorrectneſs* or *want* of *fidelity* in *his* tranſlation[t]. The following paſſages from it are only improvements upon the original:

“ L'on

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[p] Vol. i. p. 295—Vol. i. p. 329 of the original—P. 190 of this edition.

[q] Vol. iii. p. 131—Vol. iii. p. 148 of the original—P. 576 of this edition.

[r] Vol. i. p. 307—Vol. i. p. 341 of the original—P. 199 of this edition.

[s] Vol. iii. p. 320—Vol. iii. p. 364 of the original—P. 704 of this edition.

[t] I cannot here forbear inſerting, from the preface to Chambaud's quarto Dictionary, a paſſage which I am afraid ſome readers may be apt to apply to the author of *this* tranſlation; for no perſon ſurely could have the hardihood to apply it to Henry Hunter, D. D.!!!

“ The wretched tranſlations which we daily ſee of foreign productions, evidently prove

“ that

“ L’on apportoit ſur les marchés “ de Roſſette une grande quantité “ de ces oiſeaux : ils s’y vendoient à “ *très bien compte*.” Vol. i. p. 355.	“ Theſe birds were brought to “ the markets of Roſſetta, and were “ ſold to a *very good account*.” Vol. i. p. 206[u].
“ Pline en parle comme étant “ *bonne* à manger et à bruler.” Vol. iii. p. 256.	“ Pliny mentions it (oil of ſeſamum) “ as being equally *unfit* to eat or to “ burn.” Vol. iii. p. 225[x].
“ S’il faut en croire *la critique*.” Vol. iii. p. 16.	“ If we muſt believe a certain *critic*.” Vol. iii. p. 15[y].

“ that their authors do not thoroughly underſtand the language from which they tranſlate. They even confound the common and proper nouns. Thus, among an infinite “ number of inſtances which could be brought of their ignorance, the tranſlator of “ the Age of Louis XIV. ſpeaks of thoſe famous lines made upon a child killed by “ procuring abortion, called in French *un avorton*, as if *M. l’Avorton* was the name of “ the author. He writes that St. Anthony’s gate, one of the gates of Paris, was decorated like *a hearſe*, inſtead of *fortified with a portcullis*. But the higheſt of all is “ in Voltaire’s Epiſtle to ſome Men of Letters, tranſlated in one of the Magazines, that “ Deſcartes was baniſhed from Batavia. Batavia! ay, Batavia, in the ſenſe of our “ tranſlator, is Engliſh for *une ville Batave*, an’t pleaſe you. Aaron Hill, however, “ tranſlated ſome years ago this verſe of Voltaire with the ſame expreſſion, juſtly.

‘ *La grandeur d’un Batave eſt de vivre ſans maître.*
‘ A Belgian’s glory is to have no king.’

“ The difference between the two tranſlators is very plain. The one was a gentleman, “ who endeavoured to deſerve the eſteem of the public; the other a bookſeller’s “ drudge, who wrote for bread; and from the latter no good production can be expected. How can it be otherwiſe? A man who tranſlates for ſo much a ſheet is “ obliged to do a certain quantity of his taſk every day. If he meets with any difficulty, any thing hard to be underſtood in his author, he cannot afford time to “ meditate upon the matter, ſtill leſs to conſult either books or men. He is in “ haſte; hunger pleads diſpatch; he cannot ſtop, he muſt go on, and write what “ comes uppermoſt.”

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[u] P. 206 of this edition.

[x] P. 638 of this edition.

[y] P. 500 of this edition.

“ Des grains de *pluie.*” Vol. iii. p. 44.	“ A ſhower of *hail.*” Vol. iii. p. 40[z].
“ La rudeſſe aride et brûlante du *ſol.*” Vol. iii. p. 91.	“ The oppreſſive ſcorching heat of the *ſun.*” Vol. iii. p. 81[a].
“ Le prix du *roulage.*” Vol. iii. p. 214.	“ The expenſe of *grinding.*” Vol. iii. p. 193[b].
“ Les couleurs dont ils faiſoient uſage le *mordant* ſervant à les incorporer dans des corps durs et ſolides comme la pierre.” Vol. iii. p. 186.	“ The colours of which they made uſe, the *two-edged tool* ſerving to incorporate them with bodies as hard and as ſolid as ſtone.” Vol. iii. p. 165[c].

But it is not as a tranſlator only that the Doctor excels; the learned and invaluable notes in which he has illuſtrated and corrected the errors of his author, exhibit him in the light of a profound critic and acute obſerver. *His* preface, though ſhort, is altogether a *chef-d'œuvre*, and will rank him in the republic of letters, even above the claſſical author of the Preface to Bellendenus. As a ſpecimen of the brilliancy of its ſtyle, I ſelect the following out of a variety of paſſages equally beautiful and ſublime. “ How it has ſped the world by this time knows. Cæſar's laconic boaſt is now curtailed of its third limb. The republican general can go no farther than the *veni, vidi*; but the *vici* lies buried without the walls of St. Jean d'Acre. Our author is a very good obſerver of what is, but he knows nothing of what will be: he is an excellent naturaliſt, but a moſt wretched prophet: he has miſtaken the fond dreams

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[z] P. 517 of this edition.

[a] P. 544 of this edition.

[b] P. 617 of this edition.

[c] P. 597 of this edition.

"of a patriotic imagination for a revelation from Heaven; and, "like the baſeleſs fabric of a viſion, leaves not a wreck behind [d]."

Let me not, however, omit *devoutly* to bend my knee to the Doctor, and pay him my *pious* homage for having given me the clue to the tranſlation of the pronoun indeterminate *on*, which, as every one knows, is not always eaſily angliciſed. I have generally rendered it imperſonally, unleſs I could find an appoſite nominative. I now perceive my error, for the learned divine has untied the Gordian knot "familiar as his garter," and in order to ſhew the verſatility of his genius, tranſlated *on* by the pronouns perſonal in all the three different perſons.

"Les voitures n'étant point en "uſage, l'*on* ſe ſervoit de mules, que "l'*on* trouvoit à louer, &c. [e]."	"Carriages not being uſed, *they* employ mules, which *you* find ready "for hire, &c. [e]."
"Si l'*on* compare l'accueil que je "reçus de ces prétendus miſſionaires, "l'*on* aura bientôt la meſure de "l'hoſpitalité, &c. [f]."	"If *we* compare the reception *I* "met with from theſe pretended "miſſionaries, *we* ſhall very ſoon "have the eſtimate, &c. [f]."
"L'*on* foule aux pieds des coquillages de toute eſpèce, parmi leſquels j'ai reconnu des moules, des "pholades, &c. [g]."	"*You* trample under foot ſhells of "every ſpecies, among which *I* could "diſtinguiſh muſcles, limpets, and "trumpets, &c. [g]."

Theſe examples will, I preſume, be fully ſufficient to ſhew that Dr. Hunter is much better acquainted than myſelf with the genius and idiom of the French language; and that after he had gratified "the general impatience" of the public to ſee Sonnini's Travels in Engliſh, I ought to hide my diminiſhed head.

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[d] Tranſlator's Preface, p. vi.

[e] Vol. i. p. 201—Vol. i. p. 222 of the original—P. 132 of this edition.

[f] Vol. iii. p. 120—Vol. iii. p. 136 of the original—P. 569 of this edition.

[g] Vol. i. p. 205—Vol. i. p. 227 of the original—P. 134 of this edition.

> Thus when the Oxford bell baptiz'd *Great Tom*
> Shakes all the city with his iron tongue,
> The little tinklers might as well be dumb
> As aſk attention to their puny ſong;
> So much the Lilliputians are o'ercome
> By the deep thunder of the *mighty Tom.*

I have already extended this part of my preface to too great a length; yet as the ſpecimens the reader has already before him of the reverend tranſlator's *gay* production may induce him to wiſh for a farther enjoyment of intellectual delight, I have ſubjoined to this verſion, by way of appendix, ſome more details equally entertaining, under the title of HILARIA HUNTERIANA. For myſelf, before I for the preſent take my leave of the Doctor, I beg to proclaim my gratitude for the amuſement I have derived from the peruſal of his performance, which is certainly *nec pluribus impar*. If the Doctor, who, I underſtand, is the paſtor of a Preſbyterian congregation at London Wall, diſplays in the pulpit half the vivacity and humour he has done in his "fair and faithful tranſcript" of Sonnini's Travels, I declare I would rather hear him deliver a ſermon than ſee Quick in King Richard, or Mrs. Abington in Scrub. But it is time to ſay a few words of the author of the original.

The fame of Sonnini as a naturaliſt was, as I have already obſerved, my chief inducement for tranſlating his work; and I will venture to predict that the Engliſh reader will not, upon a peruſal of it, think his reputation in that reſpect undeſerved. His Travels in Upper and Lower Egypt will be found in no degree inferior in point of intereſt or entertainment to thoſe of Shaw, Pococke, Bruce, Volney, Savary, Browne, or any other travellers in thoſe countries whoſe publications have preceded his. In regard to his political opinions, I leave it to the Reviewers, aſſiſted as they doubtleſs will be by the learned notes of the able Dr. Hunter, to criticize and refute them. It would be an inſult to the good ſenſe of the reader to imagine that he would expect a French republican to write like a royaliſt. Sonnini's principles are republican; and in the courſe of his work he has exhibited them in the moſt glaring colours. But his envenomed ſhafts may be ſaid to poſſeſs the property of the celebrated ſpear with which Achilles pierced Telephus, and the ruſt of which cured the wounds that its point inflicted. In arraigning the parſimony of the old government of France towards travellers, Sonnini ſpeaks with all the rancour of a man who felt himſelf ſorely aggrieved[h]. Yet, admitting his complaints, as far as they relate to himſelf, to be well founded, it would have been but candid in him, while charging that government with never having promoted or encouraged uſeful expeditions, to have ſtated two exceptions; namely, the voyage of the brave and humane, but unfortunate LA PEROUSE, and the miſſion of M. DE CHOISEUL GOUFFIER[i]. In the former, no expenſe was ſpared; and La Pérouſe's comprehenſive and perſpicuous inſtructions, which, from the ſpirit of benevolence and philanthropy they breathe, would do honour to any government on earth, are alone ſufficient to prove the fact. The French revolution put an end to the miſſion of M. de Choiſeul; but the numbers that have already appeared of his claſſical labours, are an incontrovertible teſtimony of the ſplendour of the undertaking, as well as of the liberality with which it was ſupported.

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[h] See Chapter XXXVIII.

[i] To theſe might be added *Dombey*'s Travels in Peru, *Desfontaines*' Travels to Mount Atlas, and *Danſe de Villoiſon*'s Travels to Mount Athos, in ſearch of manuſcripts.

Having apprized the reader that my ſimple verſion of Sonnini's Travels will be totally eclipſed by the "fair and faithful tranſcript" of that veteran tranſlator Dr. Hunter, it will not, I hope, be deemed an incongruity to ſtate, that, however tranſcendent may be the merits of his performance, I can, without the ſmalleſt fear of contradiction, aſſert that infinitely more pains and ſkill have been beſtowed upon my plates. They will even be found to ſurpaſs thoſe of the original, and cannot but reflect credit upon the artiſts entruſted with their execution[k]. Having been favoured by a friend, who reſided a long time in Egypt, with a view[l] of *Abou-mandour*, drawn from a point of ſight oppoſite to that given by Sonnini, in Plate VI. I have alſo had it engraved for the ſatisfaction of my readers.

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[k] Landſeer, Milton, Anker Smith, Watts, and J. Cooke.

[l] The drawing from which Plate XXVIII. is engraved exhibits the front of the moſque of *Abou-Mandour*. Behind it is a large bank of ſand, and the ſcene is terminated on that ſide by the town of Roſſetta. In the centre flows the fertilizing Nile, crowded by *kanjas*, the ſingular and picturesque appearance of which is particularly repreſented by the one juſt leaving the moſque. The fore-ground, where the figures are going to land, is formed by an iſland oppoſite to that building. Beyond this is a continuation of the bank of the river, a branch of which, winding to the right, diſcovers in the diſtance a part of the rich plains of the Delta.

It may not be improper to add, that this work contains every plate given by Sonnini, as well as this additional one.

I with pleaſure embrace this opportunity of expreſſing my grateful acknowledgments to thoſe gentlemen who, by their obliging communications in the various branches of ſcience which they have made their particular ſtudy, and which are comprehended in Sonnini's work, occaſionally removed my doubts.

I cannot conclude this introduction without making this ſimple remark. It is very immaterial who firſt publiſhes a tranſlation of a foreign work; but it is of importance that, at a time when the British preſs is gorged with productions of that deſcription, the public ſhould not, under the ſpecious maſk of clerical erudition, have works foiſted upon them in ſo extremely incorrect a ſtate as to be unworthy of the name of tranſlations. To the title of Doctor of Divinity, a literary man naturally attaches ſome idea of education and talents; and in a tranſlation furniſhed by ſuch a character, he has a right to expect at leaſt correctneſs. How far this obſervation applies to the caſe in queſtion, the public will decide.

THE

AUTHOR'S PREFACE.

EGYPT, degraded in our days, and over-run by barbarians and robbers, may at length hope to regain the luſtre with which ſhe formerly ſhone. In the poſſeſſion of a nation no leſs celebrated than that of which antiquity may be proud, this famous country, entirely disfigured by ages of devaſtation, will recover her ancient renown. The men as well as the ſoil, the inhabitants as well as the territory, are about to aſſume a new aſpect; and the time approaches when Egypt will no longer be what ſhe recently appeared.

It could not therefore be unintereſting to exhibit Egypt in the ſtate in which it was found by the French; to delineate the manners of the different people by whom it was inhabited, and whoſe groſs ignorance and ferociouſneſs will be ſucceeded by polity and civilization; it could not be unimportant to deſcribe the veſtiges of the noble monuments ſcattered over a ſoil rendered proud by their prodigious ſize and the boldneſs of their execution; to repreſent the various beauties of the rich garb which bountiful Nature has not ceaſed to diſplay to the eyes of ungrateful men, who, in their turn, were inceſſantly treating her with outrage; in a word, to trace a ſketch of that part of Africa, before its appearance is entirely changed. This picture will enable the reader to purſue with advantage the progreſs of an unexpected regeneration, and to take an intereſt in the labours which our countrymen will depoſit in the boſom of immortality.

But for theſe conſiderations, the work now preſented to the public would probably never have ſeen the light. The author would have left the materials of it in his port-folio; but he thought it a duty to impart to his country the knowledge he had acquired; and after having ſerved her with zeal, he ſhould have conſidered himſelf ſtill in her debt, had he not likewiſe conſecrated to her the reſult of an undertaking, in which he embarked ſolely with the view of converting it to her benefit.

In this work the ſtyle of a narrative has been adopted, as moſt ſuitable to a book of travels. There is a ſatisfaction in taking the traveller by the hand, in accompanying him in his excurſions, and ſharing his fatigues and dangers, as well as in enjoying with him the ſucceſs he obtains in his reſearches. But this narrative has not the dryneſs of a journal, or of an itinerary; the tireſome monotony of either is diſpelled by remarks, elucidations, and reflections of a general nature.

It was the author's intention to have given a new map of Egypt, more accurate than any that has hitherto appeared; but not having time to digeſt the materials for its execution, he has ſubjoined Danville's map, as the moſt correct ſubſtitute he could furniſh, although it is undoubtedly ſuſceptible of conſiderable improvements. Correct drawings taken on the ſpot repreſent various ſorts of objects, moſt of them little known; among theſe the ſingular figures diſcovered in the temple of Iſis, at Dendera, deſerve particular notice. The author congratulates himſelf on having followed the advice of Caylus, the learned antiquary, *who exhorts thoſe that collect monuments of antiquity, to communicate deſcriptions of them to the public, becauſe ſuch collections, though ever ſo little extenſive, may contain ſingular curioſities not to be found in the largeſt cabinets.* The collection of drawings in this work certainly contains ſome ſingular curioſities. In ſhort, every degree of pains has been taken that theſe Travels ſhould not be beneath their ſubject, or unworthy of the intereſt generally excited by the new deſtinies of a country abounding in wonders.

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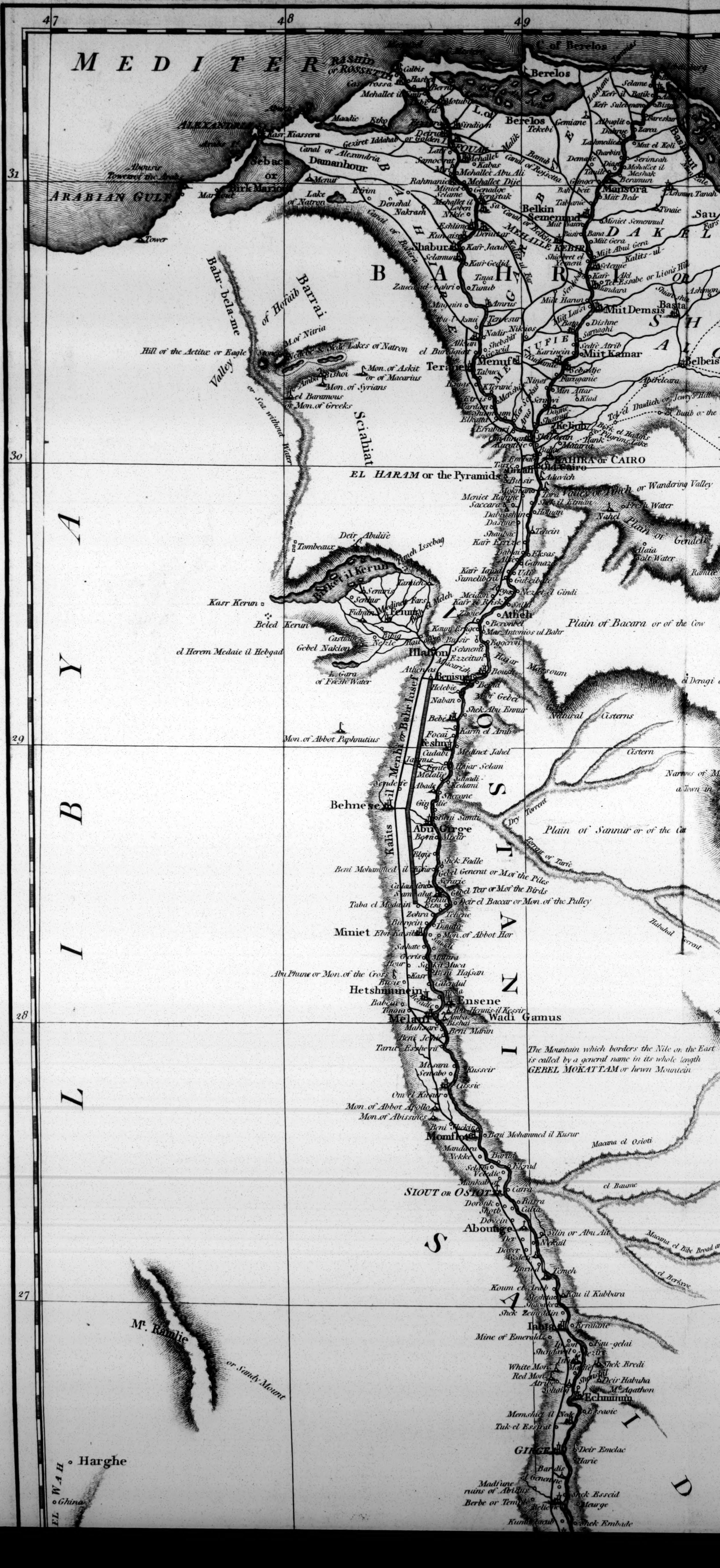
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Canal of Alexandria
Gezirel Iddahab or Golden Isle
RASHID or ROSSETTA
Gilbis
Berelos
C. of Berelos
L. of Berelos
FOUAH
Rahmanie
Mehallet Abu Ali
Canal of Rosetta
Lake of Natron
Denshal
Nakrash
Shabur
B A H I R E
MEHALLE KEBIR
Belkin
Semennud
Mansora
D A K E L
Miit Demsis
Basta
Miit Kamar
Menuf
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Belbeis
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Bahr-bela-me or Sea without Water
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Barrai of Hofaib
L. of Nitria
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el Baramous or Mon. of Greeks
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KAHIRA or CAIRO
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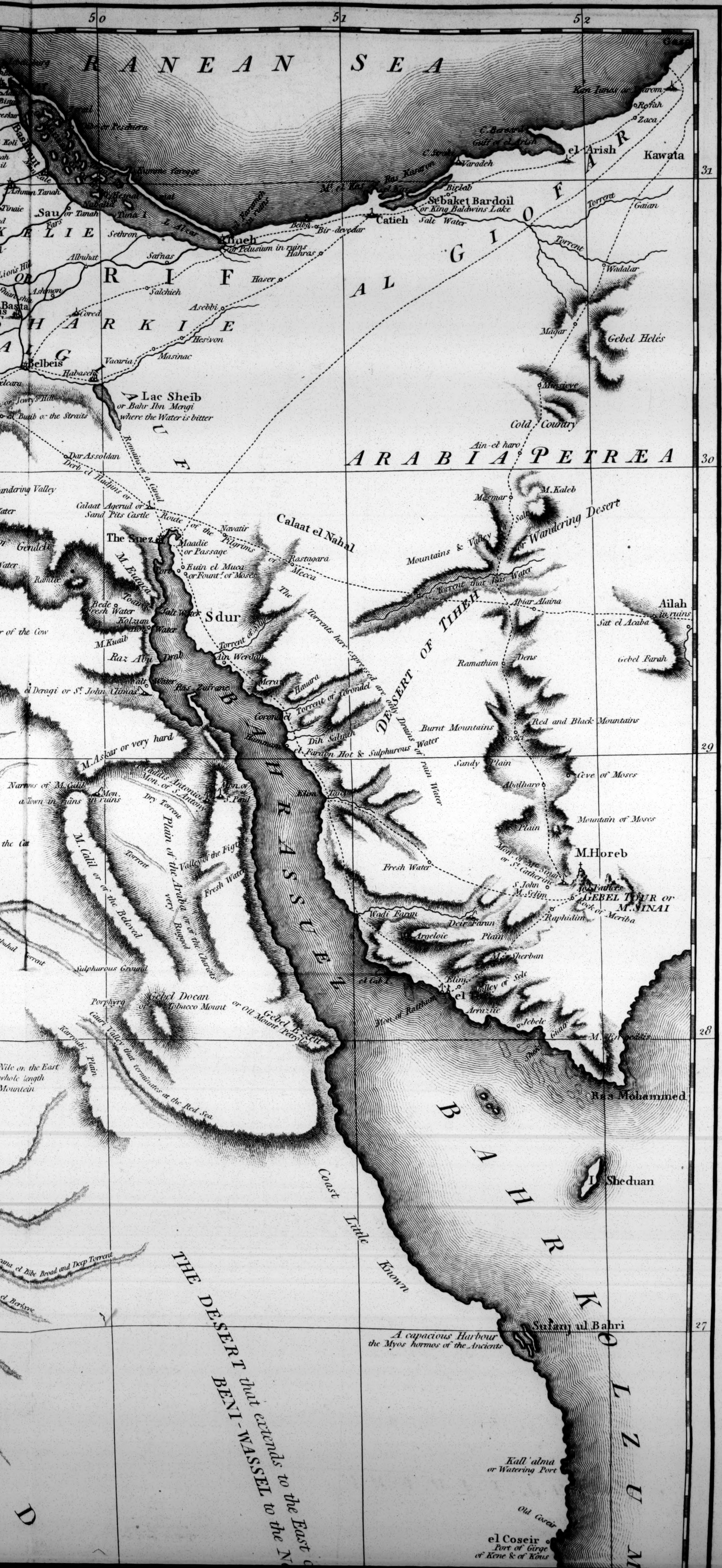
EL HARAM or the Pyramids
Valley of Tih or Wandering Valley
Fresh Water
Plain of Gendeli
Salt Water
Saccara
Dashur
Tombeaux
Deir Abuliffe
Birket il Kerun
Kasr Kerun
Beled Kerun
Feium
el Herem Medaie il Hebgad
Gebel Naklon
Fresh Water
Illahon
Benisuef
Atfieh
Plain of Bacara or of the Cow
Natural Cisterns
Cistern
Mon. of Abbot Paphnutius
Bahr Iusef
Behnese
Abu Girge
Plain of Sannur or of the Cat
Dry Torrent
Kalits
Beni Mohammed il Kufur
Gebel Tear or Mt. of the Birds
Deir el Baccar or Mon. of the Pulley
Gebel Generat or Mt. of the Piles
Taba el Modain
Miniet
Mon. of Abbot Hor
Abu Phane or Mon. of the Cross
Hetshmunein
Ensene
Wadi Gamus
Melaui
The Mountain which borders the Nile on the East is called by a general name in its whole length GEBEL MOKATTAM or hewn Mountain
Kussier
Om el Kusur
Mon. of Abbot Apollo
Mon. of Abissines
Momfelut
Beni Mohammed il Kusur
SIOUT or OSIOT
Abutige
Sillin or Abu Ali
Teme
Kau il Kubbara
Tahta
Mine of Emeralds
White Mon.
Red Mon.
Mt Agathon
Echmimm
GIRGE
Deir Emelac
Madfune ruins of Abidus
Berbe or Temple
Mt. Kalalie or Sandy Mount
Harghe
EL WAH
Ghina
L I B Y A
B A H I R E
G I Z E
O S T A N I
S A I D
D
Macana el Osioti
el Baume
el Berbye



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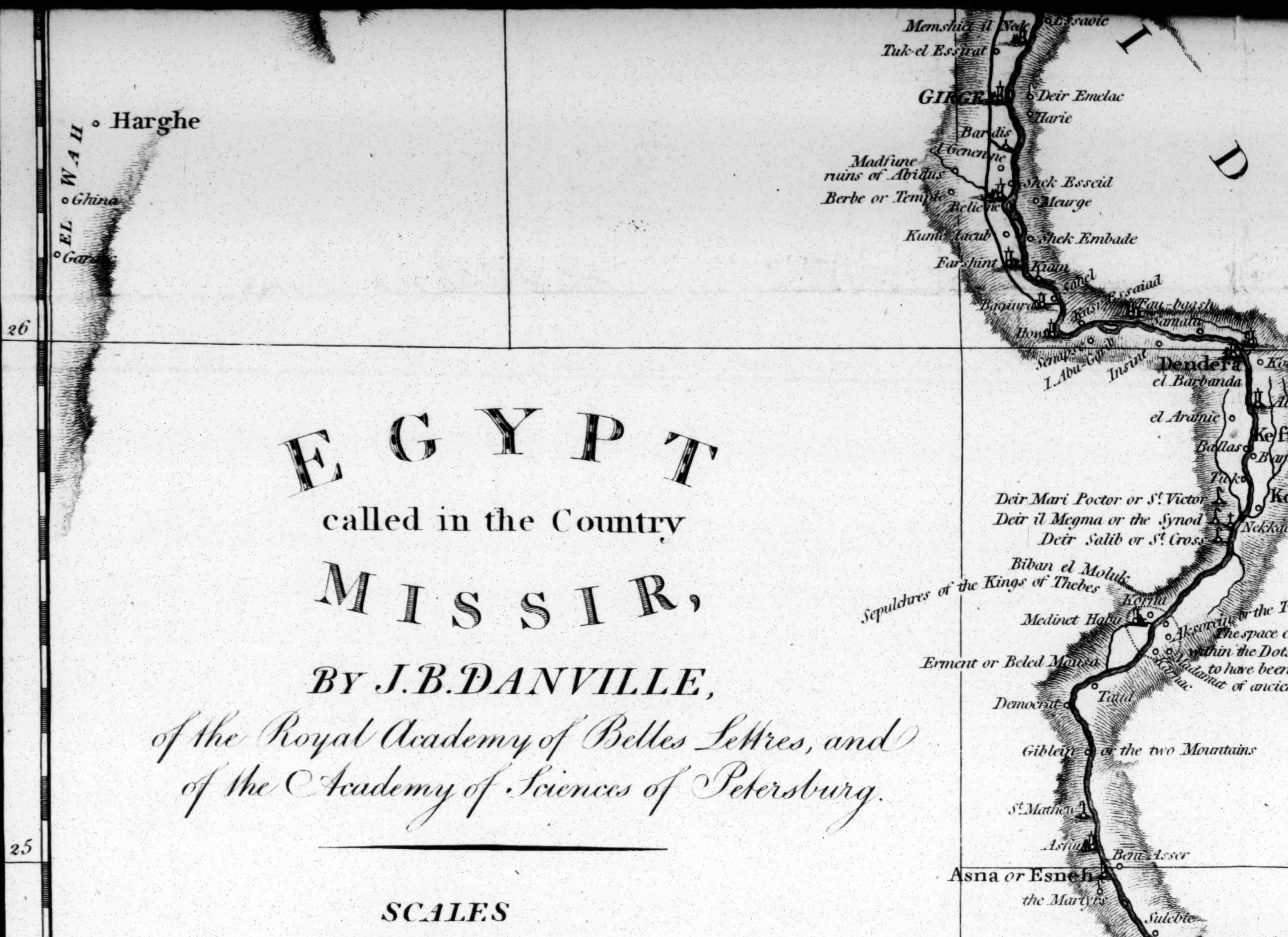
RANEAN SEA
Gaza
Kan Junas or Charom
Rofah
Zaca
C. Barasoun
Gulf of el Arish
el Arish
Kawata
C. Straki
Varadeh
Ras Kararon
Mt. el Kas
Birlab
Sebaket Bardoil
or King Baldwins Lake
Salt Water
Catieh
Torrent
Gaian
Tineh
or Pelusium in ruins
Hahras
Bir-devedar
Belba
L. Alvar
Sethron
Sau
Tanah
Fars
Ashmun Tanah
Albuhat
Safnas
Salchieh
Haser
Torrente
Wadalar
Basta
Ashmun
Asebbi
Hes'von
Masinac
Vacaria
Habaseh
Belbeis
Lac Sheib
or Bahr Ibn Mengi
where the Water is bitter
Jews's Hill
el Buib or the Straits
Remains of a Canal
AL GIOFAR
RIF
SHARKIE
Magar
Gebel Helés
Mansieve
Cold Country
Ain el haro
ARABIA PETRÆA
Dar Assoldan
Deri el Hadjuis or
Wandering Valley
Calaat Agerud or
Sand Pits Castle
Route of the Pilgrims of Mecca
Navatir
Rastagara
Calaat el Nahal
The Suez
Maadie
or Passage
Euin el Muca
or Fount of Moses
M. Kaleb
Masmar
Mountains & Valley of Wandering Desert
Salt
Torrent that has Water
Abiar Alaina
Ailah
in ruins
Sat el Acaba
Gebel Farah
Gendeli
M. Eutaca
Bede
Fresh Water
Kolzum
Salt Water
Sdur
Torrent of Sdur
The Torrents here expressed are only Drains of rain Water
Ain Werdan
Merah
Hawara
M. Kuaib
Raz Abu Drab
Ras Beliane
el Deragi or St. John Climax
Corondel
Torrent of Corondel
DESERT OF TIHEH
Ramathim
Dens
Red and Black Mountains
Burnt Mountains
Dih Salnah
Faraun Hot & Sulphurous Water
M. Askar or very hard
Mon. of St. Antony
Narrows of M. Galil
a Town in ruins
Mon. in ruins
Mon. of St. Paul
Dry Torrent
Plain of the Araba or of the Chariots
Valley of the Fight
Fresh Water
M. Galil or of the Beloved
Sandy Plain
Cave of Moses
Abdlharo
Mountain of Moses
Plain
M. Horeb
Mon. of St. Sabas
S. John
Mon. of St. Catherine
M. Selin
GEBEL TOUR or M. SINAI
Rock of Meriba
Raphidim
Fresh Water
Wadi Faran
Deir Faran
Argeloie
Plain
Sherban
Elim
Valley of Sele
Arrasic
Jebele
Sulphurous Ground
Gebel Docan
or Tobacco Mount
Gebel Ezzeit
or Oil Mount
Porphyry
Gauri Valley that terminates at the Red Sea
Karrowah Plain
el Tor
Mon. of Raithun
M. Ghaibe
Ras Mohammed
Nile on the East
whole length
Mountain
BAHR ASSUEL
BAHR KOLZUM
I. Sheduan
Coast Little Known
Sufanj ul Bahri
A capacious Harbour
the Myos hormos of the Ancients
Kall'alma
or Watering Port
Old Coseir
el Coseir
Port of Girge
of Kene & of Kous
THE DESERT that extends to the East
BENI-WASSEL to the N
Broad and Deep Torrent


Harghe
EL WAH
Ghina
Gardi
26
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I
D
Memshiet il Nede
Essavie
Tuk-el Essirat
GIRGE
Deir Emelac
Harie
Bardis
el Genenne
Madfune
ruins of Abidus
Berbe or Temple
Belienne
Shek Esseid
Meurge
Kum Iacub
Shek Embade
Farshiut
Kiam
Sahel
Baiura
Hou
Kasr Essaiad
Fau-baash
Samata
Senapse
I. Abu-Gorly
Insine
Dendera
el Barbanda
el Aramie
Ballas
Tuk
Deir Mari Poctor or St. Victor
Deir il Megma or the Synod
Deir Salib or St. Cross
Nekkada
Biban el Moluk
Sepulchres of the Kings of Thebes
Korna
Medinet Habu
Aksorein or the T
The space c
within the Dots
to have been
of ancie
Karnac
Madamut
Erment or Beled Mousa
Taud
Democrat
Giblein or the two Mountains
St. Mathew
Asfun
Beni Asser
Asna or Esneh
the Martyrs
Sulebie
el Cab
Keleh
Edfu
Gebel el Silsili
Isle
Bamban
Gebel Teilemon
Mon. of the Saviour
Shelalat or the Cataract

EGYPT

called in the Country

MISSIR,

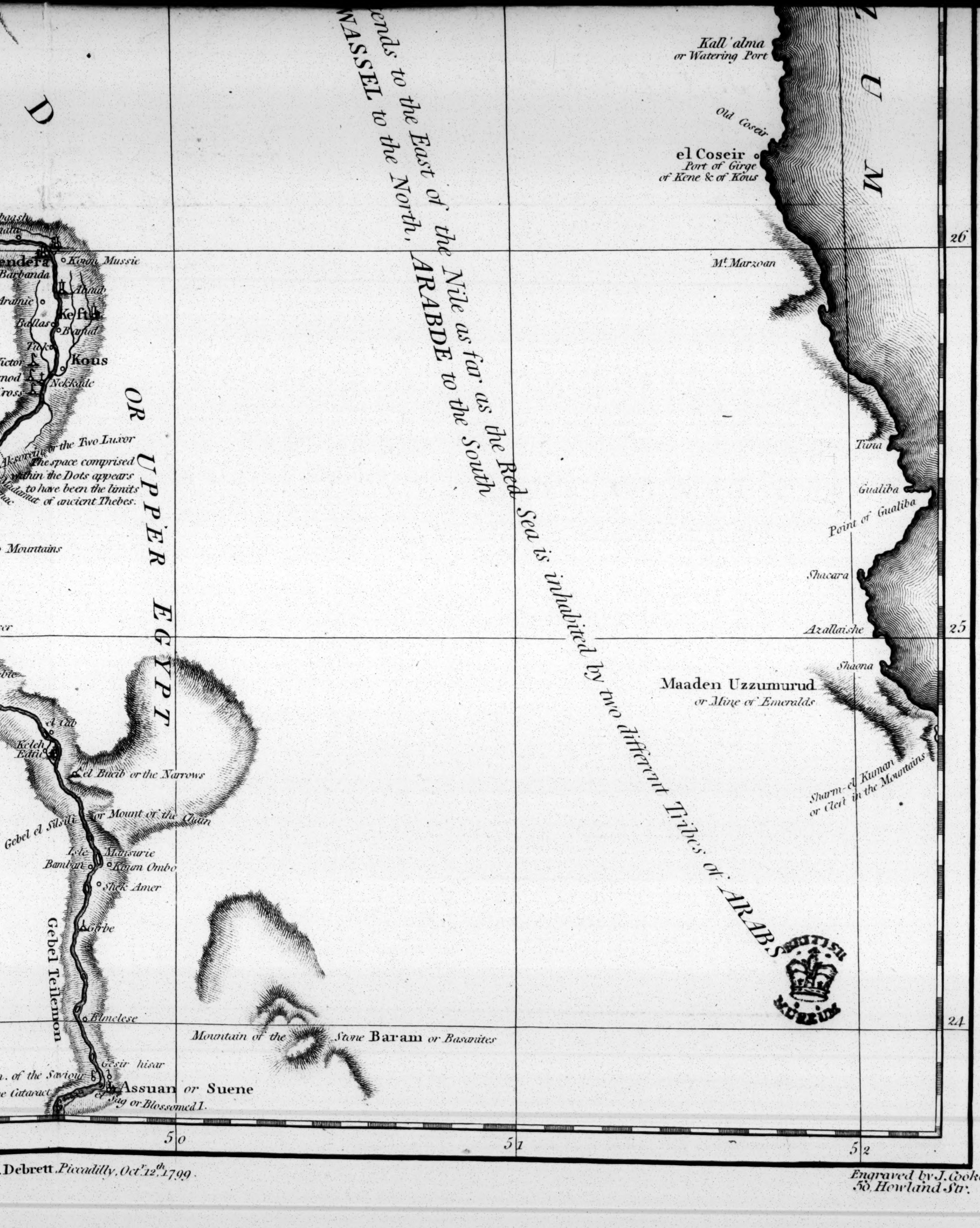
BY J. B. DANVILLE,

of the Royal Academy of Belles Lettres, and
of the Academy of Sciences of Petersburg.

SCALES

British Statute Miles 69½ to a Degree.
10 20 30 40 50
Roman Miles rated at 756 Toises.
25 50 75 100
Grecian Stades eight of which correspond to a Roman Mile.
200 400 600 800
Grecian Miles and common in Turkey rated at Seven Stades.
25 50 75 100
Arabian Miles rated at 1000 Toises.
20 40 60 80
Stades of ancient Egypt rated at 51 Toises.
500 1000 1500
Egyptian Schæni composed of 60 Stades.
5 10 15 20 25
Horary or Travelling Leagues for the Caravans rated at 1900 Toises.
10 20 30
French Leagues of 3000 Geometrical Paces or 2500 Toises.
5 10 15 20 25 30

Published by I. Debrett, *Picca*


Z U M
Kall'alma
or Watering Port
Old Coseir
el Coseir
Port of Girge
of Kene & of Kous
26
Mt. Marzoan
Tuna
Gualiba
Point of Gualiba
Shacara
Azallaishe
25
Shaona
Maaden Uzzumurud
or Mine of Emeralds
Sharm-el Kuman
or Cleft in the Mountains
24
ends to the East of the Nile as far as the Red Sea is inhabited by two different Tribes of ARABS
WASSEL to the North, ARABDE to the South
D
OR UPPER EGYPT
Dendera
Barbanda
Koum Mussic
Abnub
Aranic
Keft
Ballas
B'ahal
Tuk
Kous
Nekkade
Akarnak or the Two Luxor
The space comprised within the Dots appears to have been the limits of ancient Thebes.
Mountains
el Cab
Keleh
Edfu
el Bueib or the Narrows
Gebel el Silsili or Mount of the Chain
Isle Mansurie
Banban
Koum Ombo
Shek Amer
Gorbe
Gebel Teilemon
Elmelese
Mountain of the Stone Baram or Basanites
Gesir hisar
of the Saviour
Cataract
Assuan or Suene
or Blossomed I.
50
51
52

BRITISH MUSEUM

Debrett Piccadilly, Octr. 12th 1799.

Engraved by J. Cooke
58, Howland Str.

TRAVELS

IN

UPPER AND LOWER EGYPT.

CHAPTER I.

SERVING AS AN INTRODUCTION.

MOTIVES OF THE EAGERNESS OF TRAVELLERS TO PUBLISH THEIR DISCOVERIES.—CAUSES OF THE AUTHOR'S DELAY.—EMBARRASSMENTS TO WHICH A TRAVELLER, WHO IS IN HASTE TO WRITE, IS LIABLE.—TRAVELLERS.—HASSELQUITZ.—SAVARY.—PRODIGIOUS CHANGES OPERATING BY THE FRENCH IN EGYPT.

THIS is entering ſomewhat tardily into a career which ought to have been completed long ago. The publication of travels, which ended with the year 1780, will appear ſtrangely deferred to the ſeventh year of the French republic. No traveller was ever ſo backward in ſubmitting his obſervations to the public eye. Almoſt all, on the contrary, have been eager to make known their labours and their diſcoveries. This zeal, no doubt highly praiſeworthy, is alſo very natural. When a man, indeed, has had the courage to abandon himſelf, if it may ſo be ſaid, in diſtant and deſert countries; or, what is worſe, in countries inhabited by nations, whoſe imperfect civilization is infinitely more dangerous than even the ſavage ſtate of man; when he has been endowed with a vigour capable of removing obſtacles; with a perſeverance neceſſary to overcome the difficulties that ariſe at every ſtep; and with that firmneſs which ſets at defiance the phyſical and moral evils inſeparable from enterpriſes of the kind; when, in a word, talents, experience, and good fortune, have enabled him to ſurmount numerous inconveniences, and to eſcape from dangers not leſs numerous, it is, it muſt be confeſſed, a ſatiſfaction, a real enjoyment, to recount the various events which have impreſſed themſelves on his mind in the courſe of his travels, as well as the croſſes, the fatigue, and the perils by which his exiſtence has been alternately tormented and threatened; for, if it be agreeable to recollect paſt evils, it is ſtill more ſo to relate them.

If to theſe motives merely perſonal, but which, nevertheleſs, ſeldom fail to excite a general intereſt, the man who has expoſed himſelf to the hazards attendant upon long journies, joins more elevated views, and more powerful conſiderations; if, tranſported by the love of fame, or, what is ſynonymous, by a love of the public good, he has been fortunate enough to enlarge the circle of knowledge, and to add to the domains of ſcience, the publication of his travels is then a ſacred duty; and all delay and negligence become equally reprehenſible. In ſaying this, I appear to have pronounced my own condemnation; for, conſidering the great number of men and things that I have ſeen in the courſe of twelve years of wandering and obſervation, it is impoſſible but that my collection muſt contain a great number of intereſting matters, and ſome that are entirely new. Encouragement was not wanting. Friends, to whom the ſciences and literature have given celebrity, preſſed me to publiſh my travels; while Buffon, who thought me worthy to be aſſociated for ſome time to his immortal labours; Buffon, that coloſſus of eloquence and philoſophy, wrote to me, in 1781, in the following terms: " I make no doubt but that you have collected a number "of excellent obſervations, the publication of which will do you "great honour."

But I was not at liberty to apply myſelf to a work which requires peace and ſerenity of mind. How far was I, alas! from enjoying thoſe fruits of tranquillity! Nature had, in a manner, marked out my deſtination. With an ardent imagination, a love of the ſciences, a paſſion for diſcoveries, the *ſang-froid* of courage, and a conſtitution proof againſt every thing, I appeared to be intended for the moſt perilous enterpriſes, and for the execution of no common projects; and when, after long-repeated trials of my ſtrength in this way, I returned while yet young to my country, that ſame Nature which has diſtributed to each of us his particular diſpoſition, ſeemed to puniſh me for my inaction; and to accuſe, at the ſame time, a government, which ſcarcely ever knew how to put a man in the place that ſuited him, nor to honour itſelf by a choice unpolluted by venality and intrigue. That robuſt conſtitution, which had reſiſted the heat of the burning climate of Africa, and the ſultry humidity of the equator in South America; that conſtitution, which neither fatigue nor privations were able to impair, could not withſtand the languor of repoſe. Violent fits of ſickneſs ſucceeded each other; a gloomy melancholy took place of activity of mind; and a painful agitation of the ſoul cloſely followed the ſalutary agitation of the body. An abſence of ſeveral years had emboldened the cupidity of ſome of my relations. To recover what they had deprived me of, it was neceſſary to repair to what was then called a ſanctuary of juſtice, but was, in truth, nothing but the labyrinth of chicane, the walls of which, ſtuck full of ſharp-pointed hooks, were loaded with the ſpoils of thoſe who had the temerity to enter it. At the ſame time, men who have often made me regret the diſhoneſty of moſt of the Aſiatics, and the plundering diſpoſition of the Arabs; men among whom was ſeen a woman born for the opprobrium of her ſex, and the diſgrace of mankind; men, dangerous and malevolent beings, of whom ſociety offers but too many examples; and whom, for its ſake, it would be well to unmaſk; the M——s, the N——s, the Lef—s, and other ſubaltern knaves, availing themſelves of my inexperience in buſineſs, of my indifference about pecuniary concerns, of the frankneſs, the confidence, and careleſſneſs of a generous, but too eaſy nature, involved me in a thouſand difficulties; overwhelmed me with diſputes and conteſtations; and, like barefaced plunderers, found means to divide among themſelves conſiderable portions of my fortune, which they pulled to pieces, with circumſtances that added to the bitterneſs of days already devoted to ſufferings and chagrin*.

In the midſt of ſo many diſappointments; in the midſt of ſhocks too violent for a ſenſibility, that might have conſtituted the happineſs of my life, inſtead of being its torment; in the midſt of thoſe ſerious and diſagreeable avocations, how could I occupy myſelf about a work which required all my attention? How could I find means to overcome other difficulties, to which the very nature of that work gave birth? Twelve years, employed in wandering about diſtant regions, may indeed add to a man's ſtock of information, and furniſh him with experience; but ſuch purſuits have nothing in common with the talent of compoſition; nor are the habits acquired in theſe expeditions at all calculated to give him a turn for literary labours. Familiarized with the image of his deſtruction, which daily perils hold out to him inceſſantly, aſſailed by fatigue, and hard preſſed by almoſt continual wants, the man who has devoted himſelf to travelling, ought to encloſe his breaſt with a triple rampart, which may ſecure him from the attacks of fear and apprehenſion. Often ſurrounded by ferocious and unruly barbarians, he is compelled, at times, to make them his eſcort; it is neceſſary that he ſhould communicate to them his own intrepidity; and, as it is not always eaſy to make an impreſſion upon men of coarſe manners, and of an unfeeling diſpoſition, he finds himſelf obliged, in order to move them, to ſpeak to them in their own rough and energetic language. All theſe circumſtances ſtamp upon the individual a character of firmneſs, which, to delicate eyes, appears to border too cloſely upon harſhneſs, and which has an irreſiſtible influence over his ſtyle. Beſides, while endeavouring to underſtand and to ſpeak foreign tongues, he at laſt forgets his own; he has no reſources for the ſtudy of literature, nor leiſure even to think of it. Such are the embarraſſments which I ſhould probably have met with, and which it would have been neceſſary for me to have overcome, had I written my travels as ſoon as they were at an end. The traveller is not only the hiſtorian of the men he meets with, but alſo of nature; and, to ſpeak worthily of her, he ſhould know how to paint her in full dreſs, as well as in her moſt ſimple garb.

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* "We but too often ſee, that if an honeſt man happens to have a diſpute with "a knave, the knave finds powerful protectors, becauſe the honeſt man is content "to be honeſt; whereas the knave is ſupple, ſervile, and complaiſant. The meaneſt "actions coſt him no effort; he does whatever he pleaſes. The honeſt man does "only what he ought to do." *Eſſais Hiſtoriques ſur Paris, par Sainte-Foix, vol. vi.*

I do not know whether I am miſtaken; but I think, that, in this laſt reſpect, my work will have gained a great deal by its tardy publication; and that I ſhall have reaſon to congratulate myſelf upon having followed the precept of Montaigne, when he ſays, in ſpeaking of authors: *Qu'ils y penſent bien, avant de ſe produire; qui les hâte*[*]*?* Eſſais, liv. iii. chap. ix.

Egypt, that ancient cradle of the ſciences, where the wonders of art and thoſe of nature vie for admiration, has been the object of the philoſophical excurſions of the ancients, as well as of the moderns. From Herodotus down to Volney, two writers equally celebrated, the numerous accounts of a country, of which the like is not to be found on the whole ſurface of the globe, atteſt the general curioſity it has excited. But this multiplicity of travellers cannot prevent my finding a place; nor ſhall the fear of ſpeaking of Egypt after ſo many others, induce me to abandon my deſign. Barbariſm and ruins have ſucceeded the inſtitutions and monuments of antiquity; while the difficulty of making reſearches and obſervations has not permitted modern travellers to obſerve every thing. There remained after them, as there will probably remain after me, many things, if not to be ſeen, at leaſt to be well ſeen. Neither do objects preſent themſelves to every obſerver in the ſame point of view. As every painter has his particular touch and mode of colouring, which give the graces of novelty to the triteſt ſubjects; ſo has the traveller, whoſe manner of obſerving accompanies him wherever he goes, his peculiar ſtyle. It is from this aſſemblage of pictures only, that we can hope to gain a complete idea of ſo intereſting a country; and the more ſo, as the traveller, finding it impoſſible to inveſtigate every thing, gives a preference to thoſe objects towards which his ſtudies have been chiefly directed. Guided by his taſte, and ſometimes by his enthuſiaſm, he conſtantly reverts to his favourite occupations, and neglects every thing elſe. Thus it is that the botaniſt often ſees nothing but plants; the zoologiſt nothing but animals; the antiquary nothing but ruins; the natural philoſopher nothing but the phenomena of nature; the merchant nothing but the means of increaſing his fortune; and the politician nothing but the relations between different ſtates. One man diſdains all details, and only gives the reſult *en maſſe*; while another dwells tediouſly upon the moſt minute particulars; a third ſometimes ſacrifices exactneſs to elegance of deſcription, or force of expreſſion; while another, ſcrupulous in his obſervations, but dull and deſtitute of genius, ſtarves his ſubject by the aridity of his ſtyle.

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[*] Let them think well of what they are about, before they give their works to the public; who hurries them?

A ſtriking example, among thouſands of others, of this predilection, againſt which we cannot be too much upon our guard, is to be found in the travels of Frederick Haſſelquitz. That pupil of

Linnæus, a zealous and excluſive amateur of natural hiſtory, being at Cairo, reſolved to pay a viſit to the pyramids of Memphis; but ſcarcely was he arrived at the foot of thoſe monuments, equally remarkable for their magnitude and duration, than he turned his eyes another way, in order to fix them on the lion-ants which abound in the ſand of that diſtrict, and no longer attended to any thing but inſects. One of the moſt aſtoniſhing works of antiquity ceaſed to intereſt him: "However magnificent," ſays he, "the pyramids "may be, they make leſs impreſſion upon a lover of natural hiſtory "than the induſtry of theſe little animals *."

People in general will not be of the opinion of the Swediſh naturaliſt, to whom it may be obſerved (to ſay nothing of the whimſicality of the compariſon), that it was hardly worth while to go as far as the ruins of Memphis to fall into raptures at the ſight of lion-ants, which are equally common in other countries, and even in Europe; and that a traveller expoſes himſelf to ridicule, when, being determined to ſee nothing but the objects to which he is particularly attached, he too ſtrictly adheres to the proverb, *ne ſutor ultrà crepidam*.

It is alſo worthy of remark, that few French travellers have penetrated into Upper Egypt. Not one of thoſe, who in theſe latter times have acquired celebrity, has carried his reſearches beyond the plain of Saccara, that is to ſay, beyond the environs of Cairo. Savary himſelf, who publiſhed two volumes concerning Upper Egypt, never ſet his foot in it; and the tone of aſſurance in which he ſpeaks of it, and the details he gives of his journey, as if it had been really performed, are a ſtain upon the reputation of that elegant writer. I was well acquainted with Savary; I ſaw him at Alexandria, in the iſle of Candia, and afterwards in France. The well-deſerved ſucceſs of the firſt volume of his Letters concerning Egypt, to which it was his original intention to confine himſelf, ſince it compriſed the only part of the country in which he had travelled, had intoxicated him. He reſolved to add to it an account of travels he had never performed, and was reduced to the neceſſity of copying and making extracts from Herodotus, Strabo, Diodorus, &c. More fortunate than Savary, and many others, I found means to travel over the *Said* (for that is the name given by the Arabs to Upper Egypt), from Old Cairo as far as Aſſouan; and in that point of view, my work will not, perhaps, appear deſtitute of intereſt.

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* Travels in the Levant by Frederick Haſſelquitz, publiſhed by Linnæus.

But what can more powerfully attract the public attention towards Egypt, than to think that it is no longer in the hands of the Mamelûks, who oppreſſed it; and that the French, by breaking the iron yoke under which the deſcendants of the moſt celebrated people of antiquity lived in a ſtate of brutal abaſement, have preſented them at once with liberty, and with the means of recovering the knowledge and the ſciences which were the moſt valuable poſſeſſion of their anceſtors! Egypt will ſoon ceaſe to be the country I am going to deſcribe. An immenſe ſpace of time is about to elapſe in a few days; and ſhortly I ſhall be no better, even though ſtill alive, than an ancient traveller, as thoſe of antiquity are in regard to us. So many prodigies were reſerved for the firſt people of the univerſe! Cities will riſe from their aſhes; monuments to which the approach was prohibited by inſolent uſurpers, will at length be known; thoſe which ignorance and ferocity had endeavoured to annihilate will recover their ancient luſtre; while others will reappear which now lie buried under the ſand. Every where the image of ſplendour will take place of the picture of deſtruction. Human knowledge will diffuſe itſelf with a giant's ſtride. Canals, a fruitful ſource of proſperity, will be dug or repaired. The commerce of the world will naturally revert into its ancient channel; and what the Pharaohs, in all their power, were afraid to undertake—the reunion of the two ſeas, the French, guided by a new Alexander, whom victory and the ſciences are emulous to crown, will offer to the admiration and aſtoniſhment of future ages. The mind loſes and confounds itſelf in contemplating this immenſity of glory which environs the French nation. Proud of belonging to it, I exult at having it in my power to devote to my countrymen the fruit of my labours.

CHAPTER II.

BUFFON.—DEPARTURE FROM MONTBARD.—CORAL.—TROGLODYTES.—LANGUEDOC.—PHALANGIST.—PRESERVATION OF FISH.—A WHIMSICAL ANECDOTE.—GULF OF LYONS.

ON my return from my ſecond voyage to America, I repaired to Montbard, where Buffon was deſirous of ſeeing me. I ſpent near ſix months with him; and that time, which fled too rapidly, is certainly the period of my life that has left behind it the moſt grateful recollection. It is to my ſtay in that retreat, the temple of the ſciences and of taſte, that I am indebted for the little I am worth. It was winter, and the ſeverity of the ſeaſon kept away troubleſome viſitors. Day ſucceeded day in delightful ſucceſſion, while I was aiding the great man in his labours, and enjoying his ſociety—a ſociety highly agreeable, which was never diſturbed by the ſmalleſt inequality of temper, and which I have never met with any where elſe. Buffon was not one of thoſe men of letters whom Eraſmus whimſically compared to the tapeſtry of Flanders with great figures, which, in order to produce their effect, muſt only be ſeen at a diſtance; his converſation was equally agreeable and intereſting; and he blended with it an unaffected gaiety and a good-natured manner, which put every one at his eaſe. To theſe ſocial qualities he joined a finely-formed perſon; like Plato, he was of the talleſt ſtature and moſt robuſt make; his broad ſhoulders announced his ſtrength; his forehead was high and majeſtic; and he diſtinguiſhed himſelf by the grace of his demeanour and the dignity of his geſtures*.

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* *Erat et ſpecioſiſſimo et robuſtiſſimo corporis habitu. Undè et a latis humeris, amplâ fronte et egregio totius corporis habitu, orationis vi et ubertate, Plato nuncupatus eſt.* Platonis Vita, auct. Marſilio Ficino.

The government had appointed M. Tott inſpector of the ports of the Levant and Barbary; and had ordered a ſhip to be fitted out at Toulon to carry him thither. I received orders to embark on board that ſhip of war, and to follow its deſtination; but mine was afterwards changed; and I quitted the expedition at Alexandria, in order to travel in Egypt. I ſet off from Montbard, after having received from Buffon good wiſhes and embraces, which I conſidered as the benedictions of genius. Poſt-horſes conveyed me rapidly to Marſeilles, where I remained only a few hours.

An individual had conceived the idea of cutting through a hill in the vicinity of La Ciotat as far as the ſea, the water of which penetrates under the land, by means of great cavities in ſeveral parts of the coaſt. He pretended that thoſe ſubterraneous cavities contained an immenſe quantity of coral, the eaſy extraction of which was to add conſiderably to that branch of commerce, and enrich the projector. Memorials had been addreſſed to Verſailles, with a view of obtaining encouragement and aſſiſtance; and the miniſter had conſulted Buffon, who put the papers into my hands, in order that I might inveſtigate the matter upon the ſpot. On my arrival at La Ciotat the enterpriſe was no longer in queſtion; the works that had been begun were abandoned, and the idea itſelf entirely relinquiſhed.

While I was at La Ciotat, the particulars of a ſingular ceremony were related to me, which takes place every year at the beginning of *Nivoſe* *. A numerous body of men, armed with ſwords and piſtols, ſet off in ſearch of a very ſmall bird, which the ancients call *troglodytes*, a denomination retained by Guenau de Montbeillard in his Natural Hiſtory of Birds †. When they have found it, a thing not difficult, becauſe they always take care to have one ready, it is ſuſpended on the middle of a pole, which two men carry on their ſhoulders, as if it were a heavy burden. This whimſical proceſſion parades round the town; the bird is weighed in a great pair of ſcales, and the company then ſits down to table and makes merry. The name they give to the *troglodytes* is not leſs curious than the kind of feſtival to which it gives occaſion. They call it, at La Ciotat, the *pole-cat*, or *père de la bécaſſe* *, on account of the reſemblance of its plumage to that of the woodcock, ſuppoſed by them to be engendered by the pole-cat, which is a great deſtroyer of birds, but which certainly produces none.

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* The latter end of December.

† *Motacilla troglodytes.* L. *Syſt. Nat. edit.* 13.—*Ang.* The common wren.

On my return to Marſeilles I ſtopped at Caſſis, where there are two manufactories for the working and poliſhing of coral, the greater part of which goes to the coaſt of Africa to be exchanged for men. The vineyards that ſurround this little town produce a kind of white wine, which is in conſiderable repute.

It was underſtood at Marſeilles, that the frigate which was equipping at Toulon would not be completely ready for ſome time; I therefore determined to make an excurſion in Languedoc: and, in company with the ſecretary of M. Tott, went by land to Cette, of which Vernet has painted a very fine view. In my walks about the environs I collected a variety of volcanic matter, and, along the coaſt, a number of ſhells and other marine productions. I was aſtoniſhed at finding, among the ſea-weeds upon the beach, a ſingular kind of *ſcarabœus*, very uncommon towards the north of France, and honoured with the name of *phalangiſt* †, becauſe it has been thought that the long points of its corſelet have ſome reſemblance to the pikes that were carried by the ſoldiers of the Macedonian phalanx. This is what the partiſans of methods in natural hiſtory call vulgar names; but what kind of a vulgar name is that which, to be underſtood, requires the moſt exact knowledge of antiquity? Linnæus has deſignated the ſame inſect by the name of the giant Typhœus *, a name which is likewiſe very far from vulgar, but which ſeems little ſuitable to a *ſcarabæus* of a few lines in length, whoſe nature it is to conceal itſelf under the dung of cattle.

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* Father of the woodcock.

† Geoffroi, Hiſt. abregée des Inſectes des Environs de Paris, tom. i. pag. 72, et pl. v. fig. 3.

Thoſe who employ themſelves in making collections of natural hiſtory well know the difficulty of preſerving the colours of fiſh. Taken out of the fluid in which they live, and deprived of the humidity ſo neceſſary to them, they ſoon loſe, with their exiſtence, the gloſs and glittering of their ſcales; their diſcoloured ſkin aſſuming a livid and tawny hue; ſo that, in our cabinets, they have not that appearance of life which ſtill ſeems to animate the other claſſes of animals. Every thing that I could conceive poſſible to be done in that way I found at the houſe of M. Boriès, doctor of phyſic at Cette. He had ſtudied the hiſtory and preparation of fiſh; and the ſpecimens which he had aſſembled, had ſtill, if not the luſtre, at leaſt a part of the colours, of living nature. He made a ſecret of his mode of operation; but promiſed to communicate it to Buffon on certain conditions. I know not what was the reſult of the correſpondence which I haſtened to eſtabliſh between them.

We viſited alſo, on one ſide, the baths of Balaruc, and on the other, the vineyards of Frontignan, affording that ſtrong and fragrant liquor, the exceſs of which has ſent more than one perſon to the hot ſprings.

Wiſhing alſo to be acquainted with Montpelier, we made an excurſion thither along the fineſt road I ever ſaw in France.

It was now high time to reviſit the coaſt of Provence, and we determined to return thither by ſea; we therefore bargained for our paſſage with the maſter of one of the tartans which were then in the port of Cette. We were waiting at the inn for the hour fixed for our departure, when he came quite out of breath to inform us, that the commandant of the town wiſhed us to go to his houſe, where ſeveral other perſons, who were alſo to take their paſſage in the ſame tartan, were already aſſembled. He told me, that *Monſieur le commandant* was very much incenſed againſt me in particular, becauſe, notwithſtanding I was an officer, I was leaving Cette without his conſent. Although I might well have declined yielding to ſo ſingular a pretenſion, we waited upon the commandant. He was an officer of invalids, and his name was *Quérelle.* He immediately addreſſed himſelf to me: *I am aſtoniſhed, Sir,* ſaid he, *that you did not pay me a viſit. I ſhould have invited you to partake of my ſoup.—Sir,* anſwered I, *you will readily forgive a ſtranger, a traveller, and an officer, who does not belong to the land-ſervice, for having been ignorant of your exiſtence, however important it may be. As to your ſoup, it is by no means the object of my reſearches.—That is quite ſufficient, Sir,* replied M. Quérelle, a little diſconcerted; *you may ſet off whenever you pleaſe: as to all theſe people,* added he, turning round with an air of dignity towards my fellow-travellers, *they may go about their buſineſs, I have nothing to do with them.* We walked away, laughing very heartily at this little adventure, which had ſo ſtriking an analogy with the name of the commandant.

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* *Scarabæus Typhœus*. L. *Syſt. Nat.*—Fabricius, *Spec. Inſect.* pag. 10.

The wind had riſen, the ſea was rough, and the ſky overcaſt; every thing, in ſhort, announced the approach of bad weather. Our captain did not wiſh to leave the harbour: he yielded, however, to my entreaties, and we got under way, leaving the other tartans behind us, although we had agreed to ſail in company. The night was ſtormy, and our little veſſel laboured exceedingly from the heavineſs of the ſwell. It is well known how much danger attends the navigation of that part of the Mediterranean into which the Rhone diſcharges itſelf: thence it is that it has derived the appellation of *gulf of Lions (mare Leonis),* as being cruel and terrible on account of the tempeſts that frequently occur there, and of the ſhipwrecks, that are by no means uncommon; and not from the name of the city of Lyons, which is at a great diſtance from theſe ſeas. After ſuffering nothing but a little uneaſineſs we got into the harbour of Marſeilles, whence I ſet off immediately for Toulon.

CHAPTER III.

DEPARTURE FROM TOULON.—COME TO AN ANCHOR.—COAST OF CORSICA.—GENOA.—OPERA.—ISLE OF ELBA, AND ADJACENT ISLANDS.—A GALE OF WIND.—ARRIVAL AT PALERMO.

IT was on the 26th of April 1777, at ten o'clock in the evening, that the *Atalante* frigate, one of the fineſt in the French navy, got under way from the road of Toulon. She was commanded by M. Durfort, and carried thirty-two guns, and a crew of near three hundred men. Several perſons of Verſailles, among whom were M. and Mad. Teſſé, M. d'Ayen, and M. Meung, had obtained permiſſion to embark in her; and were to be conveyed to Palermo, Malta, and Syracuſe. They were what was formerly called *great folks*; but they had laid aſide the pride of courts, and were become very agreeable people. Madame Teſſé, one of the wittieſt women of the age, gave the law to this little colony of courtiers; while the politeneſs, and free and eaſy manners of the commander, added to a well-choſen ſet of officers, made of the party on board the *Atalante* one of the moſt pleaſant ſocieties poſſible, and ſuch as it was not eaſy to ſuppoſe could have been found at ſea. There were beſides in the ſuite of M. Tott, an officer of cavalry, and a counſellor of the *Chatelet*; a whimſical aſſociation, and worthy of its author. Citizen Venturi, a learned interpreter of the oriental languages, who is now with the army of Egypt, was alſo a paſſenger. As it was difficult to find accommodations for ſo many perſons, the four after-guns were removed, in order that berths might be conſtructed in the great cabin; the gun-room being ſo encumbered with beds, that there was ſcarcely room to move.

We had ſailed with favourable weather; but it was not of long duration. The wind ſoon became contrary, ſhifting round to the eaſtward, and blowing hard; while the ſky, which was loaded with heavy clouds, poured down a continual torrent of rain. On the following morning a number of birds were flying about the ſhip, among which I diſtinguiſhed turtle-doves, ring plovers*, and a little bittern. Several of theſe birds ſettled upon the rigging, and were ſo fatigued and ſtupified by the ſtorm, that ſome of the plovers were taken by hand, as well as a ſpecies of crab-catchers, known by the name of *blongios*†.

After having in vain endeavoured to gain an offing by working to windward, it became neceſſary to ſeek ſhelter; and at two o'clock in the afternoon of the day after our departure, we caſt anchor in the road *des Vignettes* in the bay of Toulon. The coaſt near which the frigate was anchored is high: its various culture, the *baſtides*‡ ſcattered here and there, and the pleaſant proſpect it affords, form an agreeable contraſt with the bare ſides of the gray mountains behind it, which compoſe the back-ground of the picture. It is, nevertheleſs, upon the declivity of ſome of theſe mountains, that the excellent ſheep of the environs of Toulon find a ſubſtantial and odoriferous food. The ſtrawberries, which we met with there in great abundance, were the moſt fragrant that I ever taſted in my life.

Our ſport, which was confined to a ſmall diſtance from the veſſel, produced only a few quails, already returned from their emigration.

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* *Pluvier à collier,* Buffon, Hiſt. Nat. des Oiſ. et *petit pluvier à collier* des Pl. enlum. No. 921. *Charadrius hiaticula,* L.

† *Blongios,* Buffon, Hiſt. Nat. des Oiſ. et *blongios de Suiſſe,* Pl. enlum. No. 328. *Ardea minuta,* L.

‡ This is the appellation given in the ſouthern departments to little country-houſes, which individuals in eaſy circumſtances build in the vicinity of the towns.

We alſo ſaw ſome lapwings; and I killed a yellow bergeronette*, and a little bird of a ſpecies firſt deſcribed by Buffon, and by him denominated *gavoüé*, from the name of *chic-gavotte*, which it bears in Provence, where it is alſo called *chic-mouſtache*, on account of the black ſtripes round its beak†. Theſe laſt-mentioned birds were flying in pairs among the buſhes, in the cultivated country which ſurrounds the *baſtides*: they are not very wild; and their flight is ſhort, low, and much reſembling that of the ſparrow.

The violence of the eaſt wind increaſing, and the weather growing ſtormy, we let go a ſecond anchor. We continued riding in this manner till the 2d of May, when a breeze from the north-weſt permitted us to get under way.

At the break of day on the 3d we were about ſix or ſeven leagues from the iſland of Corſica, and while we were ſtanding on, had an opportunity of obſerving its coaſts. That part lying between Cape Calvi and Cape Corſo, the northernmoſt point of the iſland, conſiſts of lofty mountains, which appear to be barren, and compoſed of rocks, with great chaſms between them. The mountains of Cape Calvi, under ſhelter of which is a large and ſafe harbour, are the higheſt on that part of the coaſt: their ſummits were ſtill entirely covered with ſnow. We alſo deſcried *Iſola Roſſa*, in the gulf formed by Capes Corſo and Calvi. It is a ſmall and low iſland, which ſhelters a deep and important haven from the weſterly winds.

We alſo ſaw ſeveral porpoiſes‡, ſwimming at the top of the water, an almoſt certain preſage of bad weather; in fact, it became impoſſible for us either to approach Corſica, or to continue our courſe, the wind heading us and blowing a ſtorm. We therefore determined to put into Genoa, where we arrived on the 4th, at ten o'clock in the morning.

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* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 28. fig. 1. *Motacilla boarula*, L.

† See Buffon, Hiſt. Nat. des Oiſ. art. Gavoüé, et Pl. enlum. No. 626. fig. 1. *Gavoüé de Provence.—Muſtachoe bunting*, Latham, Syn. 2. p. 175. *Emperiza Provincialis*, L.

‡ *Delphinus phocœna*, L.

It certainly will not be expected that I ſhould give a deſcription of the city of Genoa. It is ſufficiently well known, and eſpecially in theſe latter times, for me to paſs it over in ſilence. I will only relate a little event in which we were the principal actors: although very trifling in appearance, it furniſhes a trait of national character, and on that account alone deſerves a place in the narrative of a traveller.

At the opera of Genoa, two female dancers performed the principal parts in the ballets. Both had youth and beauty for their portion; and the agility of both was equal: but the Graces directed all the movements and attitudes of one; while the ſteps and ſprings of the other, though more ſurpriſing in point of exertion, were, in fact, no better than feats of activity. All the applauſe was reſerved for the latter; while the former was beheld with perfect indifference. It is the particular province of Frenchmen to give leſſons of taſte; it is incumbent upon them to avenge the neglected Graces. We agreed upon our meaſures, and both officers and paſſengers took different poſts. At the firſt repreſentation, as ſoon as the actreſs of whom we had declared ourſelves the champions appeared upon the ſtage, we received her with a thunder of applauſe. A few of the Genoeſe joined us; but ſhouts, clapping of hands, and rattling of canes, enſured, in ſpite of our murmurs, the triumph of the other dancer. We were not diſconcerted. The following day we went in greater force, and neglected no means of making a violent noiſe. Our adverſaries were a match for us; but as we were diſperſed over every part of the houſe, we conſtantly ſucceeded in increaſing the number of our partiſans. This ſtruggle exciting the ſolicitude of the ſenate, they paſſed a decree which prohibited the giving of any diſturbance to the performance. We did not diſturb it; but the moment the ballet began there was a moſt terrible uproar. Sentries were then ſtationed in the houſe, but to very little purpoſe. In ſhort, after five or ſix repreſentations, during which the reſiſtance gradually diminiſhed, we had the ſatisfaction of ſeeing our principles generally adopted. The actreſs who, before our arrival, had conſtantly engroſſed all the applauſe, was no longer attended to; the public admiration being entirely transferred to our *protégée*. Satisfied with this triumph, which was that of good taſte, we gave an entertainment to the two dancers on board of the frigate. She, whoſe ſucceſs we had deranged, accepted our invitation with a good grace; and we endeavoured to make her forget the little mortification of which we had been the cauſe.

It was at this ſame theatre that I ſaw for the firſt time thoſe degraded beings who have only the appearance of men. Sacrificed to the intereſt of the moſt agreeable art, they acquire at the expenſe of their own exiſtence, a ſonorous and melodious, but at the ſame time unnatural voice, ſince it is neither that of a man nor of a woman. France has not diſgraced herſelf by ſuch a crime. Unknown alſo to the greater part of the nations of Europe, it was reſerved for Italian prieſts: they, in whoſe hands excommunication was ſo light a weapon, that they launched it upon every frivolous occaſion, were not aſhamed to compoſe choirs deſtined to ſing the praiſe of the Divinity, and to make the roof of his temples re-echo with the harmonious accents of unfortunate victims, whom, by a refinement of barbarity, they had expunged from the liſt of mankind. But what is ſcarcely credible, is, that the idea of this mutilation originated in the head of a woman. Semiramis, a queen of great celebrity in ancient annals, who by her riches, her power, her victories, and the ſplendour of her reign, was placed above all other mortals, was the firſt who ſet the example of a ſpecies of cruelty ſo diſgraceful to her hiſtory.

Pachierotti, whom Brydone had ſeen ſome time before at the theatre of Palermo, and whoſe talents he extols*, was then at Genoa.

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* See Brydone's Travels in Sicily and Malta.

Whatever praiſe the Engliſh traveller may have laviſhed upon that ſinger, to me he appeared to fall far ſhort of his reputation. His voice was, indeed, highly agreeable; but his action was ſpiritleſs, and his delivery cold: he ſhould have been heard and not ſeen. Though he was young and well made, there was ſomething conſtrained and tame in his actions and demeanour, which took off from the effect of his ſinging. In all other reſpects he did as much as could be expected from him; but energy of action, and force of expreſſion, which can proceed only from ſtrong feelings of the heart, were incompatible with his ſtate of degradation.

After having been detained ten whole days in the harbour of Genoa by contrary winds, we ſailed again on the 13th of May at ſix o'clock in the morning, with a freſh gale from the north-eaſt, and rapidly increaſed our diſtance from the lofty and fertile coaſt of that beautiful part of Italy. Behind us the maritime Alps appeared like an immenſe amphitheatre, white with eternal ſnow. The high mountains that ſkirt the gulf of *Spezzia*, which the French ſailors pronounce *l'Eſpecie*, preſented themſelves to view. Their ſummits were alſo covered with ſnow; and they appeared ſteril, and compoſed of perpendicular rocks. Theſe are the quarries, which principally afford the beautiful marbles of all kinds that are exported from Italy. On our left we paſſed by the iſland of *Gorgona*, ſubject to the Grand Duke of Tuſcany. It is of little extent. Its form is circular, and its mountains, which are to be ſeen at a great diſtance, ſeem to be of the ſame nature as thoſe of the continent. We afterwards paſſed between Cape Corſo and *Capraria*, a ſmall iſland, vulgarly called *la Cabraire*, belonging to the republic of Genoa. It is little better than a barren rock; but it contains, neverthelеſs, a few habitations which furniſh excellent ſailors.

On the 14th, the wind being no longer fair, we plied to windward between Cape Corſo and the iſland of Elba, one of the poſſeſſions of the king of Naples. It has two good harbours, and quarries of marble; but it is particularly celebrated on account of its iron mines, and of its forges, in which that metal is worked according to a method that has been deſcribed by Trονçon du Coudrai, captain of artillery. This method is more economical, more expeditious, and, at the ſame time, more advantageous than that of the high furnaces pretty generally in uſe in the reſt of Europe; and it produces iron equal to the beſt Swediſh in toughneſs and malleability, and in greater quantities than the common forges, without any additional expenſe. The mines of iron and magnets, which the iſland of Elba contains, render its approach perceptible to navigators from the great variations to which the compaſs is there ſubject.

That part of the coaſt of Corſica compriſed between Cape Corſo and Baſtia, is of the ſame nature as the oppoſite one that I have already ſpoken of; that is to ſay, it is compoſed of ſteep mountains, ſome of the moſt lofty of which were ſtill covered with ſnow. The city of Baſtia, ſituated upon the declivity of a hill, made a very agreeable appearance; its harbour is unfit for the reception of ſhips of war; but it affords a very convenient anchorage for ſmall veſſels.

Towards noon we had a fair wind, and paſſed near *Monte Chriſto*, a bare and deſert rock, ſituated at a ſmall diſtance to the ſouthward of the iſland of Elba, from which it appears to have been detached by one of thoſe great convulſions of nature, which are by no means unfrequent in theſe ſeas. The line of land that united the two iſlands is ſtill to be traced by the *Planoſa* (or Flat Iſland), a rock lying between them, and almoſt even with the water's edge. I was told that this latter rock was the retreat of a great number of ſeals and gulls.

We ſaw aſtern of the ſhip a flock of petrels known to French navigators by the name of *oiſeaux de tempête**. When they came near us, it was three o'clock in the afternoon. The weather was fine, and there was a very light air from the ſouth-eaſt; but at ſeven o'clock the wind got round to the ſouth-weſt, and blew ſtrong. The ſky was overcaſt, and threatened ſtill worſe weather; the night was very dark, and derived additional horror from frequent flaſhes of lightning; the ſea roſe to a prodigious height, and we were at length obliged to paſs the whole night under our courſes *. This gale of wind laſted till the 15th at noon: we were then abreaſt of *le Bocche di Bonifaccio*, or of the ſtrait which ſeparates the iſland of Corſica from that of Sardinia, and at ten or twelve leagues from the land. Few ſhips navigate in theſe latitudes without meeting with bad weather. The ſea, repelled the contrary way by a great extent of coaſt, and by numberleſs ſhoals, and agitated by the wind, of which a variety of ſtraits often changes the direction, is, in general, high and turbulent. During the bad weather in the morning, ſeveral quails and turtle-doves ſettled upon the ſhip, hoping to find it an aſylum againſt the ſtorm. But that inhoſpitable ſhelter did not protect the unfortunate wanderers from death; they were ſo fatigued or frightened by the confuſion of the elements about them, that they all ſuffered themſelves to be taken by hand. I obſerved that the turtle-doves came on board in pairs. A numerous ſhoal of porpoiſes ploughed through the water at ſome diſtance from the frigate; while, on the other ſide, a turtle lay ſluggiſhly upon its ſurface.

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* *Oiſeau de tempête*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 993. *Procellaria pelagica*, L.—*Ang*. The ſtormy petrel.

On the 16th we encountered another gale of wind from the weſt-ſouth-weſt, leſs violent than the former; and on the 17th we diſcovered the iſland of *Uſtica*, a dependency of Sicily. It is only four leagues in circumference, and appears well cultivated. It was the retreat of the picaroons and pirates who infeſted theſe ſeas; and yet it is only four years ſince the king of Naples reſolved to erect a fort upon it, in order to keep them away. We had alſo ahead of us the lofty coaſt of Cape *San Vitto*, a promontory of Sicily; and at twelve o'clock we caſt anchor at the entrance of the harbour of Palermo.

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* All that is between this note and the bottom of the laſt paragraph, is given in the hiſtory of the *oiſeau-tempête*, by Buffon (Hiſt. Nat. des Oiſ.), as an extract from the journal of a navigator. It is from my journal that this note was extracted.

CHAP-

CHAPTER IV.

MARITIME HONOURS.—ENGLISH TRAVELLERS.—PALERMO AND ITS ENVIRONS.

IT was by no means an affair of trifling importance to arrange the manner in which ſhips of war were to ſalute and be ſaluted in the ports of foreign nations. Every commander of a ſhip had particular inſtructions in that reſpect; and, at the ſame time that they were directed to ſupport the honour of their flag in battle, they were not leſs expreſsly enjoined to maintain it in the form of the honours that they paid, or that they had a right to require. This vain ceremonial often became a ſource of ſerious conteſtation calculated to diſturb the peace of nations. Punctilious commanders made of theſe details their moſt ſerious occupation. At Smyrna, the port of the Levant the moſt frequented by European veſſels, ſeveral of them have been ſeen anxious to attribute to themſelves excluſively the ſalute of artillery, with which merchant-veſſels are accuſtomed to compliment ſhips of war, whatever they may be, on their coming into port, and in haſte to return ſuch ſalute, even before it was over, leſt the ſhips of other powers ſhould think it was intended for them: as if the glory of arms could conſiſt in things of ſo little conſequence, which are only fit to occupy narrow minds, and which are altogether unworthy the attention of officers, to whoſe talents and courage were entruſted the floating caſtles deſtined to carry acroſs the ocean terror to the enemies of the ſtate, and protection to commerce; as if a mere want of reſpect, which ſhould always be diſtinguiſhed from an inſult, does not rather debaſe him, who is guilty of it, than him to whom the civility is due. The phlegm with which a Dutch officer anſwered Bougainville in the Indian ſeas is ſtill in the recollection of many. The French captain ſent to aſk him, in caſe of his ſaluting the Dutch fort, what ſalute he might expect in return. *When I take off my hat to any one*, ſaid the Dutchman, *it is on my part a compliment which I think due to him; and I do not inquire beforehand whether he will pull off his.*

Be this as it may, it was incumbent upon us to abide by the eſtabliſhed cuſtom: as ſoon, therefore, as the *Atalante* had anchored in the port of Palermo, an officer was diſpatched to compliment the viceroy of Sicily, and to negotiate with him the important point of *ſalutes*. It was agreed upon, that the frigate ſhould fire fifteen guns, and that the citadel ſhould return the ſame number. In conſequence of this arrangement we ſaluted the fortreſs; but two hours elapſed before it was prepared to anſwer us. We could not, however, take offence at this extraordinary delay, for we had a full view of the gunners buſily employed in raiſing ſome pieces of cannon from the earth, in which they lay half buried, in placing them upon blocks of wood by way of carriages; and, in ſhort, in putting them into a condition to fire. Such was then the ſtate of the Sicilian artillery. The Barbary corſairs knew it well, and knew alſo how to avail themſelves of it, by coming and cutting veſſels out of the very harbour.

The viceroy ſent an officer to congratulate us on our arrival, and to invite us to his *converſazione*; for that is the appellation given to the parties and ſocieties which aſſemble in the opulent houſes of Italy.

We ſtaid only three days at Palermo. I employed them in rapidly viſiting every thing worthy of notice in the city and its environs, which are already known by the accounts of different travellers, and by the beautiful views that have been taken of them.

The harbour, one of the ſafeſt in theſe ſeas, and defended by a fortreſs, the artillery of which, as I have juſt now ſaid, is by no means formidable, is ſemicircular. The city, the ſuburbs, and the walks round it, preſent to the eye an amphitheatre equally agreeable and diverſified. A chain of lofty mountains raiſe their naked and uncultivated heads behind the city, and render its poſition highly picturesque. At its extremities are four handſome gates, with two ſtreets leading to them. The latter croſs each other near their centre, and form a ſquare of ſmall extent, called the *Ottangolo*, whence there is a view of all the four gates. The ſtreets are ſtraight, wide, well-built, and paved with large ſtones. The largeſt and handſomeſt of them recalls to mind, in the evening, the ſhow and buſtle of that of St. Honoré at Paris, by the multitude of its ſhops and coffee-houſes ſplendidly illuminated, by the number of equipages that roll along it with flambeaus behind them, and by the crowds of people that paſs to and fro. The Sicilians, who are not of a laborious claſs, never go out but in a coach. It would be highly indecent for a man in eaſy circumſtances to make uſe of his legs; the number of carriages is conſequently very great, and a foreigner may procure one of tolerable appearance at the rate of ſeven or eight livres a day. At Palermo every body wears a ſword; the cobler with his leather apron and greaſy jacket; the hair-dreſſer with his powder-bag and powdered coat; every artiſan, in ſhort, coming out of his houſe in the dreſs of his profeſſion, has a long toledo by his ſide, an old full-bottomed periwig upon his head, and moſt frequently a pair of ſpectacles hanging upon his noſe.

Thoſe who have read Brydone's Travels in Sicily and Malta, muſt recollect that he makes himſelf merry at the expenſe of a French-woman, who keeps the only inn that foreigners find at Palermo. He employs half a chapter of his work in deſcribing, or rather caricaturing, her loquaciouſneſs and vanity; and thence takes occaſion to extend his ſatire to French women in general, which certainly is neither juſt nor polite. But their graces and their amability, which in general procure them the homage they ſo well deſerve, can ſuffer no injury from the ill-humour of an Engliſhman. Brydone is not the only traveller of his nation who has taken a pleaſure in ſpeaking ill of ours. To the eyes, however, of an impartial man, this ſpirit of jealouſy and pride does not appear leſs ridiculous, than the little traits of preſumption of Madame Montagne (for that is the landlady's name). I invited her to dine with me, by way of having an opportunity of ſpeaking to her of Brydone, whoſe viſit to Palermo preceded ours only by a few years. She knew that he had written a long ſtory about her, and that both ſhe and her huſband were very ill-treated in his work; but ſhe was ignorant of the particulars. I read to her the paſſage concerning her; and ſhe then proved to me that Brydone had not deviated from the truth, when he repreſented her as a great talker. Her tongue was never tired while relating to me ſome little anecdotes which had induced her to requeſt the Engliſhman to ſeek another lodging. She entertained me with a chapter upon the ſubject, at leaſt as long as that of the traveller.

The churches of Palermo, like almoſt all thoſe of Italy, are magnificently decorated; ſome of them, that of the Jeſuits, for inſtance, are ſo overloaded with ornaments and riches, as to give offence to good taſte. Beſides the excellent paintings which adorn the interior of moſt of theſe edifices, the principal objects of admiration are the ſuperb altar of St. Catharine's, conſtructed of the moſt beautiful marble, which, by a ſingular chance, forms a broad feſtoon border round it; the twenty-four columns of oriental granite which ſupport the cathedral, ſeveral tombs of porphyry, and an immenſe tabernacle of lapis-lazuli, in the cathedral alſo. A prieſt, after having drawn back four or five curtains in ſucceſſion, with a great air of myſtery ſhewed me a large wooden crucifix, which, he ſeriouſly aſſured me, was begun by St. Nicodemus, who fell aſleep in the middle of his taſk, and was very much ſurpriſed to find it finiſhed when he awoke: in truth, it was hardly worth while to fall aſleep for the completion of ſo miſerable a piece of workmanſhip.

Though the churches at Palermo are kept in ſuch high order, the temple which has been erected there to Nature and to the Sciences is in a moſt ruinous condition; which proves that the inhabitants have more devotion than curioſity, and more piety than deſire of information. The muſeum is a confuſed aſſemblage of things but little intereſting; the collection of animals is moſt wretched, conſiſting only of a few monſters preſerved in ſpirits of wine, and of worm-eaten ſkins that are falling to pieces. The abbé who ſhewed us the rarities of this cabinet, told me, that the Jeſuits had carried away or ſold the moſt valuable articles at the moment of their expulſion from the dominions of the king of Naples. There remain, however, ſome curious petrifactions and ſome valuable antiques, of which, according to the account of the abbé, drawings and deſcriptions had been taken by the learned Hamilton, Engliſh ambaſſador at Naples. We alſo noticed an anatomical injection of a man and another of a woman, remarkably well executed by a Sicilian phyſician, who was ſtill alive. Fazello, who has written a hiſtory of Sicily *, and ſeveral other authors, have ſpoken of the giants who, in former times, inhabited that iſland, and whoſe ſkeletons have been diſcovered in the excavations that have been made in certain parts of it. There is nothing in the muſeum of Palermo that has the ſmalleſt relation to men of extraordinary ſtature. I was deſirous of entering into converſation on this ſubject with the abbé; but we found it impoſſible to underſtand one another, on account of the great difference in our manner of pronouncing the Latin tongue, in which I was obliged to ſpeak, owing to my want of a ſufficient acquaintance with the Italian. Among a great number of well-informed perſons, whom I had an opportunity of conſulting, I did not meet with one who had the leaſt idea of ever having ſeen any remains of giants, or who had heard of their having exiſted in any part of Sicily.

The adjacent country is pleaſant; *La Bagaria,* a canton at three leagues diſtance from the city, is particularly remarkable for the beauty of its plains, for the variety of its culture, for the fertility of its ſoil, and for the numerous villas with which it is adorned. The road which leads to it is lined with aloes and Indian figs. There it was that we ſaw a ſhameful monument erected to bad taſte by prince Palagoni; it is ſo ſhocking, that it does not even deſerve the appellation of folly. Let any one figure to himſelf the exterior and the avenues of a palace crowded with a prodigious number of ſtatues clumſily cut in ſtone, thrown together without order, and repreſenting monſters of a compoſition ſo diſguſting, that they ceaſe to be ridiculous. The interior is in the ſame ſtyle: the walls of the apartments are plated with glaſs painted in imitation of marble; and the ceiling is compoſed of fragments of looking-glaſſes which reflect objects in a thouſand different ways. Here are alſo to be ſeen huge crucifixes and pyramids, made of cups, ſaucers, coffee-pots, and another kind of veſſel, which no one would have ſuppoſed likely to be ever employed in architecture *. All theſe things are arranged in ſuch a manner as to form the moſt inconſiſtent aſſemblage. In the chapel, for inſtance, there is a group of handſome angels, entirely naked, and of the moſt beautiful fleſh colour, with a great wooden figure in the midſt of them, repreſenting a dead man half-eaten by the worms. Unfortunately it is ſufficiently well executed to appear natural at the firſt glance. I was told, that out of a number of women who had had the curioſity to viſit this abode of the moſt croteſque whimſicality, ſome had fainted; and others, who were pregnant, had experienced the moſt diſaſtrous conſequences from caſting their eyes upon this truly horrible figure, after having fixed them with pleaſure upon the beautiful forms and brilliant colouring of the angels. The fortune of the proprietor of this palace has been put into the hands of truſtees, becauſe he was ruining himſelf by the

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* *Thomæ Fazelli Decades, de Rebus Siculis, Cataniæ,* 1749.

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* Pots-de-chambre.

execution of his abſurd ideas; for his town-houſe, it is ſaid, is furniſhed in the ſame manner as his manſion in the country.

The palace of prince *Valguaraera* ſtands cloſe to that of prince Palagoni, but does not reſemble it. Conſiderable taſte is diſplayed both in its conſtruction and in its furniture; and its ſituation and proſpect are charming. An elegant theatre for private repreſentations, a noble garden, a fine piece of water, and, what is better than all the reſt, the great politeneſs of the owner, all concur to render it a moſt delightful abode.

I made an excurſion alſo to *Montreale*, a ſmall town built at the top of a ſteep mountain; a new and moſt excellent road leads to it; on its gentle declivity are a number of beautiful fountains, whoſe cool and limpid water refreſhes the traveller, while walls built up breaſt-high on each ſide protect him from all danger; at the ſame time the air which he breathes is agreeably perfumed by a foreſt of orange and lemon trees growing in the valley. In proportion as he advances along this noble road the proſpect extends, and becomes boundleſs at the ſummit. Here and there he meets with inſcriptions, for the moſt part, indeed, only a play upon words, or *concetti*; the one at the entrance of the road is as follows: *Ut facilius—Et quò facilius, eò citius.* An immenſe church, built by William the Good, is the greateſt merit of *Montreale*; it is entirely incruſted with moſaic, and the principal altar is of maſſy ſilver, and of excellent workmanſhip.

Among the remarkable things in the environs of Palermo, a convent of Capuchin friars, which is ſituated at a ſmall diſtance from the town, and of which the gardens ſerve for a public promenade, is ſure to be pointed out to the curioſity of ſtrangers. Under the monaſtery a cave is ſhewn divided into four great galleries, which are lighted by means of apertures made at each extremity. In this cave are preſerved, not in the fleſh, but in ſkin and bones, all the friars who have died ſince the foundation of the convent, as well as the bodies of ſeveral individuals of the town. There are particular tombs for opulent families, which, even after their annihilation, are afraid of being confounded with the reſt of mankind. It is ſaid, that the preſervation of theſe bodies is enſured by drying them before a ſlow fire, in ſuch a way as to conſume the fleſh without injuring the ſkin. When they are perfectly dry they are clad in the monaſtic habit, and ſet upright upon ſhelves placed one above another along the ſides of the cave. The head, arms, and feet, are naked. This mode of preſervation is not an agreeable one; the ſkin, dry, diſcoloured, in a manner tanned, and even torn in ſome places, adheres immediately to the bones. It is eaſy to conceive, that the different grimaces of ſo great a number of ſhrivelled faces, rendered ſtill more ugly by long beards, muſt compoſe a very hideous ſpectacle. Whoever, indeed, has ſeen living Capuchin friars, may form ſome idea of this ſingular collection of dead ones.

But let us quit this diſmal abode, in which man makes vain efforts to eſcape from deſtruction, and turn our eyes upon the agreeable and animated picture of the productions of Sicily's privileged ſoil. Warmed by the genial heat of the ſolar rays, and by ſubterraneous fire, the earth rejects ſcarcely any kind of culture *; whether bedecked with a carpet of beautiful green, enriched with the golden harveſts, whoſe abundance formerly procured this iſland the name of the *granary of Rome*, or covered with trees of every kind, bearing odoriferous fruits and flowers, ſhe always preſents herſelf in the rich dreſs of fecundity. What would be the caſe were ſhe better ſeconded by men rendered leſs careleſs by her fertility, and more active and eager in augmenting the treaſures which nature offers them with ſo much grace and munificence?

The women I ſaw in the part of Sicily that I viſited were in general handſome: they have the reputation of being very ſuſcep-

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* In the garden of the archbiſhop of Palermo there were ſeveral banana trees (*muſa paradiſiaca*, L.), bearing flowers and fruit.

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tible of the tender paſſions, a happy diſpoſition which they doubtleſs owe to the genial influence of the atmoſphere. A rigorous climate blunts the edge of ſenſibility, and but too often hardens the heart.

Rich meadows feed numerous herds of fine oxen, of the ſame kind as thoſe of France. " They conſtantly differ from them, however, " in the make of their horns, which are very remarkable for their " length and the regularity of their ſhape. They have very little " curvature; and their common length, meaſured in a right line, is " three feet, and ſometimes three feet and a half. They are all very " regularly turned, and exactly reſembling each other in form *." Game of every kind is common; and the francolin, a bird which is preferred to the pheaſant for its exquiſite flavour, is by no means ſcarce †.

The ſea ſeems to join in the generous ſtruggle, in order to augment the reſources, already ſo diverſified, which the earth affords for the nouriſhment and gratification of mankind. Fiſh is very abundant; the tunny is caught here in that ſpread of net which is alſo in uſe along the coaſt of Provence. So great a quantity was taken during my ſtay at Palermo, that the fiſhermen who carried them about the ſtreets, preceded by a drum, ſold them for ſo little as two *ſous* and a half a pound. A ſhort time before, when we put into Vignettes, the ſame fiſh coſt ſix *ſous* a pound at Toulon. Another valuable production of the ſea near the coaſt of Sicily, is the coral which reddens all the ſhoals, and the fiſhery of which employs a great number of boats. That nothing, in ſhort, may appear deſtitute of life and movement, gulls cut the air in their rapid and deſultory flight over the maſts of the ſhips at anchor in the port, and oppoſe the beautiful white of their plumage to the brilliant azure of an atmoſphere which is almoſt always pure.

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* I have diſtinguiſhed this obſervation concerning the oxen of Sicily by inverted commas, becauſe Buffon, to whom I communicated it, has made uſe of it in his *Supplément à l'Hiſtoire des Animaux Quadrupèdes, ſecond art. des Bœufs.*

† The *francolin* is not peculiar to Sicily, as has been aſſerted in the *Deſcription abrégée de la Sicile*, printed as a ſequel to Brydone's Travels. *Il y diverſes eſpèces d'oiſeaux qui ne ſe trouvent qu'en Sicile, tel que le framolin* (doubtleſs *francolin*): but it is well known that this bird is alſo an inhabitant of other hot countries.

CHAPTER V.

PASSAGE FROM PALERMO TO MALTA.—SOUNDINGS BETWEEN SICILY AND THE ISLAND OF MALTA, AND BETWEEN THE LATTER AND AFRICA.—COASTS OF SICILY.—PANTELERIA.—ISLAND OF MALTA; ITS NATURE, TOWNS, AND PRODUCTIONS.

WE quitted the fine harbour of Palermo on the 22d of May, a little after midnight. The frigate carried all her guns; thoſe which had been ſacrificed to the convenience of the paſſengers, and of which the abſence deranged her external ſymmetry, having been reſtored to their places. Our courtiers had left us: frightened at the bad weather we had encountered at ſea, and particularly at the tempeſt which had overtaken us abreaſt of the *Bocche di Bonifaccio*, they would no longer conſent to expoſe themſelves to the fury of ſo inconſtant an element; but reſolved to travel acroſs Sicily to Naples, and return to France overland. They had been aſſured at Verſailles, and I have heard the ſame thing aſſerted at Paris, that a ſhip of war was immoveable in the midſt of the waves, and that the perſons on board were as quiet as in their own houſes. What was their aſtoniſhment when they perceived that ſo great and heavy a machine was no more than the ſport of the winds and of the foaming billows! We loſt agreeable companions, and I exceedingly regretted, that our ſeparation deprived me of an opportunity of landing at Syracuſe and approaching Mount Ætna, which Nature ſeems to have ſeated in Sicily, to ſerve at once as an example of her power, as well in the diſtribution of her gifts as in the expreſſion of her anger.

We remained becalmed at ſome diſtance from the port till the following day at noon. We had round the ſhip a great number of ſmall boats employed in the coral fiſhery, and perceived in the water large turtle, which the ſeamen of the Mediterranean call *monks* *, and which are a kind of ſea-dogs. Four ſoldiers of the garriſon of Palermo took refuge on board with a boat with which they had run away; they were received, and the boat ſent back by a fiſherman. Two of them had before deſerted from the French ſervice. At ten o'clock in the evening a Sicilian officer came to claim them in the name of the viceroy; but as they were already under the protection of the French flag, the captain refuſed to give them up; and the officer returned very much diſſatisfied with the bad ſucceſs of his miſſion. We had alſo loſt two ſailors, who had deſerted at Palermo, and whom it was impoſſible for us to recover.

According to the learned Buffon, the Mediterranean ſea, originally a lake of little extent, had received, in remote ages, a ſudden and prodigious increaſe, at the time when the Black Sea had opened itſelf a paſſage through the Boſphorus; and at that period when the ſinking of the land which united Europe to Africa in the part that is now the Straits of Gibraltar, permitted the water of the ocean to ruſh in †. It was alſo his opinion, that moſt of the iſlands of the Mediterranean made a part of the continents before the great convulſions that have taken place in this quarter of the world. In order to fix his opinion concerning theſe epochs of Nature upon a ſurer foundation, he had begged me to aſcertain the depth of the ſea between Sicily and Malta. I could not have a more favourable opportunity of complying with his requeſt; we had on board a coaſting pilot, a very experienced old man, and eſtimable in every point of view, who, in his numerous voyages, had ſounded its depth in a variety of places. I availed myſelf of the calm to converſe with him at my eaſe, and the reſult of the intereſting details which he gave me was perfectly conformable to the ideas of Buffon. In fact, between the iſlands of Sicily and Malta, the ſoundings are from five and twenty to thirty fathoms; and in the middle of the channel, where there is the greateſt depth of water, never exceed a hundred. On the other hand, between the iſland of Malta and Cape Bon, in Africa, there is ſtill leſs water, the lead indicating no more than from five and twenty to thirty fathoms, throughout the whole breadth of the channel which ſeparates the two lands.

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* They are alſo called *angel-fiſh*, or ſimply *angel*. *Squalus ſquatina*, L. Syſt. Nat.—*Squalus pinna ani carens, ore in apice capitis.* Artedi, Gen. Piſc. p. 507.

† Théorie de la Terre, et Epoques de la Nature.

A breeze from the eaſtward carried us towards San Vitto, a lofty and perpendicular promontory. The coaſt from Palermo to that cape is ſteep, and interſected by vallies, which are arrayed in all the beauties of cultivation, and form an agreeable contraſt with the barrenneſs of the neighbouring rocks. There is deep water along the coaſt, and veſſels may approach it very cloſe without the ſmalleſt danger. Soon after we paſſed between *Maretimo* and *Favoyanna*, two ſmall iſlands belonging to the king of Naples, to which he baniſhes his ſtate priſoners. While ſtanding towards Malta, we perceived a long extent of the low coaſt of Sicily, between Cape *Marſalla* and Cape *Paſſaro*, at the extremity of which a fort has been erected. In the diſtance we diſcovered a chain of high mountains parallel to the coaſt. The weather was fine, the heavens were ſerene; the veſſel advanced ſlowly over a ſurface which was ſcarcely ruffled by a gentle breeze; and we were never tired of admiring vaſt plains embelliſhed by all the charms of Nature, and by the diverſified labours of the huſbandman.

On the morning of the 25th we found ourſelves off *Panteleria*, an iſland of much greater length than breadth, lofty in the middle, and terminating in a low point at each of its extremities. It is inhabited, and tolerably fertile. An officer of the ſhip, who in a former voyage had landed there, told me that there was only one ſpring in the whole iſland; but that upon the ſummit of the higheſt mountain, that is to ſay, nearly in the middle of the iſland, there was a lake of conſiderable ſize: that lake is, no doubt, the crater of an extinguiſhed volcano; for the ſame officer had obſerved there all the marks of one, ſuch as lava, pumice-ſtone, &c. &c. The approach to *Panteleria* is dreaded by ſeamen, eſpecially in winter, becauſe experience has taught them that ſhips ſeldom paſs it without encountering a gale of wind.

In the evening we ſaw ſeveral ſwallows. We were at four leagues from *Panteleria*, and the wind was eaſterly. On the 26th, at three o'clock in the evening, we entered the harbour of Malta, one of the moſt capacious and fineſt in the univerſe. The entrance is very narrow, and defended on each ſide by a formidable caſtle. Veſſels are obliged to ſtand in for it under as much ſail as poſſible, in order to have *way* or velocity ſufficient to clear the paſſage, in the midſt of which they find themſelves ſuddenly becalmed, owing to the height of the fortreſſes exceeding that of the maſts. The cuſtom of French ſhips of war was to ſalute the place with thirteen guns, which were anſwered by eleven; and when the veſſels of the order entered the ports of France, they obſerved the ſame *etiquette*. If the admiral's galley was in the harbour, ſhe was entitled to a ſalute of fifteen guns more; and when the admiral came to return the viſit, which the French commanding officer was bound to pay him in the firſt inſtance, he was complimented with a ſalute of thirteen. Every *bailli* of the order, who thought proper to come on board, was received with a diſcharge of five guns; ſo that it frequently happened that a French ſhip of war, which made ſome ſtay in the harbour of Malta, expended more powder there than in all the reſt of her cruiſe.

The fortifications which defend the port and the city are the beſt in the world, and are kept in the moſt perfect repair. It is well known, that the united forces of the Ottoman empire failed in an attack upon this impregnable fortreſs. It was a conqueſt, or rather a new prodigy, reſerved for French valour.

The roofs of the houſes, as well as in Italy, and all over the Eaſt, are terraced. The city of Valette, or the new city, is well built; the ſtones, which ſerve for the conſtruction of the edifices, and for the pavement of the principal ſtreets, are very ſoft when extracted from the quarry, but they harden in the air; they are, at the ſame time, ſo uncommonly white that they dazzle the eyes, eſpecially when they reflect the rays of a burning ſun. The palace of the Grand Maſter was ſpacious, and elegantly ſimple both without and within.

The order of Malta had a public library, which was increaſing with conſiderable rapidity; the private libraries of the commanders being depoſited there after their death. Duplicates were ſold, and the produce ſerved for the acquiſition of ſuch books as were wanting. This library contained ſeveral ſpecimens of natural hiſtory, one of the moſt remarkable of which was a petrified bone of conſiderable ſize; it paſſed at Malta for a piece of petrified wood, but the bony tiſſue was eaſily diſtinguiſhable, as I proved to ſeveral well-informed perſons: it is a fragment of the *femur* of a large quadruped; I ſent a drawing of it to Buffon.

Another, but a richer, cabinet of curioſities was in the poſſeſſion of M. Barbaroux. Though not very conſiderable, it contained ſome valuable articles; and the proprietor, who blended civility with ſcience, ſhewed it to ſtrangers with a great deal of complaiſance. This little muſeum contained ſeveral beautiful ſhells and curious petrifactions; and a great number of medals were arranged in a cabinet of very ingenious contrivance. In the midſt of the productions of art I beheld with pleaſure a very large figured pearl, a beautiful enamelled head in *chiaro-oſcuro*, and a large cryſtal medallion engraved by Michael Angelo. I cannot conclude this enumeration of curioſities without making mention of one of thoſe phenomena which are commonly called errors of Nature, as if Nature could be erroneous; but which are rather proofs of her power, and of the prodigious variety of means that ſhe employs. This was a portrait, which I ſaw at the houſe of the Chevalier Deſpennes, French *chargé d'affaires*, of a little girl, in whoſe forehead was a third eye much larger than the other two, and which alone was worth them both, ſince it had a double iris and a double pupil. There was nothing extraordinary in the reſt of the face. Under the drawing were ſome Italian words, importing, that this child was born at the village of Monte Alegra di Mercia, on the 21ſt of January 1775; but the inſcription did not ſay, nor could any one tell me, whether the being diſtinguiſhed by ſuch an exceſs in the organ of ſight had long ſurvived its birth.

We had juſt left a city in which an immenſe number of carriages kept up an eternal din. Here walking is not a degradation; nor do horſes and equipages rolling rapidly along carry terror into ſtreets which are ſolely devoted to citizens on foot. The Grand Maſter alone was poſſeſſor of a coach and ſix horſes, but ſeldom made uſe of it, unleſs to go to his country-houſe. Officers of the order, and other inhabitants, kept for the ſame purpoſe chaiſes drawn by a ſingle mule, which was led along by a man; a wiſe precaution, and worthy of imitation in all places where the ſafety of individuals is preferred to the thoughtleſs gratifications of luxury, the buſtle of which, in populous towns, is a continual ſubject of fear, and ſometimes an inſtrument of death, to the humble and uſeful citizen. It were to be wiſhed, that as good a protection could be found there againſt the dangers attendant upon ſacrifices to Venus, whoſe prieſteſſes flock thither from all quarters. They belong to all nations; and their abundance, which is in ſuch whimſical oppoſition to one of the vows of the knights, was ſingularly pernicious to the crews of the veſſels that frequented theſe ſeductive, but perfidious ſeas.

Brydone has amuſed himſelf with telling ſtories about the knights of Malta, not unlike that of poor Madame Montagne of Palermo. At the time of my arrival the minds of the knights were furiouſly exaſperated againſt him, and not altogether without reaſon. He deſcribes their mode of life, without having frequented the ſociety of any one of them during the whole time that he remained upon the iſland; his account of them (and this is not the only occaſion on which he is liable to the ſame reproach) is not correct; and when he ſpeaks of their laws of duelling, of the croſſes painted upon the wall oppoſite the place where any one of them has been killed, and of the penalties incurred by thoſe who refuſe a challenge *, his book is merely the vehicle of errors, into which he has, no doubt, been led by the too haſty adoption of idle tales. For my part, I met with nothing but great amenity of manners in the ſociety of the members of the order with whom I had any connexion; and I remember with gratitude the kind welcome and the civilities that I received from many of them, particularly from Citizen Dolomieux, whom the ſciences number among their moſt illuſtrious and deareſt partiſans.

At a league from the new city is the old one, or *Citta Vecchia*; it was the reſidence of the biſhop of the iſland. The cathedral is a very handſome edifice, and is ornamented with the moſt valuable marbles, ſuch as thoſe which are known by the name of *green* and *yellow antique*. Although very ſpacious, the inſide is hung, from one end to the other, with crimſon damaſk, trimmed with a broad lace of fine gold. Theſe religious monuments, more ſimple at Malta than at Genoa and Palermo, are alſo, in my opinion, grander and in a better ſtyle. The extraordinary quantity of ornaments, indeed, with which the churches at Genoa are overloaded, preſents to the dazzled eye nothing but tinſel, which, joined to their too confined, and, in a manner, mean dimenſions, deprives them of that grandeur and majeſty which we expect to find in the temples of the Divinity. From the top of the ſpire of the cathedral, mount Ætna and its thick ſmoke are eaſily diſcernible, although diſtant nearly ſixty-ſeven leagues.

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* See a Tour through Sicily and Malta, vol. i. p. 362.

At no great diſtance from this church is a grotto of little extent, in the midſt of which ſtands a very good ſtatue of St. Paul. The apoſtle, as is well known, is held in great veneration by the Malteſe, becauſe they pretend that he landed in their iſland, and delivered them for ever from the ſerpents with which it was infeſted. The grotto is hollowed out of a ſoft, white, and calcareous earth, commonly called *Malteſe bole**; an improper appellation, ſince bole is an argillaceous earth, more or leſs pure, conſequently vitrifiable, and not acted upon by acids; whereas the *Malteſe earth* is of a calcareous nature, and effervеſces with acids of a powerful kind. Buffon followed, in this reſpect, the opinion of the greater part of the mineralogiſts who preceded him, and who, in conſequence of their copying one another, had univerſally conſidered the Malteſe earth as a bole, or argillaceous earth. Accordingly, in his Hiſtory of Minerals, he makes a bole of it; but what is ſtill more difficult to conceive, is, that he has taken the Malteſe earth for a red bole, although it is as white as chalk, which it reſembles indeed in a variety of reſpects †. It is known at Malta by no other appellation than that of *terra di San Paolo*. Cakes, impreſſed with the image of the ſaint, holding a ſerpent in his hand, are made of it, and exported to the different countries of Europe, particularly to Spain and Italy. It is this mode of preparation which has obtained it in commerce the name of *terra ſigillata*, in common with the other earths and boles which bear different impreſſions. It paſſes at Malta for a won-a wonderful remedy in ſeveral diſeaſes, and for a certain ſpecific in fevers; but all its properties are confined to the production of a ſlight ſudorific effect.

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* *Bolus Melitenſis.*

† "The red bole takes its colour from the ruſt of iron. It is with this bole that "*terra ſigillata* is prepared. It alſo bears the name of *terra Lemnia*, *terra benedicta* "*Sancti Pauli*, *terra Melitenſis*, *terra Conſtantinopolitana*." Buffon, Hiſt. Nat. des Minéraux.

The common people were not contented with attributing qualities almoſt ſupernatural to the earth of St. Paul's grotto; they pretended alſo that its maſs ſuffered no diminution, whatever might be the quantity extracted from the cave. This, in the eyes of the inhabitants of Malta, is a continual miracle performed by the ſaint; and the earth which bears his name is conſequently conſidered in the iſland as a ſacred ſubſtance. It is certain, that it does not appear to decreaſe perceptibly. This eaſy reproduction is attributable to the humidity of the grotto, and to the ſoftneſs of the earth. To convince thoſe of their error who maintain that it loſes nothing of its bulk, it would be ſufficient to point out the very evident cavities made by the tools recently uſed in cutting it away. But it is difficult to undeceive that claſs of people who explain natural facts by miracles.

A lichen, perfectly white, grows upon the inner ſurface of the roof of St. Paul's grotto.

At ſome diſtance from the old city are vaſt caverns, eaſily hollowed out and extended through a ſpecies of earth capable of very little reſiſtance. They are divided into ſuch numerous ramifications, that they form a labyrinth, in which a man might loſe himſelf and periſh, had not care been taken to block up the entrance of ſome of theſe ſubterraneous galleries. They were formerly a place of interment, or catacombs, as they are ſtill called. Stone tombs ſtand on each ſide, one above another, and of all dimenſions. A convex lid covers ſome of them; and there is every reaſon to believe that the whole of them were formerly cloſed in the ſame manner. The part of theſe tombs, on which the head of the dead was laid, is raiſed about two inches above the bottom, with an excavation in it adapted to the ſhape of the head and neck, ſo that thoſe parts were incaſed in this ſort of funereal pillow. Several of theſe tombs, which were larger than the others, were formed for the reception of two heads, and were, no doubt, reſerved by affection, for lovers or married pairs.

Theſe catacombs appear alſo to have ſerved, in leſs remote times, as a retreat to the inhabitants of Malta, when their iſland was a prey to the wars by which it has been frequently laid waſte. In them are to be ſeen two old mills, as alſo that image which is the ſafeguard of a credulous nation, the ſtatue of St. Paul.

The iſland of Malta is ſituated nearly in the midſt of the Mediterranean ſea, between Sicily and Africa; its extreme length is ſeven leagues, and its breadth four. Properly ſpeaking, it is nothing but a rock almoſt entirely bare; but it is not one of thoſe rocks on which the ſharp tooth of time can hardly make an impreſſion, and which give the idea of complete ſterility. It is a calcareous ſtone, exceedingly white, of a looſe texture, little ſolidity, and not repugnant to vegetation. Although the greater part of the numerous iſlands of theſe ſeas have been the focus, or the reſult, of terrible exploſions of nature, that of Malta has not experienced their violence; and is of a very different origin. No traces of a volcano are perceptible upon it; and if lavas are met with, they are thoſe of Veſuvius, which are brought thither in order to ſerve as millſtones, or for the pavement of the city. Nor are there even any vitrifiable ſubſtances to be found in Malta. Every thing is calcareous, except talc, gypſum, and argillaceous earth; and of that latter ſubſtance the quantity is ſmall, and always mixed with calcareous matter. It is purer and more abundant in the iſland of Gozzo, a dependency of Malta, and ſeparated from it only by a ſmall interval of ſea.

Neither are there any mountains in the iſland of Malta, nor in that of Gozzo: they are nothing but a plain interſected by a few hillocks of little elevation.

The traveller cannot help admiring the induſtry of the Malteſe cultivators, who have found means to fertilize a rock for the moſt part bare, and at beſt only covered by a few inches of earth. In order to prepare for cultivation a ſoil apparently ſo ungrateful, this laborious race of men excavate the rock, and break it into pieces. The fragments which are neareſt the ſurface, and which have been hardened by the contact of the air, ſerve to encloſe the field with a dry wall. By theſe means the ſtones which are too ſolid to be decompoſed by the atmoſphere, are got rid of, and the rain-water is prevented from carrying away the vegetative earth. A portion of the rock is reduced, by dint of labour, into minute parts, and mixed with a thin layer of mould, for which the Malteſe ſometimes go as far as Sicily. This mixture is very fertile. It grows corn, millet, and annual cotton *; fig and other fruit trees thrive very well upon it; and it produces thoſe fine oranges, with a red pulp and of a delightful flavour, which are ſo much eſteemed in Europe.

But it muſt be confeſſed, notwithſtanding the care and labour of the Malteſe, that their country is far from pleaſant; its aſpect even is diſagreeable; the walls with which their very limited properties are encloſed, white ſtones, and a yellow and dry ſoil, almoſt deſtitute of trees and verdure, compoſe a very uncouth picture, which fatigues the eye. Cultivation aſſumes a pleaſant aſpect only when ſeconded by nature.

A large garden which was laying out at Sant Antonio, a country-houſe belonging to the Grand Maſter at half a league from the town, may be conſidered as one of the moſt powerful efforts of Malteſe induſtry. It was indeed a wonder in a country where it was ſo difficult to clothe the ground; any where elſe it would have been a very indifferent garden, though it abounds with flowers, among others a fine double poppy †, and a beautiful kind of ſcabious ‡.

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* *Gaſſypium herbaceum.*

† *Papaver rhœas*, L.

‡ *Scabioſa atro purpurea*, L.

The walks, covered with fragments of white ſtone, were unpleaſant to the feet, and fatiguing to the ſight. Rohan, the Grand Maſter, gave us an entertainment at this country-houſe. In town, nobody was allowed to eat with this petty prince; and even at Sant Antonio, every body had not the right of being ſeated at his table. Meſſ. Durfort and Tott, as having the rank of colonels, were alone admitted to that honour; and they even were ſeparated from the Grand Maſter by the whole length of a great table. The other officers were at another, the honours of which were done by the gentlemen of the palace; and certainly we had no reaſon to regret the tireſome and cold *étiquette* of the firſt. After dinner, the Grand Maſter laid aſide all ceremony, mixed with us, and made one of all our parties.

The territory of Malta is far from being ſufficient for the ſupport of its inhabitants; the greater part of the corn, the cattle, and, in ſhort, all the neceſſaries of life, and even the very earth, as I have juſt now ſaid, are brought hither from Sicily, which was literally the granary and the market of the Malteſe. The veſſels that are employed for the conveyance of proviſions, which are called *ſparonari*, are the faſteſt ſailers in the world, and are navigated by the moſt intrepid ſeamen.

The ſtones, which are extracted from the quarries in Malta, are highly valued for the conſtruction of houſes. Their ſoftneſs, before they are expoſed to the air, renders them fit for a variety of purpoſes. They are ſent ready hewn into our ſouthern departments, to Italy, and even up the Levant. A few years ago a ſparry and calcareous ſubſtance was diſcovered, to which the name of *Malteſe ſtone* was given. It was worked up into a number of curious articles, and Pinto, the Grand Maſter, was ſo jealous of the poſſeſſion of it, that he prohibited its exportation, and even kept the manufactory of it to himſelf. His ſucceſſor, Rohan Poldux, was not ſuſceptible of ſuch deſpicable jealouſy; and I had no difficulty in procuring ſeveral pieces, ſome rough and ſome poliſhed, which I tranſmitted to the national cabinet. But the real nature of this calcareous matter was not yet known; it was generally conſidered as a marble, although its grain, its conſiſtence, and its compoſition, differ much from the grain, the hardneſs, and compoſition of marble. One of my fellow-travellers, who had a great deal of wit and chat, though but a very ſlender ſtock of information, did not heſitate ſometimes to advance the moſt erroneous opinions with an air of much ſelf-conceit. I mean M. Tott, who affirmed that the ſuppoſed marble of Malta was talc. This idea gained ground; and the Grand Maſter appeared perſuaded of its truth. In ſupport of it, M. Tott ſhewed a fragment of this ſtone, of which a part, according to him, was evidently talc; and he concluded, that no argument was capable of doing away a fact, which was in reality nothing more than the moſt unfounded ſuppoſition. Upon the examination of the fragment, which was produced as a proof of an abſurd aſſertion, it was remarked, that the *congeries* of *ſpiculæ* of which it was compoſed, had been cut diagonally in particular parts; and that theſe ſections exhibited ſhining and tranſparent ſurfaces, giving it a falſe appearance of talc, by which my half-informed fellow-traveller had been deceived. I was forced, in a manner, to enter into an argument upon this ſubject, in the midſt of a numerous company. I frankly declared that I could not ſubſcribe to M. Tott's opinion, aſſigning a reaſon ſo ſimple as to be eaſily underſtood by every one: this was, that talc is not acted upon by acids, whereas they produce the greateſt effect upon the calcareous matter, the nature of which we were endeavouring to determine. No attention was any longer paid to the opinion of M. Tott; an affront which that preſumptuous man never forgave me.

It was by no means difficult, after all, to aſcertain the place which this ſuppoſed marble of Malta ought to occupy among ſtony ſubſtances. For upon examining the figure and diſpoſition of the *congeries* of *ſpiculæ*, of which it is compoſed; upon obſerving the concentric circles it exhibits when ſawed tranſverſely; upon attending to its want of conſiſtency, which prevents its being cut into large *laminæ* without ſplitting; and particularly upon examining its poſition in the rocks; it is eaſily recogniſed as one of thoſe calcareous ſtalactites, or concrete maſſes, produced by the filtering of water through calcareous earth; in other words, the alabaſter of naturaliſts. This alabaſter muſt not be confounded with the harder kind, which takes ſo fine a poliſh, and the brilliant whiteneſs of which is ſo much extolled.

It is generally found in irregular blocks, the ſurface of which is full of little lumps of the ſame nature. The only kind found in ſtrata is that of Gozzo; but thoſe ſtrata are irregular and of little extent. The calcareous rock, which covers both blocks and ſtrata, is generally of a duller white and cloſer grain than that of which the reſt of the iſlands of Malta and Gozzo are compoſed. This proceeds from the diſtillation of the water, which, in paſſing through the rock, carries along with it the lighteſt particles. The colour of the Malteſe alabaſter varies according to the diſtrict in which it is procured; but it is always a mixture of yellow, and light and dark gray. It bears a high poliſh. I ſaw very handſome tables and ſlabs of it in the palace of the Grand Maſter.

The kind of lichen, which produces the dye known by the name of warty ſea-wrack, grows commonly upon the rocks waſhed by the ſea *. The Grand Maſter propoſed to encourage this branch of commerce, for which the Malteſe are indebted to the care and reſearches of Citizen Dolomieux. The ſea upon the coaſt of Malta abounds with different kinds of fiſh. That kind which the natives call *accola*, and the French *white tunny*, is held in high eſteem. I was not able preciſely to determine its ſpecies, never having ſeen it till after it was dreſſed. It does not grow to ſo large a ſize as the common tunny, but its fleſh is whiter and alſo more delicate. It is very probable that it is the *alalunga*, which was firſt mentioned by Cetti, in his *Hiſtoire des Poiſſons de la Sardaigne*, p. 191[*]. There is alſo a fiſhery of coral and of different kinds of ſhell-fiſh. Thoſe which are moſt commonly met with are the *datoli*[†], the young fry of which find no difficulty in lodging themſelves in the ſoft ſtone of the coaſt; the noble *pinnæ*[‡], many of which are very large, ſome of them being more than two feet long; the ſpiny oyſter[§], which is taken in the very harbour; the tethys[‖]; ſeveral kinds of *tellinæ*, whelks, &c. &c.; and the paper nautilus[¶] is ſometimes met with, though but very ſeldom.

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* *Fucus verrucoſus tinctorius*, Tournef. Inſt. Rei Herb.—*Lichen roccella*, L.

The ſtrata of calcareous matter of the iſlands of Malta and Gozzo abound alſo very much in petrifactions and foſſils. It would be eaſy to make a very large collection. I there ſaw petrified *echini*, very large *ſerpulæ*, *oolites*, *piſolites*, *vertebræ* of fiſh of an aſtoniſhing ſize, enormous *gloſſopetræ*, and ſome very beautiful *bufonites*. Theſe two laſt foſſils paſs among the people for tongues and eyes of ſerpents, though certainly there is very little reſemblance between them. In their opinion, they are authentic and incontrovertible proofs of the miraculous ſervice which St. Paul did the iſland by deſtroying all the ſerpents it contained. This is not the firſt time that the hiſtory of nature has become, in the hands of ignorance, that of ſuperſtition.

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[*] *Scomber alalunga, pinnis pectoralibus longiſſimis*, Arted. Gen. Piſc. p. 222.—*Scomber pinnis pectoralibus longiſſimis pinnulis caudæ utrinque ſeptem.*—*Scomber alalunga*, Lin. Syſt. Nat.—See alſo l'Encyclop. Méthod. Hiſt. des Poiſſons, art. *Alalunga*.

[†] *Pholas dactylus*, L.

[‡] *Pinna nobilis*, L.

[§] *Oſtrea varia*, L.

[‖] *Arca Noæ*, L.

[¶] *Argonauta argo*, L.

CHAPTER VI.

METEOROLOGICAL OBSERVATIONS.—MALTESE GALLIES.—POLITICAL AND PHILOSOPHICAL VIEW OF THE ORDER OF MALTA.—ANTIQUITIES AND LANGUAGE OF THE ISLAND OF MALTA.—MALTESE DOGS.—PASSAGE FROM MALTA TO THE ISLAND OF CANDIA.—BIRDS THAT CAME ON BOARD.—ARRIVAL IN EGYPT.

DURING the ſtay that we made at Malta, that is to ſay, during twelve days, the wind varied from north to north-eaſt, and hindered veſſels from putting to ſea. It blew a ſtrong gale; the ſea was very rough; and, what appeared more extraordinary to the inhabitants, it rained without intermiſſion. In general, no rain falls at Malta at that ſeaſon of the year. Perſons worthy of credit aſſured me, that in the courſe of forty years reſidence there, they had never ſeen rain in the beginning of the month of June. Another ſubject of aſtoniſhment was the thunder, which accompanied the rain, and which, though very frequent and tremendous in the winter, is a thing unheard of in the ſummer months.

This bad weather, which in the preſent ſeaſon of the year paſſed for a phenomenon, brought back the gallies of the order. On their entrance the *Atalante* ſaluted them with fifteen guns, which were anſwered by four from the admiral's galley. They were manned, or rather encumbered, with an incredible number of people, the admiral's galley alone carrying eight hundred men. They were ſuperbly ornamented; the bas-reliefs, as well as a profuſion of other carved work upon the ſtern, were richly gilt; their enormous ſails were ſtriped blue and white, with a large red croſs of Malta painted in the centre; their elegant flags waved majeſtically in the air; every thing, in ſhort, concurred, when they were under ſail, to make them a maga magnificent ſpectacle. But their conſtruction rendered them equally unfit for action, or to encounter ſtormy weather. The order preſerved them rather as a mark of its ancient ſplendour, than on account of their utility. This was one of thoſe old inſtitutions which had formerly ſerved to render it celebrated, and now atteſted their weakneſs and decline.

It is well known that the *hoſpitalers of St. John of Jeruſalem*, when they exchanged their humble title for that of *knights*, became rather a military corps than a religious aſſociation. The ſucceſſive wars which they had to maintain had given them a habit of intrepidity. Their hiſtory is a ſeries of noble achievements; whether yielding to an immenſe force and to immenſe efforts, they abandoned Rhodes, covered with the glory of a defence which bordered upon a prodigy; or whether, braving at Malta the rage and valour of Soliman, they ſet bounds to the ambitious attempts of the Ottomans; they were ſeen on every occaſion to diſplay thoſe ſkilful tactics, and that heroic courage, which transform a handful of men into a formidable army.

In order to keep up that warlike ardour and that military genius, it was requiſite that they ſhould preſerve thoſe ſtrict rules, thoſe forms of diſcipline, and that auſterity of manners, which conſtitute the ſtrength and duration of every aſſemblage of combatants. But the ſluggiſhneſs, or rather the diſcouragement, of the Muſſulmans, was the epoch of the relaxation that took place in the inſtitutions of the order. The knights ſucceſſively abandoned practices unimportant in appearance; but by the obſervance of which a nurſery of heroes had been formed; luxury took place of the noble ſimplicity of warriors; ſloth and its enervating attendants ſucceeded to activity, and almoſt a rudeneſs of manners; and the pride of camps gave way to the effeminacy of cities. The ſtruggle between the knights and the Turks was no longer any thing more than a phantom, the appearance of which was kept up by a few petty piratical expeditions;

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the caravans, and cruiſes of the gallies, were become mere parties of pleaſure to the delightful ports of Sicily; the defence of thoſe ſuperb ramparts, the monuments of the glory of the order, and of the ſhame of its enemies, was entruſted to foreign mercenaries; and that ſocial energy which had ſtruck terror into one of the greateſt empires in the univerſe, no longer ſhewed itſelf but in a few ſparks of individual courage.

A horde of prieſts ſurrounded the order of Malta. Every where ambitious and intriguing, they were more than commonly enterpriſing in a climate which raiſes the temperature of heads as well as of the atmoſphere, and ſupported with impatience the yoke of the knights. They had more than once endeavoured to throw it off, by making uſe of their favourite arms, perfidy, ſuperſtition, and falſehood. Depending upon the relaxation of diſcipline, and the improvidence of the order, they had dared, a ſhort time before our arrival, to ſeize one of the forts which defend the city. This unexpected blow rouſed for a moment that ancient valour which ſeemed to be totally loſt. Fifty knights, with the commander d'Anonville at their head, took the fort by eſcalade, and with it the greater part of the ſeditious. This revolt, in which the biſhop of the iſland was implicated, was ſtill the ſubject of converſation at Malta.

The ſovereignty, however, which the order of Malta exerciſed in the two ſmall iſlands belonging to it, was by no means oppreſſive. If the haughtineſs of ſome of its members formed a ſtriking contraſt with their ſtate of inſignificance and degeneracy, it could only affect the intolerant pride of the prieſts. The moſt uſeful claſs, that of cultivators, was protected. It is not forgotten with what efforts they ſucceeded in clothing with the riches of fertility, a ſoil which nature ſeemed to condemn to barrenneſs: their labours were reſpected, and they reaped in peace, without diviſion as well as without impoſts, the fruits of their induſtry. Proſperity is the natural conſequence of this moderation, ſo ſeldom found combined with authority.

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A perpetual declaration of war, of which the apparent motive was a difference of religious opinions, was doubtleſs a ſingular kind of policy; but, in fact, they were only the pretence. Charles the Fifth, on permitting the eſtabliſhment of the knights of St. John of Jeruſalem in the iſlands of Malta and Gozzo, required from them this conſtant ſtate of hoſtility. But the propagation of the Chriſtian religion was by no means his object. The Turks had at that time rendered themſelves formidable; they had extended their conqueſts in a manner alarming to the powers of Europe; and the monarch found, in a body of warriors, accuſtomed to fight the Muſſulmans, a rampart capable of protecting his own poſſeſſions againſt their enterpriſes.

Other nations alſo found means to turn to account the obligations which the order of Malta had contracted. France, in particular, thence derived the greateſt advantages. Although, for a long time, the ancient glory of the order was upon the decline, although its war againſt the Turks was no longer any more than a bugbear; although, in a word, its hoſtilities were, as I have before ſaid, confined to the cruiſes of ſome miſerable corſairs; the Malteſe name was ſo dreaded in the Turkiſh ſeas, that the appearance of the ſmalleſt felucca bearing the flag of the order, ſufficed to ſpread terror, and to prevent the veſſels of the country from venturing to put to ſea. The conveyance of merchandiſe, in thoſe parts where trade is very briſk, was entirely performed in foreign bottoms. Marſeilles, and the ſmall adjacent ports, ſent thither annually near five hundred ſail. Theſe veſſels returned at the end of three years, during which their crews had ſubſiſted at the expenſe of the eaſtern nations, enriching our ports with the piaſtres of the Levant, and with about five thouſand ſailors made by this ſort of coaſting trade, which accuſtomed them to a ſea difficult to navigate, and encumbered with a labyrinth of iſlands and ſhoals. France owed theſe commercial and maritime riches to the inſtitution of the knights of Malta, and in that political point of view was intereſted in its preſervation.

But if politics be the philoſophy of governments, philoſophy is in its turn the politics of mankind at large; and how could it help being gratified at ſeeing the germs of concord ſpring out of this ſame inſtitution, which was compoſed of ſuch various elements? In fact, an aſſemblage of men of almoſt all the nations of Europe, choſen from among thoſe whom a careful education rendered ſuſceptible of noble ſentiments, and capable of juſt reaſoning; forced to live in an iſland which afforded them no ſociety but that of their companions, no other pleaſures than thoſe which they enjoyed in common; accuſtomed to the ſame exerciſes, and ſubject to the ſame laws and regulations; ſuch an aſſemblage, I ſay, was well calculated to diminiſh the diſparity between nations, and to blend the different ſhades of their characters. And when we conſider that the greater part of theſe men, on their return home, were deſtined to fill important poſts, and ſometimes to play great parts in the political world; and when we recollect that they were all members of families called *diſtinguiſhed and puiſſant*, it is impoſſible to doubt their having often by themſelves, or by means of their influence, tempered the hatred and reſentment of cabinets againſt the countrymen of their relations and their friends. Theſe diſtant cauſes have, perhaps, more than once ſtopped the effuſion of human blood, with which the earth has been but too often moiſtened and profaned. Perhaps they have alſo retained the crimſon current when it was about to flow. It is thus that the Malteſe aſſociation, by its ſlow but certain effects, would probably have realized that favourite dream of philanthropy, an univerſal peace.

It is unneceſſary to obſerve to the reader, that theſe reflections, preſented to him as they occurred to me at Malta, could be of weight only in the old order of things, that is to ſay, at the time of my voyage. They have ſince become much leſs intereſting. The French republic, which, in the ſpace of a few years, has paſſed through whole centuries of glory, has juſt rendered the exiſtence of the knights uſeleſs. It has diſdained the advantages which they afforded to France, and the hopes of concord which they held out to the people of Europe. Such ſpeculations were too confined for the immenſity of her power. Miſtreſs of the Mediterranean, by means of the conqueſt of the iſlands of Gozzo and Malta, ſhe has extended her departments as far as the ſeas of the Levant, and has thus made the trade of it her own; while by her cloſe alliances, which can no longer have any intereſts but hers, ſhe has accompliſhed the great work of ſocial order, the fraternity of mankind.

Before the iſland of Malta became the domain of the hoſpitalers of St. John of Jeruſalem, it had paſſed ſucceſſively through the hands of ſeveral nations. From the Carthaginians to the Arabs, it changed its maſters ſeveral times. Remains of antiquity are conſequently common. In 1794, an Italian work was printed at Malta, concerning ſeveral of theſe ancient relics, the produce of an excavation made in 1788[*].

Perſons are not wanting to aſſert, that the Malteſe language is ſtill more ancient than the greater part of the ruins diſcovered there, although it has long paſſed for a baſe mixture of Arabic and Italian. Antonio Vaſſali, a learned Malteſe, has lately vindicated his nation from the charge of having no tongue of its own, having demonſtrated that the Malteſe may vie with the moſt copious of the living languages[†].

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[*] Degli Apanzi di alcuni antichiſſimi Edifici, ſcoperti in Maltha; Diſſertatione ſtorica-critica del March. Barbaro Archit. con copioſe Annotazione del medeſimo Autore, 1794, in 4to. fig.

[†] Vocabulaire de la Langue Maltoiſe, par Antoine Vaſſali, imprimé à Rome en 1796. *See* Le Magaſin Encyclopédique, *a valuable and intereſting collection*, vol. iv. of the ſecond year, page 139.

The pretty kind of ſpaniel with long hair, called the *Malteſe dog*, which is a diſtinct ſpecies from the *bichon*, or lap-dog, that has been confounded with it in works of natural hiſtory, is no longer ſeen at Malta. It is even ſo ſcarce, that the race ſeems in danger of becoming extinct in that iſland; but it was eaſy to procure there individuals of a handſome kind of pointer. This reminds me that I have never ſeen any where ſo many very pretty terriers as in the ſtreets of Genoa.

The weather being no longer ſtormy, nor the wind contrary, we left the harbour of Malta on the 7th of January 1777, at three o'clock in the afternoon, and ſtood towards the iſland of Candia. We had then with us a felucca which M. Tott had purchaſed with the intention of viſiting the coaſts that the frigate could not approach. The crew was compoſed of Malteſe. This idea was one of thoſe that were frequently engendered by the ſomewhat whimſical imagination of M. Tott. It was a great impediment to the navigation of the frigate, the felucca not being able to keep way with her, nor even to follow her at all in bad weather. The captain was ſoon tired of ſuch a conſort; and I have heard that, ſhortly after he quitted Alexandria, he took out the men, and ordered her to be ſunk.

In the morning of the 8th, the weather being very fine, with a light breeze from the north-weſt, a bird of prey*, which ſeemed to be a male ſparrow-hawk, came and ſettled upon the yards of the frigate. The ſailors called it a corſair, becauſe it cruiſes to intercept the quails, and other birds of paſſage, which croſs theſe ſeas; a journey always attended with a multitude of dangers. Sometimes precipitated in the waves by the impetuoſity of the wind, and ſometimes torn to pieces by the cruel claws of winged cruiſers, theſe intereſting and defenceleſs beings, on reaching the ſhores which ſeem to offer them repoſe, after ſo many dangers and fatigues, ſeldom

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[*] Epervier, Hiſt. Nat. des Oiſ.—*Falco niſus*, L.

eſcape the death prepared for them by man, the moſt gluttonous and the moſt unmerciful of their enemies.

We were ſteering to the eaſtward, and ſhortly after the wind blew from that quarter. It not only continued contrary during two days, but alſo became extremely violent, and raiſed a ſea which occaſioned the ſhip to labour very much. The bird that is the harbinger of ſtorms * had appeared hovering in our wake, and prepared us for that with which we were contending.

On the 12th the weather cleared up; and our ſails, filled by a favourable breeze, brought us in ſight of the iſland of *Cerigo*, the ancient Cythera, on which Venus landed when ſhe was firſt made out of the foam of the ſea, ſituated at the entrance of the archipelago of the Levant. This iſland at preſent makes a part of the French republic, under the name of the *department of the Egæan ſea*. It was proper that the moſt amiable people of the univerſe ſhould poſſeſs a country dedicated by antiquity to the moſt amiable of the goddeſſes. We diſcovered alſo, at a ſmall diſtance from the department of the Egæan ſea, four ſteep, barren, and uninhabited rocks: *Ovo*, of which the form is, in fact, not unlike that of an egg; the two *Couffi*, which repreſent pretty well the kind of baſket ſo called in the Levant trade; and laſtly, *Cerigotto*, or little *Cerigo*. On the 13th we caſt anchor in the deep bay of La Suda, in the iſland of Candia.

The day after our departure from Malta, the ſame on which the ſparrow-hawk perched upon the yards of the frigate, two other birds, one a little gray fauvette †, the other a yellow bergeronnette ‡, came alſo and ſettled upon the rigging; but being leſs able to ſupport the fatigue of ſo long a flight, they ſuffered themſelves to be taken by hand. As their diminutive bodies would have afforded but a ſcanty diſh, I had no great difficulty in obtaining poſſeſſion of them. I carried them to the great cabin, and there, after having laviſhed upon them careſſes to which they were rendered inſenſible by their ſtate of uneaſineſs, I reſtored them to liberty. Whether they foreſaw the ſtorm which we encountered the following day, or whether, as no land was in ſight, they were afraid to truſt themſelves to the open ſea, I know not; but after a few moments of uncertain flight, they returned by the ſame window whence I had let them fly. From that time they never quitted the great cabin; and if, when frightened by any noiſe, they went out of one of the ſtern windows, or by a port, they were ſure to come back by another. Although of different ſpecies, they lived in the greateſt harmony; they played upon thoſe terrible machines which deal death and deſtruction at a diſtance, and it was upon a cannon even that was placed their little proviſion of freſh water and crumbs of bread. It ſerved them alſo as a reſting-place. Their confidence was unbounded; they fluttered over a table at which twenty perſons, ſomewhat noiſy, were daily ſeated; and with their chirping, and quick and graceful motion, enlivened our monotonous abode. On our approach to the coaſt of the iſland of Candia, our pretty and intereſting navigators haſtened to fly away, and took leave of us by uttering a few ſhrill notes, the ſweet accent of their joy, and, perhaps, of their gratitude. Charming birds! you were quitting a dull and dreary place to which you gave an air of life, and were going to animate delightful groves, already embelliſhed by all the favours of nature. May you long continue there a teſtimony of your fortunate navigation, and a proof, that in the midſt of the horrors of tempeſts, and of raging ſeas, and among men who ſeem to be rendered unſuſceptible of the tender affections of the heart, by the neceſſity of braving continual danger, you met with feeling and compaſſionate beings!

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* L'oiſeau de tempête—*Procellaria pelagica*, L.—*Ang*. The ſtormy petrel.

† Paſſerinette, ou petite fauvette, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 579. fig. 2.—*Motacilla paſſerina*, L.

‡ *Motacilla boarula*, L.

I have had two opportunities of returning to the ancient Crete: the obſervations that I made there will naturally find a place in my

Travels through Greece, which will immediately follow theſe. On the other hand, thoſe pages of my itinerary, on which was written my paſſage from Suda to Alexandria, are loſt; but I well recollect that they contained no important details. We put into Paleo-Caſtro, cloſe to Cape Solomon, at the moſt eaſterly point of the iſland of Candia. It is an open beach, without any other habitations than ſhepherds huts. The ſight of a ſhip of war, accompanied by a felucca, ſuggeſting to the imagination of theſe peaceful ſhepherds the idea of a Malteſe armament, they fled with their numerous flocks into the interior of the iſland, and abandoned to us a coaſt which our appearance had in one moment converted into a deſert. Our paſſage to Alexandria was a ſhort one, a few days ſufficing to bring us to the low and ſandy coaſt of Egypt.

CHAPTER VII.

DESERTS OF LIBYA. — EGYPTIAN COAST. — TOWERS OF THE ARABS. — WE GET SIGHT OF ALEXANDRIA. — ITS HARBOUR. — ITS COMMERCE. — A HASTY VIEW OF THE CITY OF ALEXANDRIA.

WHEN a ſhip ſteering to the eaſtward, within ſight of the African ſhore, has paſſed *Derne* *, where the veſſels loaded by the Turks ſometimes put in, there remains, as far as Alexandria, a long extent of coaſt entirely unknown. It is in the midſt of theſe burning plains of Libya, the unalienable domain of ſterility, that the weſtern boundary of Egypt muſt be ſought; a boundary which was uncertain even in times the moſt remote. Diſputes had ariſen between two tribes ſettled upon the banks of lake Mareotis, which is now dried up, concerning the confines of Egypt and Libya. They conſulted the oracle of Jupiter Ammon, which, according to the report of Herodotus, decided that all the country covered by the Nile in its inundations, ought to be conſidered as belonging to the former of thoſe two countries; a very uncertain line of demarcation, ſince it depended upon the greater or leſſer degree of induſtry and labour, by which the waters of the river were conveyed to different diſtances. After all, what ſignifies the exact diviſion of thoſe ſandy waſtes, of thoſe immenſe chaſms in the habitable globe, which no people can have any intereſt in claiming, ſince it is impoſſible for any man there to eſtabliſh his abode?

But if theſe ſhores hold out no attraction to trade, or to curioſity, they are at leaſt pregnant with great dangers to navigation. Scarcely riſing above the level of the ſea, they are indiſcernible at a diſtance. A ſhip caught by the wind blowing dead upon the land, and embayed in that great bight which our charts indicate by the name of the *Arabian Gulf*, has no ſhelter to hope for; no harbour, no roadſtead opens to her a friendly aſylum; and, if it be impoſſible for her to brave the impetuoſity of the wind and waves, which are driving her upon the coaſt, ſhe muſt neceſſarily periſh. No reliance is to be placed on the aſſertion of a few Arabs, who have pointed out to me, in the gulf that bears their name, three harbours, one of which they call *Port Soliman*, and which they deſcribed to me as an excellent anchorage. It would be temerity in navigators to depend upon information ſo extremely ſuſpicious; and, even ſuppoſing that they ſhould ſucceed, on ſome deſperate occaſion, in finding ſhelter there, they would run great riſk, unleſs their veſſels were much better equipped than moſt of thoſe with which the ſeas of the Levant are covered, of being inevitably wrecked upon a coaſt infeſted by a banditti of Africans.

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* Probably *Derrhis extrema*, according to Strabo and Ptolemy.

The making of Alexandria is alſo attended with danger, this part of Egypt being ſo low that it cannot be approached without great caution. On coming from the ſide of Libya, the firſt landmark on the coaſt of Egypt is *Abouſir*, called by the Europeans, *Towers of the Arabs*. Theſe are two heights, on each of which ſtands a tower. They may be diſcovered four leagues off at ſea. One of theſe towers is round, the other is ſquare. At leaſt this is the appearance under which they preſented themſelves to me, when I ſaw them from the offing. It ſhould ſeem, however, that their forms differ from thoſe which I attribute to them; for Granger, who appears to have viſited theſe buildings, deſcribes them in a different manner*.

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* "At the weſtern extremity of this lake (the lake Mareotis) ſtands the Tower "of the Arabs, which the people of the country call the Caſtle of Abouſir; it is in "reality

The coaſt of Egypt ſituated to the eaſtward of Alexandria, is eaſily diſtinguiſhable from that to the weſtward. It is not ſo low, is more irregular, and does not wear the ſame appearance of barrenneſs; ſome traces of cultivation, a few palm-trees and habitations, being there to be ſeen. At length the navigator is aſſured that he is in the direction of Alexandria, by getting ſight of Pompey's Pillar; but two hillocks, which are behind the preſent city, and within the encloſure of the old one, firſt make their appearance. Yet from whatever quarter he may ſteer for this dangerous coaſt, he cannot be too cautious, becauſe none of theſe marks are perceptible at any great diſtance; and becauſe currents, the rapidity of which it is more eaſy to foreſee than to calculate, lay hold of veſſels, and drift them towards the coaſt of Africa.

Two harbours, equally ſpacious, preſent themſelves to ſhips that intend to anchor near Alexandria. The one which is to the weſtward of the city, is called the *Old Port*. Its entrance is a little difficult, on account of two ſand-banks, which leave only a narrow channel between them; but the inſide is a deep baſin, kept in good order, and completely ſheltered from bad weather. The other, which is to the eaſtward, and which is ſeparated from it by a peninſula of little breadth, has received the name of the *New Port*. It is ſhallow, encumbered by a great number of rocks and ſhoals, and is entirely open to northerly winds. If, after this, any one were to ſuppoſe that the latter port is little frequented, he would be deceived. Fanaticiſm here prevailed over the real intereſt of the inha-

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" reality a ſquare caſtle eighty feet high, each front of which is two hundred and " fifty feet in breadth. It is built of very fine hewn ſtone; and the walls are fourteen feet thick. At a quarter of a league from this caſtle is a tower, ſquare at " the bottom, and round at the top; and to the weſtward, at the diſtance of ſix leagues " from thence, is another, on the walls of which the remains of an Arabian inſcription are to be ſeen. All theſe buildings are in a ruinous ſtate." *Granger, Relation d'un Voyage fait en Egypte en* 1730, p. 221.

bitants. While the Alexandrians willingly mixed with the Europeans in commercial tranſactions, they denied to European ſhips the means of carrying on, without riſk, a trade from which they derived ſo much advantage. The veſſels of the followers of Mahomet alone had a right to enter the old harbour; and thoſe of other nations might have periſhed for want of a ſafe retreat, before they could obtain permiſſion to penetrate into a place ſubject to ſuch fooliſh and impolitic reſtrictions.

At the entrance of the new harbour is a rock, called the *Diamond.* Ships ſhould keep cloſe to it, in order to avoid the ſhoals which are on the other ſide, and which, being only covered with a few feet of water, are ſtill more dangerous. The *Diamond*, as well as the rocks near it, that are on a level with the water, is very probably a part of the ruins of the ancient Pharos; ſo that veſſels may now be loſt upon the remains of the fineſt building that was ever erected for their preſervation.

The ſandy bottom of the new harbour is thickly ſown with rocks and rubbiſh; and this watery field of deſtruction often becomes that of the moſt horrible deſolation. The cables are chafed and cut by continual friction againſt the ſtones. Veſſels, crowded in tiers alongſide of the jetty, find it difficult to withſtand the violence of the northerly wind, and the fury of the ſea it raiſes, eſpecially during the winter, that is, during the months of November, December, and January, a period in which the temperature of the air is ſomewhat lowered by rains and ſtorms. On the approach of theſe tempeſts, the crews abandon their veſſels, for fear of being cruſhed to pieces along with them upon the beach. The firſt ſhip whoſe cables part, falls aboard of the next; they drift together againſt a third, and in an inſtant the whole tier is thrown into confuſion, bulged, and ſwallowed up by the waves. A year ſeldom paſſes in which Alexandria is not witneſs to ſimilar diſaſters, that would ſuffice to convert its harbour into a deſert, if it were poſſible for covetouſneſs to be diſcouraged by danger.

Ships of war, which require deep water, are obliged to anchor as ſoon as they have doubled the *Diamond*, and the two *dry ſand-banks*, in other words, quite at the entrance of the port. The *Atalante* paſſed more than a month in this manner, labouring in a conſtant ſwell; an uneaſy poſition, which I rather choſe to participate with my friends, than to take up my quarters on ſhore, as I was at liberty to do, ſince I was to remain in Egypt. This infamous port is ſtill fuller of rocks on the eaſtern ſide. As ſhips cannot approach it, all debarcation is there impracticable. We endeavoured in vain to land with a boat, intending to viſit the obeliſks which are on that ſide; and had well nigh been loſt, in conſequence of the agitation of the water, which daſhed the boat repeatedly, and with great violence, againſt the ſtones.

This deteſtable port is nevertheleſs almoſt always full of veſſels. A conſtant buſtle indicates the activity of commerce. The riches of Aſia and Africa are ſhipped; while the produce of the arts and manufactures of Europe is landed. A geographical poſition of ſo high importance, could not eſcape the genius of Alexander. Being ſenſible, in the midſt of his conqueſts, that this was the place for the eſtabliſhment of a central point of communication between the different quarters of the globe, he ſuddenly preſented Alexandria to the admiration and to the commerce of all the nations of the univerſe. Dinocrates drew a plan under Alexander's own inſpection, and directed the works in perſon. He was one of thoſe men of bold and vaſt conceptions, who hardly appear once in a century. Hiſtory has preſerved a trait which is equally remarkable, and characteriſtic of his genius. With the intention of perpetuating the name and glory of the greateſt of conquerors by a monument of eternal duration, he propoſed to dedicate to him a portion of the globe; to cut the enormous maſs of mount Athos into an immoveable ſtatue, which would have had no other baſe than the earth, and would have eclipſed the moſt wonderful productions of Egypt. A ſublime idea, which renders the artiſt worthy of ſtanding in the ſame rank with the conqueror.

It may eaſily be conceived, that a city, the plan of which was drawn at the command of an Alexander, and executed by a Dinocrates, muſt have been equally grand and magnificent. Kings of Egypt embelliſhed it ſtill farther by admirable eſtabliſhments, the loſs of which excites our regret. In the reign of one of the Ptolemies, Soſtrates, alſo an architect of Cnidus, erected a Pharos, which the ancients reckoned among the ſeven wonders of the world. Another king formed an immenſe library. Alexandria, in ſhort, was the centre of wealth and ſcience. Of all the places on the face of the earth, it was that where commerce was the moſt flouriſhing. Joſephus affirms, that it brought more into the Roman treaſury in a month, than all the reſt of Egypt in a year. The uſeful and liberal arts were cultivated there with equal ſucceſs. Luxury was introduced, and was ſoon carried to the higheſt pitch: gay and elegant amuſements degenerated into licentiouſneſs; the enjoyments it afforded became proverbial; public morals were corrupted; and Alexandria fell. A terrible example, but an example that has ever been loſt upon mankind.

I will not undertake to give a deſcription of this famous city of Alexandria. Authors enough, without me, have fulfilled that taſk. Beſides, ſuch details belong to hiſtory, and I have not forgotten that a traveller is bound only to give an account of what he has ſeen, and not of what he has read. Monuments, that appeared to brave the attacks of time, have fallen into ruins with the city of which they were the ornament. Flames, directed by ignorance and ferocity, have conſumed the library of the Ptolemies. The Pharos lies buried in the ſea; and the tower that now ſerves as a light-houſe, does not even indicate the ſite on which it ſtood. The preſent

Alexandria occupies only a ſmall part of the ſpace encloſed within the walls of that built by Alexander. It is a city, or rather a town, entirely modern, and can boaſt of nothing ancient, but the ruins ſcattered about it. The genius of the inhabitants, the ſciences, the arts, commerce itſelf, every thing, in ſhort, is ſhrunk and diminiſhed; and if a writer were not ſupported by the ruins of a city formerly ſo magnificent, he never would have the courage to ſpeak of the one which now exiſts.

CHAPTER VIII.

MODERN ALEXANDRIA.—ITS INHABITANTS.—JEWS.—SPIRIT OF REVENGE.—ASSASSINATION OF THE CONSUL OF ALEXANDRIA, AND OF A DUTCHMAN.—LANGUAGE.—RUINS.

I MUST here obſerve, that having reſided more than once at Alexandria, I ſhall give all my obſervations together, although made at different times. I ſhall therefore lay aſide, for a few moments, the narrative ſtyle, and deſcribe all at once what I have ſeen at different periods; and without confining myſelf in my remarks to any order of dates. I ſhall purſue the ſame courſe, which appears to me the moſt natural, and the moſt convenient to my readers, whenever I ſhall have occaſion to ſpeak of a place that I may have viſited at different points of time.

Writing of the city of Alexandria in detail, after ſo many great perſonages, ſays an excellent obſerver, who travelled in Egypt in the reign of Francis I. *would be no more than a repetition* *. Since the time in which Bellon wrote, a great many authors, among whom we may reckon more than one *great perſonage*, have given a deſcription of the remains of this celebrated city, ſo that it is now impoſſible to avoid *repetitions*. But without taking into the account ſome new obſervations that the remains of ancient Alexandria have afforded me, the curioſity of thoſe who may read my work would be ill ſatisfied, and their expectation diſappointed, if, in order to make them acquainted with what ſtill exiſts in theſe celebrated regions, I referred them to any book but my own. At the ſame time I ſhall ſpeak of ſuch things only as I have been able to examine in perſon.

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* D'écrire de la ville d'Alexandrie, par le menu, après tant de grands perſonnages, ce ne feroit que redite. *Bellon, Obſerv.* liv. ii. chap. 19.

The latitude of Alexandria has been given by ancient aſtronomers with ſufficient preciſion. Ptolemy, who was himſelf an Egyptian, laid it down in his Geography, in 31° of north latitude, and 30° 58′ in his Almageſtes. The more correct Eratoſthenes found this ſame latitude to be 31° 12′, which is exceedingly near the obſervations of the moderns, to whom the improvement of aſtronomy and of mathematical inſtruments has given a great advantage. It has been determined by Chazelle, of the Academy of Sciences of Paris, at 31° 11′ 20″. Its longitude is 47° 56′ 33″.

The new city, or rather the town of Alexandria, is principally built upon the ſea-ſhore. The houſes, like all thoſe of the Levant, have terraced roofs: the holes that ſerve as windows, are almoſt entirely blocked up by a wooden lattice, projecting in different forms, and ſo cloſe, that it is hardly poſſible for the light to enter. In this country, above all others, ſuch inventions, which transform habitations into priſons, are real *jalouſies**. It is through this ſymmetrical, and ſometimes not inelegant, arrangement of bars, that the fair ſex can ſee what is paſſing out of doors, without being ſeen. It is in this kind of everlaſting cloiſter, that beauty, far from being paid that homage which nature intended it ſhould receive from every heart of ſenſibility, experiences nothing but contempt and outrage; it is there, in ſhort, that one portion of mankind, taking advantage of the odious right of the ſtrongeſt, keeps in a humiliating ſtate of ſlavery the other portion, whoſe charms would alone be capable of ſoftening both the rugged nature of the ſoil, and the ferocity of its poſſeſſors.

The narrow and irregular ſtreets of Alexandria are equally deſtitute of pavement and police: no public edifice, no private building, arreſts the eye of the paſſenger; and were not the ruins of the ancient city in exiſtence, he would meet with nothing to attract his attention. Turks, Arabs, Moors, Copts, Chriſtians of Syria, and Jews, compoſe a population, which may amount to five thouſand ſouls, as far at leaſt as it was poſſible to judge, in a country where no regiſter of any kind is kept. Beſides, commerce brings thither, from all the countries of the Eaſt, foreigners, who make only a momentary ſtay. This confuſed aſſemblage of men of different nations, jealous, and almoſt always enemies of one another, would afford to an obſerver a ſingular mixture of dreſſes and manners, provided a den of thieves could be worthy of his obſervation.

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* *Jalouſie*, i. e. Jealouſy, is the French word for a lattice-window, or Venetian-blind. T.

They are ſeen crowding in the ſtreets, and running rather than walking; they bawl alſo rather than ſpeak. I often ſtopped near perſons who appeared to me incenſed with rage: they gave their voice all the force it could derive from a ſtrong and ample cheſt; their countenance bore all the marks of paſſion; their eyes ſparkled; and violent geſtures accompanied words which ſeemed ſtill more violent. I approached, expecting to ſee them cut one another's throats in a moment; and was perfectly aſtoniſhed to find, that nothing was in queſtion but a bargain of ſmall importance; that not one of their expreſſions was of a threatening tenour; and that all this uproar was nothing more than their uſual manner of cheapening any thing they meant to buy.

This cuſtom of giving the voice the greateſt poſſible force in ſpeaking, is common to almoſt all the oriental nations, excepting the Turks, whoſe demeanour is more grave and ſedate *. There are few

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* "The Hindoos ſpeak in a very loud tone of voice; this appeared very diſagree-"able to me, till habit, which reconciles us to every thing, rendered it familiar." Letter of a Perſon who paſſed ſeveral Years in the military Service of the Engliſh Eaſt India Company at Bombay, inſerted in Mackintoſh's Travels in Europe, Aſia, and Africa, vol. i.

people, perhaps, who have not remarked, that the Jews, a nation which has contrived to preſerve its character and cuſtoms in all the countries through which it is diſperſed; there are few who have not remarked, that they alſo ſpeak very loud, particularly to one another. Excepting a few individuals, whoſe conſtraint in the imitation of our manners plainly ſhews that they are aſſumed, we alſo ſee them, when they walk our ſtreets, going with their bodies leaning forward, and their knees ſtraight, taking quick and ſhort ſteps, which rather reſemble a run than a walk. In Egypt, where they live in greater ſubjection than elſewhere, they are exactly the ſame as we are accuſtomed to ſee them, avaricious, artful, and paltry knaves. Their ſchemes of plunder are not, like thoſe of the Bedouins, and other robbers of Egypt, put in practice openly and by main force. It is, as with us, by cheating with addreſs, and by thieving in the way of buſineſs, that they fill their own purſe, and quietly empty that of their neighbour. It is thus that the Jews have appeared to me, wherever I have met with them. In every part of the world they are diſtinguiſhed by their peculiar vices, which will be indelible as long as they ſhall obſtinately perſiſt in not paſſing the line which they have drawn between themſelves and other nations. In every part of the world they are alſo ſeen to employ the ſame low means, the ſame deceit, and the ſame knavery, which makes them real peſts in ſociety; in ſhort, they every where diſplay the ſame inſenſibility and the ſame ingratitude with which they have, in theſe latter times, repaid the generoſity and magnanimous conduct of France.

During my ſtay at Alexandria there were ſeveral Jeweſſes who had opened their houſes to Europeans. They were neither deſtitute of beauty nor of wit; nor was their ſociety without its charms; and if there was any room to reproach them with an exceſſive thirſt of gain, the conſtant characteriſtic of the men of their nation, it might at leaſt be ſaid, that their mode of cheating was more gentle, and their deceit more amiable and more eaſily forgiven.

It may readily be conceived what exceſſes men are capable of, who, upon the moſt common occaſions, wear the appearance of furies. When their ſoul is really agitated, when it participates in the ſudden movements of the body, they become perfectly ungovernable: like an impetuous torrent, which alarms as much by its noiſe as by its ravages, they give way to all the violence of their paſſions. It is then that they truly reſemble the ſavage animals that come to contend with them for the ſands which they are equally ready to ſtain with blood. Hence thoſe riots and tumultuous crowds by which the ſafety of Europeans is ſo often endangered. It is worthy of remark, that this turbulent and ſeditious diſpoſition was alſo, though in a leſs degree, that of the ancient Alexandrians.

If vengeance has altars, it is doubtleſs in Egypt: ſhe is there the goddeſs, or rather the tyrant, of every heart, and is not to be appeaſed. Not only the majority of the motley crew which compoſes the maſs of the inhabitants never forgives; but, however public and ample may be the ſatisfaction given them, they are never contented till they have embrued their hands in the blood of him whom they have declared their enemy. Although they treaſure up their hatred for a long while, and conceal it till they have an opportunity for its gratification, its effects are not the leſs terrible, nor the leſs irrational. If an European, or, in their language, a *Frank*, has provoked their animoſity, they direct it indiſcriminately againſt every European, without caring whether he be the friend, relation, or even the countryman of him from whom they have received the offence. They thus deprive their reſentment of its only excuſe, and their revenge becomes no better than an act of atrocity.

A crime committed a few years before, upon the perſon of the repreſentative of the French nation, in this port of the Levant, was ſtill a common topic of converſation upon my arrival there. A

French hair-dreſſer, who was ſhooting in the environs of the city, got into a quarrel with an Arab, and was imprudent enough to put an end to it, by firing his piece at his adverſary, which killed him on the ſpot. The news of this murder was ſoon ſpread abroad. The common people roſe, and in their rage wanted to kill indiſcriminately all the Europeans who happened to be in the place. It was with great difficulty that means could be found to appeaſe them, by giving up the murderer, who was hanged in the public ſquare. But an Arab, brother of the dead man, although an eye-witneſs to the execution, did not think himſelf ſufficiently revenged, and ſwore to ſacrifice to his brother's *manes* the firſt *Frank* that he might chance to meet.

All the Europeans kept themſelves ſhut up for three whole months, in hopes that this man's fury would ſubſide. At the end of that time, and after receiving information of a nature calculated to tranquillize them, they thought that they might ſafely venture out of their retreat. For eight days they ſhewed themſelves in the town and country, and not one of them met with any diſagreeable accident. The conſul had not yet ventured abroad. At length he imagined that he alſo might take the air, without running any riſk. He was walking with a janizary belonging to his guard, upon the banks of the canal, when, by an unfortunate chance, the Arab, who, with a deſire of revenge carefully treaſured up in his heart, conſtantly carried about him weapons to ſatisfy it, came to the ſame ſpot. He approached the Frenchman, who was free from all diſtruſt, and with equal cowardice and cruelty brought him to the ground with a muſket-ſhot which he fired at his back. The janizary, inſtead of avenging, or even aſſiſting him whom it was his duty to protect, ran off as faſt as his legs could carry him; and the unfortunate conſul died of his wounds a few hours after. The French merchants having diſpatched a ſwift-ſailing veſſel to Conſtantinople to demand juſtice, officers were ſent by the Ottoman

Porte, with ſtrict and ſevere orders; but theſe orders were at firſt eluded, and remained unexecuted to the laſt. The aſſaſſin did not even quit the city, where he ſhewed himſelf with impunity. The French merchants were forced to diſſemble, out of regard to their own ſafety; and beſides the affront offered to the French nation, by the unpuniſhed aſſaſſination of its repreſentative, the national commerce had alſo to regret conſiderable ſums expended in a vain attempt to obtain redreſs.

Unfortunately, ſuch events were not ſo uncommon as might have been wiſhed, for the tranquillity of thoſe who were obliged to live in Egypt, and in ſome parts of Syria, where the populace were not only the neighbours of the Egyptians, but reſembled them in more reſpects than one. Towards the end of October 1731, the Dutch drogueman, or interpreter, at Aleppo, was taking a walk with the conſul, when ſome peaſants of a village hard by, thought proper to charge him with the death of a young man who had drowned himſelf, and whoſe body they were employed in dragging out of the river. The whole village joined in this abſurd accuſation, and were unanimous in calling out for vengeance. A deputation was ſent to the paſha at Aleppo to demand the Dutchman; the governor diſregarding their requeſt, the villagers found means to inſtigate the people of Aleppo to inſurrection; and a formidable mob threatened to ſet fire to the city, and to maſſacre all the *Franks*, unleſs the drogueman, who had taken refuge at the paſha's, was delivered up to them. The latter, though well convinced of the innocence of the European, was compelled, in order to prevent greater misfortunes, to have the unfortunate Dutchman ſtrangled, and to give up his body to the rioters, who hung it upon a tree.

The picture which I have juſt drawn of the manners of the modern Alexandrians, however gloomy it may appear, does not go beyond the truth. I have painted them ſuch as I have ſeen them.

In ſupport of what I have aſſerted I might adduce the teſtimony of the moſt reſpectable travellers, and eſpecially that of ſuch Europeans as have been induced by their employments, commercial ſpeculations, or by curioſity, to make ſome ſtay at Alexandria; and who have been the witneſſes, and perhaps the victims, of this ferocious diſpoſition. It is by no means matter of aſtoniſhment, if, upon the entrance of a victorious army into their country, they contrived to aſſume the appearance of quiet people. The man who is the moſt cruel is generally the moſt cowardly. He never exhibits courage but when he is ſure that he is the ſtrongeſt, and crouches as ſoon as he finds himſelf weak; he ſtill retains his perfidy and treachery, and employs thoſe arms of weak minds, as often as he thinks he ſhall not be diſcovered.

The Arabian tongue is generally ſpoken in Alexandria, as well as all over Egypt. But the greater part of the Alexandrians, particularly thoſe who are in the habits of commercial intercourſe with the European merchants, ſpeak alſo the Italian, which has conſiderable currency in the ports of the Levant. The *Moreſco*, or *lingua Franca*, is alſo ſpoken there. This is a mixture of bad Italian, Spaniſh, and Arabic. There is no place at which a foreigner can ſo eaſily procure ſervants, who, if not of approved fidelity, have, at leaſt, a facility of making themſelves underſtood by thoſe who are unacquainted with the Arabic. A *ſerdar*, an officer of little conſequence, was commandant of the town; but his power was not always ſufficient to keep an unbridled populace in awe.

A waſte of ſand and duſt, and a heap of rubbiſh, conſtituted an abode worthy of the tribe of Alexandria, who laboured every day to augment its horrors. Columns thrown down and diſperſed; others ſtill ſtanding, but inſulated; mutilated ſtatues, capitals, entablatures, and fragments of every kind, are ſtrewed upon the ground that ſurrounds the city. There is no taking a ſingle ſtep without, in a manner, ſtumbling over ſome of the ruins. In ſhort, it is the hideous theatre of the moſt horrible deſtruction. The traveller is afflicted at the ſight of theſe ſad remains of grandeur and magnificence, and indignant againſt the barbarians who have dared to lay ſacrilegious hands upon monuments which even Time, the moſt unmerciful of deſtroyers, would have ſpared.

CHAPTER IX.

THE EXTENT OF ALEXANDRIA AS CONTRACTED BY THE ARABS.—CLEOPATRA'S NEEDLES. —CLEOPATRA.—PALACE OF THE KINGS OF EGYPT.—POMPEY'S PILLAR.

THE walls of Alexander's vaſt city, which was once ſeveral leagues in circumference, and contained near a million of inhabitants, were contracted by the Arabs who invaded it. It is this new encloſure, conſiſting of a hundred vaulted towers and ſolid walls, that ſtill ſerves as the boundary of the Alexandria of our days, the ſtate of which, as has been ſeen in the preceding chapter, was ſo deplorable. But too ſmall for ſo extenſive a zone, the preſent city is far from occupying the whole of the interior. Between it and the walls are large ſpaces, which preſent to the eye nothing but deſtruction, heaps of rubbiſh, and the ſcattered ruins of ancient edifices. Some authors have been of opinion, that theſe are the very walls built by Alexander. This opinion, long ſince abandoned, has been lately revived by M. Tott*; but their architecture has no reſemblance to that of the Greeks or Romans. It is evidently in the manner of the Arabs, and of the ſame kind as that of the walls of Cairo, which were inconteſtably conſtructed by that nation. Columns, and other fragments of monuments really antique, were employed in building them, an unanſwerable proof of their more modern conſtruction; and the inſcriptions in Arabic and *Kufic* characters, with which the towers are covered in a variety of places, leave no doubt as to their origin. Neither has it appeared doubtful to the greater number of travellers, among whom I ſhall content myſelf with quoting the learned Pococke, the man whoſe reſearches into antiquity have been the moſt profound. " It was," ſays he, " in the year 600 of the " hegira, 1212 of the Chriſtian era, that one of the ſucceſſors of " Saladin, who had juſt wreſted Egypt from the hands of the ca- " liphs of the family of the Fatimites, cauſed the walls of modern " Alexandria to be built. In the erection of theſe fortifications, " which are two French leagues in circumference, the ruins of the " ancient city were employed. The walls and the hundred towers " with which they are flanked, are compoſed of pieces of marble and " broken columns, confounded with common ſtones *."

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* Memoires du Baron de Tott, tom. ii. p. 180.

The thick walls, and the hundred towers which flank them, are, as has juſt been ſeen, only about two leagues round; whereas the ancient city of Alexandria, according to the beſt authorities, was ſeven or eight leagues in circumference. The materials employed in the conſtruction of ſome of theſe towers, in addition to the fragments of more ancient monuments, are of a ſingular kind, and ſuch as no traveller that I am acquainted with has mentioned. Common ſtones are only ſeen in the parts that have been repaired, or conſtructed more recently. The original maſonry conſiſts of ſtony maſſes, formed of a prodigious quantity of little foſſil and ſparry ſhells, mixed up without any order with a kind of cement which binds them all together; ſo that this ſubſtance, which is of the hardeſt nature, appears to be a compoſition, or an aggregation, of art, rather than a natural ſtone.

The ſolidity of the walls, and the vaſt capacity of the towers, which may be conſidered as ſo many forts, rendered the encloſure of the Arabs a rampart capable of a long defence. In ſpite of the diſpoſition and reſiſtance of the Mamalûks, and of their troops, a handful of Frenchmen without cannon, and almoſt without ammunition, took it by eſcalade in a few minutes. Alexander laid the

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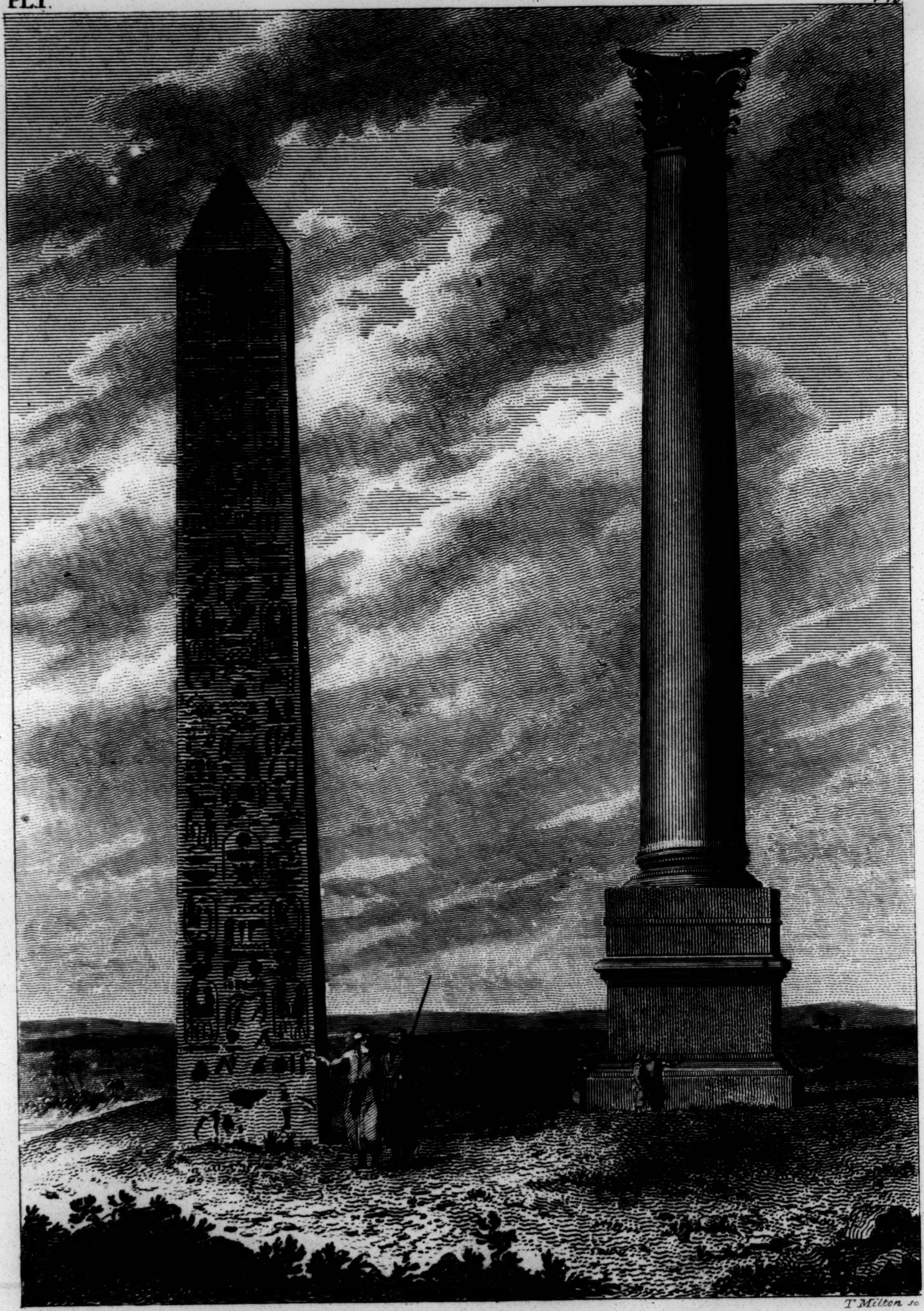
* Pococke's Travels.

foundation of a city, the memory of which, commerce, the ſciences, and prodigies of art, have perpetuated: Buonaparte has wreſted the remains of that very city out of the hands of barbarians, whoſe preſence polluted its ruins; and reſtored it to the general commerce, which its poſition inſures it, and which will call back all its ancient ſplendour. It is hard to ſay, which of the two heroes, the founder or the reſtorer, will moſt attract the admiration of poſterity.

Towards the eaſtern extremity of the creſcent formed by the new port, and near the coaſt, ſtand two obeliſks. By general conſent they are denominated *Cleopatra's needles*, though it does not appear that they are the work of that queen of Egypt. Some excavations which are called her baths, and the conſtruction of the canal that conveys the waters of the Nile into the ciſterns of Alexandria, are alſo attributed to her without any hiſtorical proof; an homage paid to the great qualities of the laſt queen of the Ptolemean race. It is thus, while the names of the men who have erected moſt of the aſtoniſhing edifices of ancient Egypt are abſolutely loſt in oblivion, poſterity carefully preſerves the remembrance of a woman, rendered illuſtrious by her magnificence, her genius, her heroic diſpoſition, and her incomparable beauty; of her whoſe charms triumphed over the greateſt of the Romans; of her, in ſhort, who can only be reproached with the exceſs of a paſſion which it is difficult to overcome in an ardent mind, and in a burning climate, on which the graces do not refuſe to ſmile, and which Nature does not diſavow.

One of Cleopatra's needles is ſtill upright upon its baſe; the other is thrown down, and almoſt entirely buried in the ſand. The firſt ſhews what the hand of man can do againſt time; the ſecond what time can effect in oppoſition to the efforts of man. I was not able to take their dimenſions; but an old French traveller, who appears to have meaſured them with the greateſt exactneſs, aſſerts that they

BRITISH MUSEUM



T. Milton sc.

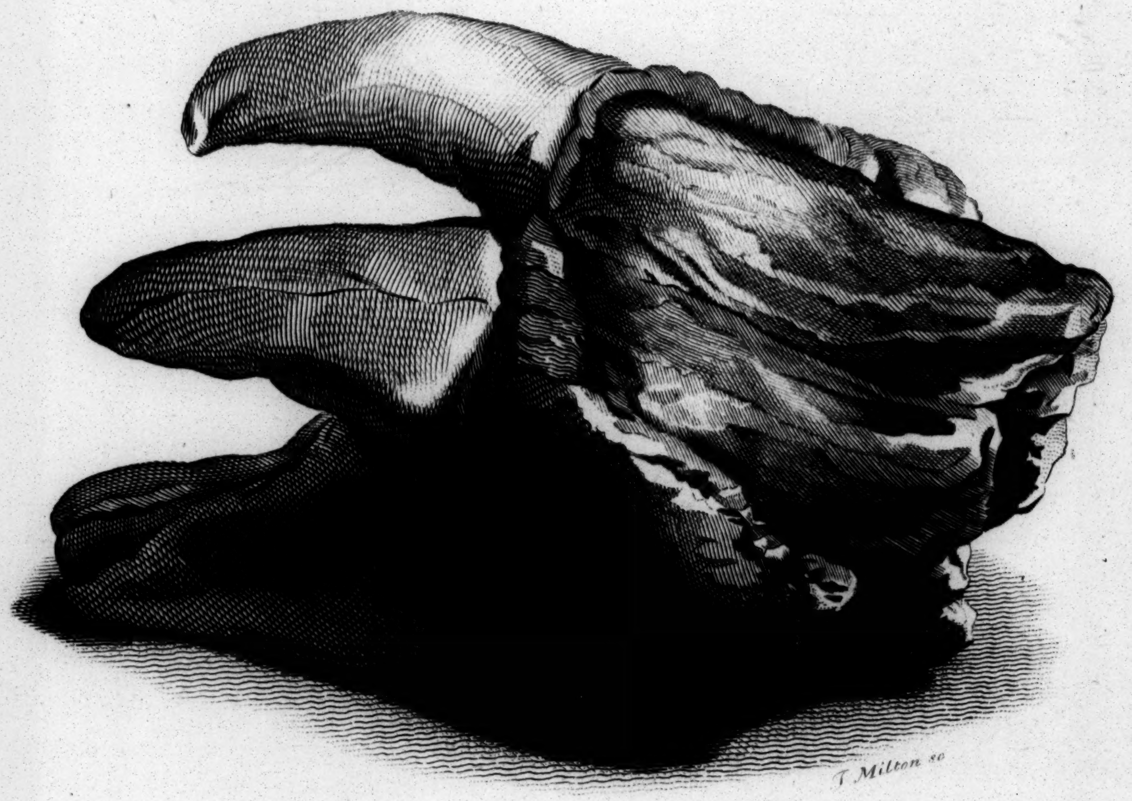
Cleopatra's Needle. *Pompeys Pillar.*

Published by J. Debrett Piccadilly. Oct. 12. 1799.

BRITISH MUSEUM

PL. II.

p. 79.



FOSSIL TOOTH,

natural Size.

Published by J. Debrett Piccadilly Oct. 12. 1799.

are fifty-eight feet * ſix inches high, and ſeven feet ſquare at the baſe †. They are hewn out of a ſingle block of granite, and are covered on every ſide with hieroglyphics. The firſt figure of Plate I. repreſents that one of the two needles which is now ſtanding, ſeen from the north ſide. The impreſſion of the hieroglyphics is ſtill very clear upon the ſides of this needle, and they are yet eaſily diſtinguiſhable, except thoſe towards the eaſt, which are entirely effaced.

Near theſe obeliſks ſtood the palace of the kings of Egypt; and ſuperb veſtiges of its grandeur and magnificence ſtill remain. They are an inexhauſtible quarry of pieces of granite and marble, which the preſent Alexandrians diſhonour, by employing them with common materials in the conſtruction of their houſes, and of their edifices. Excavations of little depth made in this ſpot afforded medals and engraved ſtones more abundantly than any other place; but they were become ſcarce: hardly any indeed were to be found there when I was at Alexandria. It was alſo from among theſe ruins that came the foſſil tooth, repreſented of the natural ſize in Plate II. It paſſed for the tooth of a man, and conſequently for that of a giant; but this opinion cannot be admitted by any one who has the ſmalleſt knowledge of anatomy. Upon comparing this tooth with thoſe of known animals, it is evident that it once belonged to an elephant.

Without the ſouth gate of the wall of the Arabs, ſtands one of the moſt aſtoniſhing monuments that antiquity has bequeathed to us. The largeſt column that ever exiſted lifts its head majeſtically aloft, proud of not having yielded to the tooth of time, nor to the more terrible and more ſudden attacks of ſuperſtitious ignorance. *(See Fig. 2. Plate I.)* It is of the fineſt and hardeſt granite, and is compoſed of three pieces, out of which the capital, the ſhaft, and the pedeſtal are hewn. I had not the means of meaſuring its height; and the travellers who went before me are not agreed upon that point. Savary repreſents it as a hundred and fourteen feet high *; while Paul Lucas, who aſſerts that he meaſured it carefully, found it to be only ninety-four †. The latter opinion was univerſally adopted by the Europeans at Alexandria. The height of the column was eſtimated there at from ninety-four to ninety-five French feet. The pedeſtal is fifteen feet high; the ſhaft with the ſocle, ſeventy feet, and the capital ten; making in all ninety-five feet. The mean diameter is ſeven feet and three quarters. According to theſe proportions, the ſolid contents of the column may be eſtimated at ſix thouſand cubic feet. It is well known, that a cubic foot of red granite weighs a hundred and eighty-five pounds. The weight of the column is conſequently one million one hundred and ten thouſand pounds avoirdupois.

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* In this, as in every other part of the work, the French meaſures are adhered to. The French foot is to the Engliſh nearly as 16 to 15. T.

† Voyages de M. de Monconys, 1695, tome i. p. 307.

Hard as is the ſubſtance of which the column conſiſts, it has not eſcaped the corroding tooth of time. The lower part of the ſhaft is very much damaged on the eaſtern ſide; and pieces may be eaſily ſcaled off from the ſame ſide of the pedeſtal. It has already been ſeen, that the hieroglyphics upon Cleopatra's needle were obliterated upon the ſide which looks towards the ſame point of the compaſs. This is probably the effect of the wind from the ſea. It is ſaid, that a Greek inſcription is diſtinguiſhable upon the oppoſite ſide, that is to ſay, to the weſtward, when the ſun ſhines upon it; but, though I examined it with the greateſt attention, I was unable to diſcover any thing of the kind.

The ground upon which the column ſtands having ſunk, a part of the plinth which ſupports, it is left expoſed to view. It is a block of only ſix feet ſquare, on the centre of which reſts a pedeſtal of much

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* Lettres ſur l'Egypte, tome i. p. 36.

† Voyage de Paul Lucas, fait en 1714, tome ii. p. 22.

larger dimenſions than itſelf: this proves the exact perpendicularity of the whole erection. It is alſo of granite, but of a different kind from that of the column. The people of the country had built round the plinth, with the intention of ſupporting the pedeſtal. This maſonry, which was perfectly uſeleſs, was compoſed of ſtones of different kinds, among which were pieces of marble detached from the ruins of an ancient edifice, and covered with beautiful hieroglyphics. While ſome were ſeeking to prevent the fall of the monument, others, who, as I was told, were Bedouins, were endeavouring to throw it down, in hopes of finding a treaſure under the foundation. They employed the action of gunpowder; but fortunately they were very ignorant of the art of mining; and the exploſion deſtroyed only a part of the maſonry placed to no purpoſe under the pedeſtal.

Paul Lucas relates, that, in 1714, a mountebank having aſcended to the capital with a facility that ſurpriſed every body, aſſerted that there was a hollow in its upper part *. Within theſe few years we have obtained more poſitive information. Some Engliſh ſailors contrived to get upon the top of the pillar by means of a paper kite, which enabled them to affix to it a rope ladder. Like the man of whom Paul Lucas ſpeaks, they found a large circular hollow upon the top of the capital, and alſo a hole at each corner. It is certain then, that the capital ſerved as a baſe to ſome ſtatue, the remains of which appear to be irrecoverably loſt. Several friends of M. Roboli, who was once interpreter of the French nation at Alexandria, told me, that he had diſcovered near the column ſome pieces of a ſtatue, which, to judge from its fragments, muſt have been of prodigious ſize; and that he had conveyed them to the houſe occupied by the French; but that not having been able, in ſpite of all his reſearches, to find the remainder, he had them thrown into the

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* Travels to the city in queſtion.

ſea near the above-mentioned houſe. They were ſhewn to me; but I found it impoſſible to make out what they were, becauſe they were almoſt entirely buried in the ſand. I was further told, that the fragments of this ſtatue were of the fineſt porphyry.

Nothing but conjectures, more or leſs vague, exiſt concerning the time and motives of the erection of the Alexandrian column. The name of *Pompey's* pillar, by which it is generally known, indicates the origin moſt commonly aſcribed to it. It was Cæſar, ſay the vulgar, who erected it, in order to perpetuate the remembrance of the victory he obtained over Pompey in the famous battle of Pharſalia. Supported by the teſtimony of an Arabian writer, Savary aſſerts, that it was a monument of the gratitude of the Alexandrians towards Alexander Severus, the Roman emperor [*]; while others attribute the elevation of the column to Ptolemy Evergetes, a king of Egypt.

Mr. Montague, celebrated for his extenſive knowledge and his adventures, had formed, during his long ſtay in the Eaſt, a new opinion upon the ſame ſubject. He maintained that the pillar was the work of Adrian, another Roman emperor, who travelled in Egypt; but of this he had no proof. Wiſhing, nevertheleſs, to accredit his opinion, he was obliged to make uſe of a little artifice, in order to perſuade others of what he had already perſuaded himſelf. I have the fact from a witneſs of undoubted credit. The learned Engliſhman made one of his ſervants inſert a ſmall medal of the emperor Adrian in a certain place, between the ground on which the column ſtands and its pedeſtal. He then repaired to the ſpot with a large party, and, after a pretended ſearch, with the blade of a knife raked out the medal, which he ſhewed as an inconteſtable proof of the truth of his diſcovery. He made it public in his own country, where it did not meet with a great deal of credit, nor could it obtain much from thoſe who were acquainted with the pillar. In

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[†] Lettres ſur l'Egypte, tome i. p. 37.

the time of Adrian, indeed, the Greeks had carried into Egypt the true principles of beautiful architecture, and elegance in all the arts. Of this a judgment may be formed by the remains of the city which the emperor built in the upper part of that country in honour of Antinous, a young man famous in ancient hiſtory on account of his exquiſite beauty, and generous attachment towards a Roman, whoſe merit has been too highly extolled. The columns which ſtill exiſt at Antinoe are hewn with a more careful hand, and are of a more elegant form, than that of Alexandria. I do not mean that the latter is not a fine one; but its principal merit conſiſts in its being of prodigious dimenſions, and truly aſtoniſhing on account of its enormous maſs.

The ſame reaſon which makes it unlikely that the column ſhould be of the time of Adrian, removes it ſtill farther from that of the emperor Severus. Abulfeda, who is quoted by Savary, only ſays that *Alexandria poſſeſſes a famous Pharos, and the column of Severus* *. He adds nothing more, and does not even indicate the ſpot on which the column of Severus was erected. The city of Alexandria contains ſo great a number of pillars, that it is impoſſible to know to which the paſſage of the Arabian hiſtorian is applicable. Alexander Severus pretended that he deſcended from Alexander the Great, and muſt naturally feel a predilection for a city founded by his conquering anceſtor. It is not therefore aſtoniſhing that he ſhould ſeek to embelliſh it by works of every kind, which have been thrown down and deſtroyed with thoſe that already rendered it ſo magnificent. On the other hand, if the column dedicated to Severus, and ſtill exiſting in the ancient city of Antinous, be compared with that at Alexandria, it will be hardly poſſible to ſuppoſe that they were both of the ſame time. The hieroglyphics with which the plinth of granite, the immoveable ſupport of the column, is

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* Deſcription de l'Egypte, traduction de Savary.

covered, ſeem to be alſo a new proof of its erection being anterior to the reigns of Adrian and Severus, and indicate a work of greater antiquity. This conſideration, added to the ſilence of hiſtorians upon the ſubject, appears to carry back the conſtruction of the pillar which bears Pompey's name, to an era even more remote than that of his defeat. If in the midſt of this uncertainty, which, notwithſtanding the reſearches of the learned, often involves the paſt and the future in the ſame obſcurity, I were to hazard my opinion, I ſhould be inclined to aſcribe the honour of erecting the column of Alexandria to thoſe ancient times which produced ſo many prodigies in Egypt; to thoſe times when thouſands of men were employed whole years in the conveyance of maſſes of ſtone, the moving of which ſeemed to ſet human ſtrength at defiance.

But be this as it may, it would be difficult to change the name which has been ſo long affixed to the column of Alexandria; and whatever may be the reaſons alleged to the contrary, it is very probable that it will ſtill continue to be called *Pompey's pillar*. However, it is equally probable, that poſterity will recollect that this column was the head-quarters whence Buonaparte gave orders for the eſcalade of Alexandria; that the bodies of the heroes who periſhed victims of their bravery, are interred round the pedeſtal, and that their names are engraved upon it: it is alſo probable, that, more ſtruck with the genius of victory and his ſublime conceptions, than with him who rendered ancient Egypt illuſtrious by his aſtoniſhing works, future ages will at once enſure the immortality and glory of the French nation, by denominating *Pompey's pillar* the *pillar of the French*.

I was told at Alexandria, that a plan once exiſted for the conveyance of this much-admired column to France. The people of the Levant and the Provençal navigators conſidered the undertaking as impracticable. They forgot, or perhaps never knew, that this maſs of granite was taken out of the quarries of Syene, that is to ſay, from a diſtance a diſtance of more than two hundred leagues; they did not know that Julius Cæſar conveyed from Egypt to Rome an obeliſk a hundred cubits or twenty-five toiſes * high, and eight cubits or two toiſes diameter; they did not know that Auguſtus was deſirous that Rome ſhould alſo poſſeſs the two obeliſks erected at Heliopolis by Seſoſtris, which are each a hundred and twenty cubits in height; that Conſtantine ordered the removal of another obeliſk of equal bulk, in the conſtruction of which Ramaſes, king of Egypt, employed two thouſand men; nor, finally, do they know that, in our times, a rock weighing three millions of pounds has been brought from a conſiderable diſtance to Peterſburgh, and ſeated in the very heart of the city.

Great enterpriſes are the true monuments of the glory of great nations. It would be worthy of that people, who, in a few years, have ſurpaſſed all the heroic achievements of the Romans, to appropriate to themſelves the column of Alexandria. If extraordinary means were neceſſary for that purpoſe, the genius of ſcience, inſeparable from that of real glory, is there to point them out; and the arts, which alſo riſe with the nation that cheriſhes them, will contrive to put them in practice. In the midſt of one of the ſquares of Paris, in that of the *Revolution* for inſtance, the column could not fail to produce the moſt majeſtic effect. A coloſſal ſtatue ſhould ſurmount the capital; this ſhould be the image of Liberty. She would overlook the palaces of the depoſitaries of power, and, by her proud and commanding attitude, would be the terror of every one who ſhould dare to abuſe his authority, in order to torment, or to betray, a people of whoſe power ſhe would likewiſe be an everlaſting emblem.

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* A toiſe is ſix French feet.

CHAP-

CHAPTER X.

RUINS.—CANAL OF ALEXANDRIA.—CISTERNS.—STATE OF CULTURE IN THE ENVIRONS OF THE CANAL.—SODA.—BIRDS.—SPARROWS.—CATACOMBS.—CAMELEONS.—JACKALS.

IF, upon leaving Pompey's pillar, you continue to walk towards the ſouth, you meet with an oblong and ſpacious valley of ſome depth. It contains the remains of a few ancient buildings, among which thick and ſolid walls are diſtinguiſhable, upon a level with the ſand, and diſpoſed in the form of a T. Towards the extremity of the longitudinal branch of the T are ſeveral fragments of granite pillars; and quite at the extremity is a cave into which it is no longer poſſible to enter. The natives call this place *Guirgé*. From thence you come to the canal or *kaliſh* of Alexandria.

In the time of Alexander, and of the kings of Egypt, Alexandria did not ſtand, as it does now, in the midſt of ſand; it was not ſurrounded with that barren waſte which at preſent renders its environs ſo diſagreeable. The lake Mareotis, which was but at a ſhort diſtance, and two large canals, one of them deſcending from Upper Egypt, and the other coming from the branch of the Nile which was denominated the *Bolbitic*, kept up a ſalutary coolneſs, at the ſame time that they favoured culture and vegetation. Theſe works, which atteſt the grandeur and power of ancient Egypt, and the exiſtence of which was equally uſeful and agreeable, were ſtill kept in repair under the government of the caliphs. Abulfeda, an Arabian hiſtorian, ſpeaks of Alexandria as of an immenſe city, ſurrounded by delightful gardens *. The ruin of what had coſt ſo much pains and labour was reſerved for the Turks. Their rage for deſtruction has dried up thoſe reſervoirs of water which diffuſed fertility along with the ſtreams that flowed from them, in like manner as it has dried up the ſources of knowledge and energy in the minds of thoſe nations which are ſo unfortunate as to be ſubject to their dreadful deſpotiſm.

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* Deſcription de l'Egypte.

Nothing remains but the canal of Lower Egypt, and even that is in a ruinous ſtate. During the inundation it receives the water of the Nile at *Latf*, oppoſite *Fouah*, and has three bridges over it of modern conſtruction. Near the former, by the ſea-ſide, is the entrance of the ſubterraneous aqueduct that carries the proviſion of water of the Alexandrians into the ciſterns, the arches of which ſupported the whole extent of the ancient city, and which every one concurred in conſidering as one of the moſt beautiful monuments in the world *. The mouth of this aqueduct is blocked up; but when the water of the canal had attained a certain height, in conſequence of the riſe of the river, the principal magiſtrates of the town went in great ceremony to break down the dam. When the ciſterns were full, it was again built up, and the water of the canal continued to fall into the ſea at the old port. It was by means of ſo eaſy a communication that the conveyance of merchandiſe was formerly effected throughout Egypt. The dangerous paſſage of the mouth of the Nile was thus avoided, as well as the perils of the ſea. When I was at Alexandria in 1778, not more than a century had elapſed ſince it had been navigable for boats; but this canal, the advantages of which are ineſtimable, was neglected by barbarians who were blind to their true intereſts. The walls which ſupported the banks were falling every day into ruins; the pavement at the bottom was covered with ſucceſſive coats of mud, and no boat could any longer ſwim in it. A yellow and diſguſting ſtream would ſoon have ceaſed to reach the ciſterns, which were themſelves half-deſtroyed; the inhabitants would have ſoon experienced a total want of water; and modern Alexandria would have ſunk into the ſand, and have become the haunt of ſavage animals which ſeemed already to threaten it, while prowling round its walls.

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* I found it impoſſible to trace them out.

The banks of the canal are animated by ſome of the richeſt productions of living nature; farther on ſhe appears dead. On every ſide there is nothing but ſands, rocks, and ſterility. Trees and ſhrubs grow by the water-ſide, and ſome patches of verdure are ſcattered about the environs. A few wandering ſtreams carry fertility to fields where barley is ſown, and where different kinds of vegetables are cultivated, particularly a great number of artichokes. The cultivation of this diſtrict formerly extended much farther; and it would have been eaſy for the modern Alexandrians to have enlarged its limits; but they diſcovered no activity, unleſs in pillage; nor is it ſurpriſing that people who made no effort to preſerve the only water that was drinkable, ſhould have neglected the means of procuring themſelves comfort and abundance.

Theſe are veſtiges of the culture which ſurrounded ancient Alexandria; theſe are the remains of thoſe delightful gardens which added to its magnificence, and the beauty of which Abulfeda ſtill extolled in the time of the Arabs. A few trees ſcattered here and there, and ſcarcely vegetating upon this ſandy ſhore, are far from ſufficient to conceal its aridity and nakedneſs: ſeveral ſpecies of ſoda, ſalt and acrid plants, of which the Arabian name, *kali*, has been given to alkaline ſubſtances, are almoſt the only ones that thrive upon this coaſt, and there they may rather be ſaid to creep than grow. The Alexandrians burn them, and extract from their aſhes a fixed ſalt, which is an article of commerce.

The verdure, the coolneſs, and the ſhade, had attracted a number of ſmall birds to the banks of the canal. It was in the month of

October, and I diſtinguiſhed among them fig-peckers *, common larks †, and ſparrows. Bird-catchers were employed in taking the two firſt ſpecies, and in thus deſtroying the only beings that could give ſome appearance of gaiety to their miſerable habitations. But theſe birds, excepting the ſparrows, were, at Alexandria, birds of paſſage. They were reſting themſelves near the water of the canal, after a long journey. In a ſhort time that water could have afforded them nothing but a bed of mud. It was already ſtagnant and of a brackiſh taſte; and the birds which had the good fortune to eſcape from the ſnares that were laid for them on their arrival, were preparing to ſeek in the direction of the Delta a more happy country, a more agreeable ſituation, and a more undiſturbed retreat.

The ſparrows, on the contrary, more accuſtomed to the ſociety of man, becauſe their leſs ſavoury fleſh is not equally tempting to his appetite, never migrate: except when on an excurſion in ſearch of food, they never quit inhabited places, where they alſo take up their abode. They are domeſtic birds, forming around us an aviary of impudent paraſites, who partake, whether we will or not, both of our proviſions and of our dwellings. In Egypt, their habits are the ſame as with us—the ſame familiarity, the ſame effrontery, and the ſame voracity. They are alſo the intruſive gueſts of the Alexandrians; they are likewiſe ſeen in the inhabited parts of Egypt, and are equally common in Nubia, and even in Abyſſinia. A great degree of heat cannot then be unfavourable to them, though it is true that none of them are met with on the weſt coaſt of Africa. From Cape Blanco, or thereabout, their place is occupied by the bengals ‡,

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* Bec-figue, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 668. Fig. I.—*Motacilla ficedula*, L.—*Ang*. The Epicurean warbler.

† L'alouette, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 363. Fig. I.—*Alauda arvenſis*, L.—*Ang*. The ſky-lark.

‡ Le bengali, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 115. Fig. I.—*Fringilla bengalus*, L.

the ſenegals *, and by the little ſenegal ſparrows †. As I cannot, after what I have juſt ſaid, attribute the cauſe of this fact to exceſs of heat, I think it muſt depend upon the difference of the alimentary plants raiſed in thoſe parts of Africa. Wheat and the kinds of grain analogous to it are cultivated in Egypt, Nubia, and in Abyſſinia, as well as in Barbary; but that is not the caſe in the environs of Cape Blanco. Other nutritive plants furniſh a ſubſtitute to the negroes who inhabit the country ſouth of that promontory; and the ſeeds of thoſe plants are not a proper food for ſparrows; ſo that if they do not frequent all the wheat countries, it is at leaſt certain that they never ſettle in thoſe where that kind of corn and others of a ſimilar nature are not cultivated.

The rapid glance that we have juſt taken of ſeveral productions of living nature, is a relief to the mind, fatigued with dwelling upon rubbiſh and deſolation. Thanks to the mother of all beings! Eternal praiſe to her unalterable beneficence! It has been her wiſh to preſerve upon a dry and burning ſoil, and in the midſt of the horrors of deſtruction, a ſpot where ſhe has found means, in ſpite of the barbarians on whom her charms are loſt, to exhibit ſome ſpecimens of her beauty. It is with regret that I direct my ſteps another way, and that I take my eyes from off a place which is comparatively ſo enchanting. My pen endeavours to make the reader participate in the agreeable ſenſations that I experienced; but we muſt haſten to reach a country where Nature has diſplayed all her treaſure. The thought revives my courage, for we have ſtill ſandy waſtes to paſs, and have yet to plunge into the catacombs, the gloomy abode of the dead.

Theſe catacombs, which are at no great diſtance from the canal, are

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* Le ſénégali, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 157. Fig. I.; et le ſénégali rayé, *ibidem*, et Pl. enlum. No. 157. Fig. II.—*Fringilla ſenegala*, L.

† Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 230. Fig. II.

are galleries extending a conſiderable way under ground, or rather into the rock. They were probably at firſt the quarries, whence the ſtones neceſſary for building the houſes of Alexandria were extracted; and after having furniſhed the people of the country with materials for their habitation during their lives, they became their laſt abode after death. Though of immenſe extent, they did not require laborious efforts, the ſtratum of ſtone being calcareous and ſoft. It is as white as that of Malta, and in like manner grows harder upon expoſure to the air. But the rock of Malta is bare, whereas that of Egypt is generally covered with ſand. It was, no doubt, on account of the ſoftneſs of the rock that the ancient Egyptians covered the inſide of the galleries with a kind of mortar which has acquired a great degree of ſolidity, and is not eaſily broken. The greater part of theſe ſubterraneous paſſages have fallen in. In the ſmall number of thoſe in which it was ſtill poſſible to penetrate, I perceived, on each ſide, three rows of tombs placed one above another: they are not, as at Malta, cut lengthwiſe, but tranſverſely. Their longeſt ſides form an inclined plane inwards, ſo that the bottom of the tomb is much narrower than the upper part. At the extremity of ſome of theſe galleries, there are ſeparate chambers with their tombs, ſet apart, no doubt, for the interment of a family, or of a particular claſs of citizens.

If we may believe the Arabs, the catacombs have a ſubterraneous communication with the pyramids of Memphis. This opinion of their immenſe extent appears exaggerated. It does not, however, go beyond the other gigantic works of the Egyptians, and might be worth the trouble of verification. It is more certain that they extend as far as the ſea, at the head of the old port: the three grottos, or cavities hollowed out of the rock by the ſea-ſide, which the Egyptians have honoured, rather improperly, with the name of *Cleopatra's baths*, appear to be a continuation of them.

At the entrance of the catacombs I ſaw ſeveral cameleons [*]. It is now well aſcertained, that the change in their colours does not proceed from the objects preſented to them; that their different affections increaſe or diminiſh the intenſity of the tints with which the fine ſkin that covers them is mottled; that they are not ſatisfied with ſo unſubſtantial a nouriſhment as air; that they ſeek more ſolid food by ſwallowing flies and other inſects; and, in ſhort, that all the wonderful ſtories that have been related of this kind of lizard, are no more than a ſeries of fables which have diſhonoured the ſcience of nature even to the preſent day. I kept ſeveral cameleons; not that I was tempted to repeat the experiments of Corneille le Bruyn, who, after having gravely affirmed that the cameleons he kept in his room at Smyrna lived upon air, added that they died one after another in a ſhort time; but I wiſhed to know how long they could go without nouriſhment. I took every precaution to deprive them of aliment, without their ceaſing to be expoſed to the open air. They lived thus for twenty days—but what a life! From being fat when I caught them, they ſoon became very lean: with their fleſh they gradually loſt their agility and colour; their ſkin became livid and wrinkled, and ſtuck to their bones; ſo that they appeared dried before they ceaſed to exiſt.

The catacombs ſerve alſo as a retreat for the jackals, which are very numerous in this part of Egypt. They go in large packs, and prowl round the habitations. Their howl is very diſagreeable, particularly during the night; it is a kind of yelping that may be compared to the ſhrill cries of children of different ages. They greedily devour dead bodies and filth of every kind. In a word, they are equally cruel and voracious, and are a dangerous enemy, even to man. Every thing that authors have ſaid of the wolf, and even of the fox of Africa, muſt be underſtood of the jackal; for, granting that theſe animals have a conſiderable reſemblance to each other, it is neverthleſs true that there are neither wolves nor foxes in that part of the country. The name that the jackal bears in Egypt is *deib*; the *Fellahs*, or inhabitants of the country, call it alſo, no doubt according to the tenour of ſome popular tale, *abou Soliman*, *Soliman's father*.

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[*] **Caméléons, Lacépède, Hiſt. Nat. des Quadrupèdes ovipares.**—*Lacerta chamæleon*, **L.**

Theſe ferocious animals are not afraid to approach Alexandria; they uſed to roam round the town during the night; often paſſed through the breaches in the walls; entered the city in ſearch of their prey, and made it re-echo with their howls; a kind of aſſociation worthy of the men by which it was inhabited.

But a more gentle, and at the ſame time a more extraordinary animal, which takes up its ſubterraneous abode in the environs of Alexandria, is the *gerboiſe*, or jerbo.

CHAP-

CHAPTER XI.

NATURAL HISTORY OF THE GERBOISE, OR JERBO, OF EGYPT; WITH REMARKS ON NATURAL HISTORY IN GENERAL, AND THE SKETCH OF A PLAN OF TRAVELS INTO THE INTERIOR OF AFRICA.

THE greater part of what is now to be preſented to the reader, has been already publiſhed in the *Journal de Phyſique* of the month of November 1789. I determined at that time to give to the world my obſervations concerning the *gerboiſe;* becauſe Buffon not having been able to procure an individual of that ſpecies of quadruped, nor any preciſe accounts of its habits, had ſpoken of it from very imperfect information. The work of Mr. Bruce, who preceded me in the publication of his travels, as he did in the date of his expedition, had not yet appeared at the time that I printed my memoir. That illuſtrious traveller has confirmed what I ſaid concerning the *gerboiſe*, and has enabled me to rectify an error of nomenclature into which Dr. Shaw, one of his countrymen, had led me, and Buffon before me, by a falſe application of the name. But however intereſting may be the notes concerning the *gerboiſe* inſerted in the travels of Mr. Bruce, mine, beſides the merit of priority, contain more facts, and afford a more complete hiſtory of that ſingular animal. Such, at leaſt, was the idea entertained of it at the time by ſeveral learned men, among whom I ſhall only mention the authors of the *Journal Encyclopédique*. In the account which they give of Travels in Nubia and Abyſſinia by Mr. James Bruce, and after having tranſcribed his chapter concerning the *gerboiſe*, they add, " The " ancients have deſcribed that animal. Herodotus, Theophraſtus, " and the Arabs, make mention of the *gerboiſe;* but among the

“ moderns, no naturaliſt has deſcribed it better than M. Sonnini, &c. “ who travelled ſeveral years with a view to the progreſs of natural “ hiſtory.” The ſame editors afterwards give an extract of my obſervations [*].

The memoir which I printed in 1787, will therefore very properly find a place here, and with the greater reaſon, as it will appear accompanied with additions intereſting to natural hiſtory.

Since the eloquent writings of Buffon have given ſo great an impulſion to the ſcience of nature, which he has contrived to render ſo amiable and attractive, varieties have been diſcovered in the ſpecies of the *gerboiſe*. But the firſt reſult that I obtained from an attentive examination, and from careful deſcriptions of ſeveral of theſe animals, was the certainty that there only exiſts one variety in Egypt, where they are very numerous. In all thoſe, indeed, which I obſerved in different places, and at different times, I could never perceive any diſſimilarity either in form or colour.

For the facility of pronunciation I ſhall let this *gerboiſe* of Egypt retain the appellation of *jerbo*, under which it is deſignated in the works of Buffon [†], although its real, its Arabian name is *jerboa*. It is an error in Haſſelquitz which Bruce has alſo remarked [‡], to ſay, that the Arabs call it *garbuka* [§].

That travellers, without any notion of natural hiſtory, and conſequently without any taſte for obſervations of the kind, ſhould, at firſt ſight, and without further examination, have given falſe denominations to foreign animals, according to ſome reſemblance to known animals, either in their ſhape or habits, is not aſtoniſhing. Their manner of obſerving was common and ſuperficial; and the reſult had neceſſarily the ſame defects. But we have every reaſon to be ſurpriſed at ſeeing profeſſional naturaliſts, Haſſelquitz for inſtance, the pupil of a celebrated man, fall into the ſame error. He is the leſs excuſable, as he did not determine to decide upon its appellation till after a long and minute inquiry; but, like Linnæus, his maſter, he had the rage of bringing beings, ſeparate by nature, under the ſame *genus*. This union of objects very unlike each other in the true ſyſtem of nature, was founded only upon ſome reſemblance in the external form; a confined and vague reſemblance taken by chance, and ſo unſtable that it might be quitted, and in fact was quitted, to adopt others equally precarious, by means of which the ſame animal changed its place and *genus* according to the pleaſure of the nomenclator *.

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[*] See the *Journal Encyclopédique* of the month of September 1792.

[†] Hiſt. Nat. des Animaux Quadrupèdes, article des Gerboiſes.—*Lepus caudâ elongatâ*, Lin. Syſt. Nat. 9th edition.—*Mus jaculus*, ibidem, 12th edition.—*Dipus jaculus*, ibidem, 13th edition.—*Mus jaculus pedibus poſticis longiſſimis, caudâ extremi villoſâ*, Haſſelquitz' Travels in Paleſtine, vol. ii. p. 6. and Memoires de l'Academie d'Upſal, 1750, p. 17.—*Gerbo*, Corneille le Bruyn, Voyages, p. 406.—*Gerboiſes*, Voyages de Paul Lucas, tome ii. p.73.—*Jerboa*, Shaw's Travels.—The two-legged mountain mouſe, called by the Arabs *jerbo*, Michaëlis, Queſtion 92, &c. &c.

[‡] Travels in Nubia and Abyſſinia.

[§] Haſſelquitz in the place above-mentioned.

After having ſurveyed each form apart, to compare them with one another, and to take a general view of the whole; to ſtudy, above all, the manners and the habits of the animal; to be guided in his obſervations neither by prejudice nor the ſpirit of ſyſtem; ſuch is the character of a true naturaliſt, while that of a nomenclator is to confound every thing. The jerbo affords us an inſtance of this confuſion in the ſcience of nature. Several points of reſemblance, each taken ſeparately, have occaſioned its being compared to the hare, the rabbit, the rat, the field-mouſe, &c. although there is ſuch an evident difference between them, that no man of good underſtanding, however deſtitute of a knowledge of natural hiſtory, will ever confound them. Yet theſe improper denominations of hare, rabbit, rat, field-mouſe, &c. have been aſſigned to the jerbo, as well by naturaliſts as by travellers leſs acquainted with the ſubject. Here it is worthy of remark, that erudition without genius produces the ſame effects as ignorance.

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* See the proof of this in the nomenclature in the note at the bottom of page 95.

It is principally in the burning climates of Africa, that Nature ſeems to have taken a pleaſure in varying, in a ſingular manner, the forms of the beings ſhe has placed there, and in departing from the rules and proportions which ſhe ſeems to have adopted: if, however, that can be called a departure from rules and proportions, which is no more than a proof of her immenſe and boundleſs fecundity. It is upon that fiery ſoil that the giraffe*, or camelopard, ſo remarkable for the height of its anterior parts, is met with: a great diſproportion in the legs is alſo found in the jerbo; but it is the hind legs which exceed in length, while the fore ones are ſcarcely perceptible. Theſe long legs, or, more properly ſpeaking, theſe long feet, for it is the tarſus which is ſo conſiderably elongated, are alone of uſe to the jerbo in its progreſſive movement. The fore feet, which may be conſidered as little hands, are of no ſervice to it in going from one place to another. It hops like a bird; and this mode of going, which would be very tireſome to any other quadruped, is ſo appropriate to the one in queſtion, that its pace, or rather its hopping motion, is very nimble and quick. Here then is an animal which, although it has four feet, departs a good deal from the claſs of quadrupeds, and, in ſome meaſure, approaches that of birds. Placed upon the firſt ſtep of the paſſage from one to the other, it conſtitutes the firſt degradation of quadrupeds, and is the primary link between them and birds. The celebrated man who has carried the torch of philoſophy into the ſanctuary of nature, was the firſt to eſtabliſh this ſublime and important truth, that her works are not divided by great intervals, nor by ſudden interruptions; that every thing is connected; that the tranſition from claſs to claſs, from *genus* to *genus*, and from ſpecies to ſpecies, is marked by progreſſive ſhades; and that theſe claſſes, *genera*, and ſpecies, in the eyes of the philoſopher, are nothing but indications proper to relieve the mind, and diviſions calculated to aid the memory.

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* Giraffe, Buffon, Hiſt. Nat. des Quadrupèdes.—*Cameleopardis giraffe*, L.

Although the tranſition from quadrupeds to birds has not yet been inveſtigated, although all the points of it are not yet aſcertained, we have, nevertheleſs, reaſon to conſider the connexion as exiſting. We have the beginning of it in the jerbo, and the laſt link of it in the bat. There is every reaſon to believe that the ſeries of gradations will develop itſelf in proportion as good obſervers ſhall carry their reſearches into countries, the natural hiſtory of which is ſtill unexplored. I am convinced that the interior of Africa, as yet an almoſt virgin country in regard to diſcoveries, contains a multitude of new and intereſting objects, a knowledge of which will throw the greateſt light on every part of natural philoſophy in general. Here I muſt beg leave to mention the plan that I had formed, a few years ago, of penetrating into thoſe regions, which, till now, have been conſidered as inacceſſible. My deſign was to travel through the heart of Africa, in its longeſt direction, from the almoſt unknown gulf of Sidra, as far as the Cape of Good Hope. I am proud of having conceived this project, which appals the imagination, and of having felt bold enough to execute it, provided government had deigned to ſecond my intentions. I ſhall hereafter revert to the plan that I had laid down. Had it been followed, it would have ſecured to France the glory of an enterpriſe which remains as yet unattempted, but in which ſhe appears likely to be anticipated by foreigners. I proceed to the deſcription of the jerbo.

Its ſize is nearly equal to that of a big rat; its head is broad, large in proportion to the body, the upper part flat, and of a light fawn colour, ſtriped with black. The upper jaw projects beyond the lower. They are both provided with only two inciſors; the upper ones broad, ſquare, flat, and divided lengthwiſe by a groove in the middle,

middle. Thoſe of the lower jaw are longer, convex externally, pointed at their extremity, and bent inwards. Hence it appears, that theſe inciſors are the ſame, or nearly the ſame, in diſpoſition and form as thoſe of the hare, the rat, and field-mouſe; and this ſingle point of reſemblance has procured the jerbo all thoſe names. It would have been juſt as rational to take it for a beaver or a porcupine, which are equally deſtitute of canine teeth, and have only four inciſors. The muzzle is ſhort, wide, and obtuſe; a number of ſtiff hairs grow out on each ſide, and form long whiſkers. The noſe is bare, white, and cartilaginous; the iris of its large and projecting eyes is brown; the ears are long, large, and covered with hair, ſo ſhort, that they appear naked, except upon very cloſe inſpection; externally they are white in the lower part, and gray upwards; the inſide of them, as well as the ſides of the head, is of a very light fawn colour, intermingled with gray and black; they entirely ſurround the *meatus auditorius* for about one third of their length, ſo that they exactly reſemble the larger end of a cone. This conformation muſt increaſe the animal's faculty of hearing, and is particularly well calculated to defend the inner part of the organ from the extraneous ſubſtances that might lodge there.

The body is ſhort, broader behind than before, and well provided with long, ſoft, and ſilky hair. That which covers the back and ſides of the animal is of an aſh colour, throughout almoſt the whole of its length, and of a light fawn colour when it approaches the points, which are black. But as the aſh-coloured part is not viſible, it may be ſaid that the fur is of a fawn colour, with blackiſh zigzag ſtripes. Theſe tints, which are ſomewhat duſky, form an agreeable contraſt with the fine ſhining white of the belly.

The fore legs are ſo ſhort that they ſcarcely extend beyond the hair; they are white, and have five toes, the inner one of which is ſhort, rounded at the end, and has no nail: the four other toes, the ſecond outer one of which is the longeſt, are long, and armed with great hooked nails. The heel is very high, and the inſide or ſole of the foot is naked, and of a fleſh colour. I have already ſaid that they may be taken for hands; and, in fact, they are of no uſe to the jerbo in walking, but ſerve him only to lay hold of his food, and carry it to his mouth, as alſo to dig his ſubterraneous habitation.

The hind legs are covered with long hair, fawn-coloured and white. Its long feet are almoſt entirely bare, eſpecially on the outſide, which muſt neceſſarily be the caſe, ſince the animal, whether in motion or at reſt, conſtantly leans upon that part. Theſe feet, ſo exceedingly long, have each three toes; the middle one is ſomething larger than the other two; they are all provided with nails, which are ſhort, but broad and obtuſe. They have alſo at the heel a kind of ſpur, or rather a very ſmall rudiment of a fourth toe, which gives the jerbo of Egypt ſome reſemblance to the *alagtaga* of Tartary, deſcribed by Gmelin[*], and which probably eſcaped Haſſelquitz, as well as many others. The toes and the heel are furniſhed below with long hair of a gray tinged with yellow, except that at the origin of the toes, which is of a blackiſh caſt. The nails both of the fore and hind feet are of a dirty white.

According to Haſſelquitz[†], the tail of the jerbo is three times as long as the body. I never found it, however, much more than half its length. It ſcarcely exceeds the circumference of a large gooſe-quill; but it is of a quadrangular, and not of a round ſhape: it is of a deeper gray above than below, and furniſhed with ſhort hair as far as its extremity, which ends in a tuft of long ſilky hair, half black and half gray.

On comparing this deſcription with that which Gmelin has given of the *alagtaga*, in the New Commentaries of the Academy of Peterſburg[‡], it will be ſeen that the jerbo ſtrongly reſembles them.

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[*] *Nov. Comment. Acad. Petropol.* vol. v. art. 7.

[†] In the places already quoted.

[‡] Vol. v.

They have both the ſame number of toes on the fore feet, the ſpur on the hind feet, the ſame length of tail, &c. which proves two things: the firſt is, that the jerbo and alagtaga are one and the ſame animal; the ſecond, that the deſcriptions given of the jerbo are not very accurate. What chiefly left Buffon in doubt concerning the identity of the jerbo and the alagtaga, is the diſparity of the climates which they reſpectively inhabit, the former being found in Africa, and the alagtaga having been obſerved in Siberia; but this inſtance would not be the only one of the kind. Several ſpecies of animals are ſpread from the frozen countries of the north, to the torrid regions of the ſouth. Bats delight in very hot climates, and yet they exiſt in the north of Sweden. The hare inhabits alike the burning ſands of Africa, and the ſnow of Lapland, Siberia, &c.

It is alſo certain that the *gerboiſe* of the Cyrenaic, and of the deſert of Barca, deſcribed by Mr. Bruce [*], is only a variety of the race of the jerbo, the ſlight differences perceptible between them being far from ſufficient to conſtitute two diſtinct ſpecies. It is alſo to the reſearches of Mr. Bruce, that we are indebted for a perfect knowledge of another animal, which has been improperly confounded with the jerbo, and to which the name of *daman-Iſrael*, or *lamb of Iſrael*, has been given. Far from having the ſingular and ſtrongly marked characteriſtic of the *gerboiſe*, that is to ſay, the exceſſive length of the hind legs, the *daman* has them all four alike, or nearly ſo, and has no tail, while that of the *gerboiſe* is very long. Doctor Shaw [†] was the firſt who erroneouſly confounded two animals ſo diſſimilar; and his miſtake was ſucceſſively copied down to Mr. Bruce, whoſe obſervations have thrown light upon a ſubject before exceedingly obſcure. The jerbo having been taken for the lamb of Iſrael, the ſame animal which the Hebrews call *ſchafan* *; all that Arabian authors have ſaid of the latter have been aſcribed to it. Any one, indeed, who reads the philological diſſertations that have been written upon this ſubject, and afterwards becomes acquainted with the jerbo, is at a loſs to recogniſe in that quadruped the habits, the ſagacity, and the wiſdom of which the oriental writers have ſpoken ſo highly, and which Solomon has extolled in his Proverbs. We may, therefore, reſt aſſured that all that has been written by the Hebrews and Arabs of the remarkable qualities of a ſpecies of animals which live in ſociety, under ground, in certain parts of the Eaſt, muſt be underſtood of the *daman*, and not of the jerbo; keeping in mind, at the ſame time, that a naturaliſt might reaſonably complain of ſome exaggerations of the oriental ſtyle.

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[*] Travels in Nubia and Abyſſinia.

[†] Travels in Barbary.

The following is an account of the principal dimenſions of the jerbo. It is the average of the meaſures taken of ſeveral individuals, and only applies to the females, becauſe they were females which firſt came in my way. The difference of ſize between the two ſexes is, however, of very little account.

Length of the body, from the tip of the noſe to the origin of the tail, five inches ſix lines.

That of the head, meaſured in a ſtraight line from the tip of the noſe to the nape of the neck, one inch eight lines.

Breadth of the muzzle at its extremity, four lines.

That of the opening of the mouth, meaſured from one angle of the jaw to the other, three lines and a half.

The upper jaw projects beyond the under three lines and a quarter.

Length of the upper teeth, two lines.

That of the under teeth, three lines.

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* *Quatuor ſunt minima terræ et ipſa ſunt ſapientiora ſapientibus—Lepuſulus*; it is thus tranſlated in the Latin verſion of the bible; but the *ſchafan* is the animal in queſtion. *Plebs invalida, quæ collocat in petrâ cubile ſuum.* Proverbs, chap. xxx. ver. 24 and 26.

Diſtance between the two noſtrils, one line.

That between the tip of the noſe and the anterior angle of the eye, ten lines.

That between the poſterior angle of the eye and the ear, two lines and a half.

That between the two angles of the eye, five lines.

Diſtance between the anterior angles of the eyes, meaſured in a ſtraight line, one inch and half a line.

Length of the ears, one inch ſix lines.

Breadth of the ears at the bottom, five lines.

Diſtance between the ears, nine lines.

Length of the tail, eight inches ſix lines.

Thickneſs of the tail at its origin, two lines.

Total length of the fore legs, one inch ſeven lines.

That of the great toe, one line and a half.

That of the ſecond toe, including the nail, three lines.

Total length of the hind legs, ſix inches two lines.

That of the middle toe, including the nail, ten lines.

That of the ſpur, one line.

The females have eight nipples, the poſition of which is remarkable: they are ſituated more externally than thoſe of other quadrupeds. The firſt pair is beyond the bend of the ſhoulders, and the laſt is rather under the thigh than under the belly. The two other pairs, being upon the ſame line, are conſequently placed rather under the flanks than under the body.

The males are modelled upon a ſmaller ſcale than the females; but this difference is trifling. The tints of their hair are alſo in general leſs deep. The teſticles are not externally viſible. The *penis* itſelf, in its ordinary ſtate, is concealed in a very thick ſheath: when it is extended, it is fifteen lines in length, and two and a half in circumference at its root. The opening of the gland is formed by two cartilaginous rings; the prepuce has upon its upper part two little hooks, alſo cartilaginous, white, and three inches long, which are bent forward, and terminate almoſt at the very end of the prepuce. Theſe hooks, which are pretty large at their inſertion, terminate in a point capitated by a ſmall yellow head ſimilar to the *antheræ* of certain flowers. The whole prepuce is furniſhed, beſides, with very ſmall cartilaginous points bent backwards towards the root of the *penis*. From this ſingular conformation, there is reaſon to believe that the copulation of the jerbo, like that of cats, is attended with pain; and even that the *glans*, when diſtended in the *vagina*, cannot be for ſome time withdrawn, as is the caſe with dogs.

From their having an apparatus for generation ſo great in proportion to their ſize, it may be preſumed that the jerbos are very amorous. It appears that they are equally prolific; for they are exceedingly numerous in Arabia, Nubia, Egypt, and Barbary. It is probable that, in the north, theſe faculties are weaker. I ſhould even conjecture that they lie torpid during the winter ſeaſon; and that, for that reaſon, they muſt propagate much leſs than in the ſouthern climates.

During my ſtay, or rather during my excurſions, in Egypt, I opened ſeveral jerbos; but as in travels of this ſort a man has ſeldom any time to ſpare, I contented myſelf with ſeeing that the inſide of theſe animals, ſo ſingular in their external form, contained nothing extraordinary. My principal aim was more particularly to aſcertain that they had only one ſtomach, and conſequently could not poſſeſs the faculty of ruminating. This was an anſwer to one of the queſtions that Michaëlis, profeſſor at Gottingen, had addreſſed to the travellers ſent to the Eaſt by the king of Denmark, namely, *whether the jerbo was a ruminating animal**? a queſtion ariſing from the ſame miſtake which had occaſioned the confounding of the jerbo with the daman-Iſrael, or ſcha an of the Hebrews. Several individuals preſerved in ſpirits were deſtined to ſupply, at a future period, what I had not been able to deſcribe. But the long time they had remained in the liquor, and their removal from place to place, had injured the viſcera to ſuch a degree, that they were almoſt equally livid, ſoft, and macerated. The ſubject that was the beſt preſerved afforded me the following details:

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* Les Voyageurs ſavans et curieux, ou Tablettes inſtructives, tome ii. p. 321.

On being taken out of the ſpirits the jerbo weighed four ounces ſix drachms; as he had imbibed a great quantity, his actual weight was four ounces at moſt.

Upon opening the belly, the cavity was found full of the ſpirits; and the injured viſcera had loſt their natural colour.

No ſtomach was perceptible.

The ſmaller inteſtines, at firſt ſight, looked like a confuſed aſſemblage of fibres, ſo much were they ſhrunk up; the larger ones were a little more diſtinct: the colon made two ſpiral turns on the right ſide, which were apparent without; and the rectum deſcended almoſt in a ſtraight line to the left.

The bladder was in a compreſſed ſtate, and viſible in the lower part of the abdomen.

The ſtomach was ſituated almoſt entirely on the left, was much contracted, and concealed by the liver.

I endeavoured in vain to diſcover the dimenſions and form of the ſtomach, and of the inteſtinal canal; but no ſooner did I lift up theſe parts, and ſeparate them from each other, than they broke aſunder, and preſented nothing but a ſhapeleſs maſs. It was the ſame with the meſentery, the veſſels, &c. &c.

The liver was compoſed of three lobes and a lobule. Two lobes were external, one to the right, the other to the left, contiguous, and ſeparated only by a deep ſciſſure, in which appeared a little of the cellular membrane, a veſtige of the ſuſpenſory ligament. The poſterior lobe was ſeated entirely to the left; in theſe three lobes I could perceive neither indentures nor appendages; but under the right lobe in the poſterior part I found an irregular lobule, to which was hanging ſome of the cellular membrane that ſeemed to be the gall-bladder; I ſay *ſeemed*, for here, as elſewhere, the bad ſtate of the membraneous parts, which were verging upon diſſolution, hindered me from diſtinguiſhing their original forms. The ſtructure of the liver was more eaſily obſervable; its parenchyma, however, was ſeparated from it by the ſlighteſt touch.

The right kidney was pretty well preſerved; its ſhape was oval, convex above, and flat below. It was five lines and a half long, and three broad. Above, in the membraneous maſs, I diſtinguiſhed an oval gland very ſmall and tolerably hard.

The left kidney, which was not ſo well preſerved as the right, appeared ſomewhat larger. The bladder was very muſcular, of an oval form, and narrower below than above. It was in pretty good preſervation, and was five lines long by two broad in the upper part.

The jerbos are common in Lower Egypt, particularly in *Bahira*, or the weſtern part. The appellation of *mountain-rats*, or *mice*, has been improperly applied to them, ſince all the lower part of Egypt is a plain. Haſſelquitz aſſerts, that theſe names were given them by the French*. This is not the firſt time that traveller has been led into error by his diſpoſition to ſpeak ill of our nation. To the ſmall number of French trading in Egypt, the *mountain-rat* is unknown; and it is from foreign naturaliſts that the jerbo has obtained that name†.

The ſands and ruins that ſurround modern Alexandria are much frequented by jerbos. They live in ſociety, and in burrows, which they dig with their teeth and nails. I have even been told that they ſometimes make their way through the ſoft ſtone which is under the ſtratum of ſand. Though not abſolutely wild, they are very ſhy; and upon the leaſt noiſe, or the ſight of any object, retire precipitately to their holes. They can only be killed by ſurpriſe. The Arabs contrive to take them alive by ſtopping up all the avenues of their burrows except one, by which they force them to come out. I never ate any: their fleſh, indeed, is ſaid not to be very palatable, though it is not deſpiſed by the Egyptians. Their ſkin, covered with ſoft and ſhining hair, is uſed as a common kind of fur.

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* In the places already quoted.

† See the nomenclature at the beginning of this chapter.

In Egypt I kept ſix of theſe animals for ſome time in a large iron cage. The very firſt night they entirely gnawed through the upright and croſs pieces of wood; and I was obliged to have the inſide of the cage lined with tin. They ate wheat, rice, walnuts, and all kinds of fruit. They delighted in being in the ſun; and when taken into the ſhade, huddled together, and ſeemed to ſuffer from the privation of heat. It has been ſaid that the jerbos ſleep by day, and never in the night; but, for my part, I have obſerved quite the contrary. In a ſtate of liberty, they are found round their ſubterraneous habitations in open day; and thoſe that I kept, were never more lively nor more awake than in the heat of the ſun. Although they have a great deal of agility in their motions, they ſeem to be of a mild and tranquil diſpoſition. Mine ſuffered themſelves to be touched without difficulty; and there was neither noiſe nor quarrel among them, even when they were taking their food. At the ſame time they teſtified neither joy, fear, nor gratitude. Their gentleneſs was neither amiable nor intereſting: it appeared to be the effect of cold and complete indifference, bordering upon ſtupidity. Three of theſe jerbos died ſucceſſively before my departure from Alexandria. I loſt two others during a ſomewhat ſtormy paſſage to the iſle of Rhodes, when the laſt, owing to the negligence of the perſon who had the care of it, got out of its cage and diſappeared. I had a ſtrict ſearch made after it, when the veſſel was unloaded, but without ſucceſs. It had, no doubt, been killed and eaten by the cats.

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It appears difficult to keep theſe little animals alive in a ſtate of confinement, and ſtill more ſo to tranſport them to our climate. It may be well, however, to acquaint thoſe who may attempt to bring them to Europe, with the precautions that it is neceſſary to obſerve in putting them on board a ſhip, which are the ſame as thoſe that are taken with the *aguti*, or long-noſed cavy*, the *acuſchy*, or olive cavy†, and the other American quadrupeds, with ſawing teeth. They ſhould be ſhut up in cages or caſks, made ſecure againſt their eſcape; their nature leading them to devour any thing: they would otherwiſe occaſion conſiderable damage in the courſe of a long voyage; and as they are capable of gnawing even the hardeſt wood, they might endanger the ſafety of the veſſel.

I had ſcarcely publiſhed, in 1787, my obſervations upon the *gerboiſes* of Egypt, when a letter of M. Berthout-Van-Berchem concerning them appeared in the *Journal d'Hiſtoire Naturelle*‡. That ſcientific man imputed two miſtakes to me rather *mal-à-propos*, ſince in the two conteſted points I was perfectly in the right. I had prepared my anſwer; but Citizen Lamethrie, whom I requeſted to inſert it in the *Journal de Phyſique*, as the ſequel of my obſervations, remarked to me, that as he had refuſed to publiſh M. Berthout's *critique*, it would be indecorous in him to publiſh my anſwer. I give it a place here; and as I employ, in exculpating myſelf from my ſuppoſed miſtakes, nothing but the words and quotations of M. Van-Berchem, I begin by tranſcribing his letter. This little diſcuſſion will not, perhaps, be altogether uſeleſs; it will throw a new light on the natural hiſtory of the *gerboiſe*, at the ſame time that it will ſhew the danger which criticiſm runs of going aſtray, when it dwells too much upon *minutiæ*.

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* Buffon, Hiſt. Nat. des Animaux Quadrupèdes.—*Cavia aguti*, L.

† Buffon, Supplém. à l'Hiſt. des Animaux Quadrupèdes.—*Cavia acuſchy*, L.

‡ Par MM. Berthelon et Boyer, Année 1788, No. 12.

A Letter concerning the true nomenclature of the Gerboiſe, *by* M. BERTHOUT-VAN-BERCHEM *the younger, perpetual Secretary of the Society of Natural Philoſophy of Lauſanne.*

“ IN a work upon quadrupeds, which I am about to publiſh, will be found a complete hiſtory of the *gerboiſe*. I ſhall content myſelf for the preſent with giving the true nomenclature of thoſe animals, which proves that the *alagtaga* and the *gerboa* are two different ſpecies, in confounding which M. Sonnini has been much to blame (*Journal de Phyſique*, November 1787, by M. de Lamethrie); though his memoir, in other reſpects, contains intereſting particulars concerning thoſe animals.

“ It is to M. Pallas that we are indebted for the beſt natural hiſtory of the *gerboiſe*. But as it would be too tedious to give an account of the inquiry he made into the nomenclature of theſe animals, I ſhall content myſelf with referring the reader to his work *; and I ſhall ſay as he does, that there are two ſpecies of the *gerboiſe*. The firſt, that M. de Buffon ſpeaks of under the name of *alagtaga*, which ſhould be written *alak-daaga*, has five toes to his hind feet; the ſecond has only three, and it alſo differs from it in ſeveral other reſpects. In order to diſtinguiſh this firſt ſpecies, which M. Pallas names *mus jaculus*, I ſhall call it *jalma*, from the name which the Kalmucs give it, and to the ſecond ſpecies I ſhall preſerve the name of *gerbo*, or *gerboa*. M. Pallas has diſcovered three varieties in the *jalma*, which appear to differ principally in the ſize. The moſt common, which is of a middle ſize between the two others, is the *jalma* or *alak-daaga*. It is frequently found in eaſtern Tartary, in the deſerts of Siberia, and the regions beyond the Baikal †. It is alſo found in Syria, and even in the

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* *Nova Species Quadrupedum (Mus jaculus)*, p. 275.

† *Ibidem*, p. 285.

" Eaſt Indies. Mr. Pennant ſays that it is found in Barbary *; " but M. Pallas poſitively aſſures us, that there is no certain proof " of the jalma inhabiting Africa: he even remarks that it is fonder " of cold countries than the gerboa, which is an inhabitant of warm " climates †.

" The ſecond variety is the largeſt of all; it is ſcarcer than the " firſt. The name given to it is *marin jalma*; and it is found on " the graſſy hills of the Tanais, of the Wolga, of the Rhymnus, and " of the Irtis ‡. It is no doubt to this latter that belongs the animal which Dr. Shaw has deſcribed under the miſapplied name of " *daman-Iſrael*, and which is of the ſize of a rabbit.

" The third variety, like the largeſt, is found towards the ſouthern " ſalt marſhes of the Caſpian ſea; and, like the intermediate one, " in the environs of the Wolga and of the Rhymnus. It is called " *choin-jalma* §; it is the ſmalleſt of all. The great, or *marin-jalma*, is of the ſize of a ſquirrel; the intermediate one, or *jalma*, " of that of a rat; and the ſmalleſt is ſcarcely as big as a field-mouſe.

" All theſe varieties have five toes upon their hind feet, and in the " great number which M. Pallas examined, he never ſaw any difference in that reſpect. But what led Meſſieurs de Buffon and " Sonnini into an error, is the defective deſcription of Gmelin, who " had ſeen but a ſingle individual, in all probability disfigured, " which had only three toes and a ſpur, or four toes ‖. He was " alſo miſtaken as to the habits of that animal, by attributing to it " thoſe of the *lepus-ogotana*; an error which was afterwards copied " by the younger Gmelin. Neither does Meſſer Chmidt, who has " given us a good deſcription of that animal, ſay that it has only " four toes ¶. It muſt be confeſſed then, that this ſpecies is very

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* Hiſt. of Quad. p. 249.

† Pallas, book quoted, p. 286.

‡ Idem, p. 284.

§ Idem, p. 291.

‖ Idem, p. 282.

¶ Ibidem.

" diſtinct from the following one, which has only three toes upon " the hind feet.

" The gerbo of which M. de Buffon has given a very good de- " ſcription after M. Allamand *, and which M. Pallas † calls *mus* " *ſagitta*, and Mr. Pennant *ægyptius gerboa* ‡, is found in Aſia be- " tween the Tanais and the Wolga, where M. Pallas has frequently " ſeen it, and on the ſandy hills ſouth of the Irtis, as well as in the " *ſchiſti* of the Altay mountains. In general, it inhabits the more " ſouthern countries, in ſoft and ſandy places, where the jalma is " never found. It is well known that this animal is alſo an inha- " bitant of Egypt, Barbary, Paleſtine, and the deſert between Baſ- " ſora and Aleppo.

" I ſhall make only one more remark, and that is on the paſſage " in which M. Sonnini ſays that the gerbos were never more lively nor " more awake than when they were in the heat of the ſun. This is " a very ſingular fact; for M. Klokner, who has had ſome of theſe " animals in his poſſeſſion, poſitively affirms that they ſleep in the " day, and dread the light. (*Buffon*, Supp. tom. vi. p. 264.) I alſo " ſaw at Lauſanne, at the houſe of M. Doyat, four or five *gerboiſes* " which he brought home with him from Arabia, and which " kept themſelves concealed and quiet during the day. Laſtly, M. " Pallas poſitively ſays of the *mus jaculus*: *Protracti in lucem diù,* " *vix pedibus inſiſtunt, quaſi ſtupidi vel ebrii, mutique, nec aures fa-* " *cilè vitali vigore erigunt, vixque ad ſaltandum excitari poſſunt,* " *carcere calidiore forſan lentiores redditi* §. M. Pallas adds, that " theſe animals lie torpid during the winter. I ſhall conclude " this letter, by ſaying that not only M. Pallas, but alſo Meſſrs. " Pennant, Zimmerman, and all good zoologiſts are of the ſame " way of thinking. I have the honour to be, &c."

Lanazle, June 1, 1788.

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* Buffon, Supplém. tome vi. p. 292.

† Pallas, book quoted, p. 306.

‡ Hiſt. of Quad. p. 427.

§ Pallas, work quoted, p. 288.

SONNINI'S

SONNINI's *Anſwer to M.* BERTHOUT-VAN-BERCHEM, *&c.*

YOU muſt not be offended, Sir, if I addreſs to you this note relative to my memoir concerning the *gerboiſe* of Egypt, in the ſame journal in which it was publiſhed *. That memoir appears to have been the only motive of your letter; and this conſideration, the attention you have paid to it, and the compliments you have made me, would be reaſons ſufficiently powerful to induce me to efface a few ſpots, which you think you perceive in it. The reſearches of naturaliſts ought to tend to the ſame centre, to one common focus, truth. Any deviation from that point, in any manner whatever, would be deſerving of *blame*. In ſuch a caſe, nothing is more juſt, and at the ſame time more noble, than to acknowledge and to diſavow errors from which no man is exempt. This was conſtantly the practice of Buffon. He has ſet this great example to thoſe who write upon natural hiſtory; and I ſhould be anxious to imitate him, were I not convinced, that in conſidering the *alagtaga* and the gerbo as two animals of the ſame ſpecies, I not only have not incurred the blame which you impute to me, but I cannot, upon this occaſion, be reproached even with the ſmalleſt miſtake. In the firſt place, Sir, you will have the goodneſs to remark, that it was not at all my intention to give the nomenclature of the *gerboiſe*. I employ myſelf as little as poſſible in that dry, ungrateful, and very often uſeleſs ſtudy. I meant only to ſpeak of the *gerboiſes* that I have ſeen in Egypt, and to repreſent them ſuch as I found them. In deſcribing the jerbo, the only animal of the kind which is to be found in that part of Africa, I was ſtruck with its reſemblance to another animal of the ſame genus, which is a native of the Northern countries, and which Gmelin has deſcribed under the name of *alagtaga*;

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* The reaſons which prevented my anſwer from appearing in the *Journal de Phyſique* have juſt been given.

taga; and I ſaid, *the jerbo and the alagtaga of Gmelin appear to me to be one and the ſame animal*; although I had ſome difficulty in reconciling myſelf to this opinion on account of the extreme diſparity of the climates. I will even confeſs that, if reflection had not indicated to me other kinds of quadrupeds living likewiſe in cold regions as well as under a burning ſky, I ſhould have been backward in believing the identity of the two animals: their deſcriptions afforded me, nevertheleſs, numerous and unequivocal points of conformity.

Buffon, who never had an opportunity of obſerving the jerbo, and who, like me, had never ſeen the *alagtaga*, except in the work of Gmelin, preſumed that theſe two quadrupeds were of the ſame ſpecies. I, who have examined the jerbo very minutely, have reaſon to expreſs myſelf in a more poſitive manner. But neither Buffon nor I have aſſerted that the *gerboiſe* of Eaſtern Tartary, of the deſerts of Siberia, and of the regions beyond the Baikal, were all ſimilar to that of which Gmelin has ſpoken; nor even that the latter exiſted in thoſe countries. We have only quoted the opinion of a man of ſome weight, whoſe remarks are recorded in the Tranſactions of the Imperial Academy of Peterſburgh, and that opinion, it muſt be confeſſed, is ſtill far from being confuted.

I will confine myſelf, Sir, to your own quotations. It is certain that when M. Pallas, whoſe celebrity is juſtly acquired, communicates his own particular obſervations, not the ſhadow of a doubt can be thrown upon them. It may therefore be conſidered as inconteſtable, that in the northern countries which I have juſt mentioned, there are *gerboiſes*, called *alak-daaga*, which differ from the *alagtaga* of Gmelin, ſince they have five toes on the hind feet. M. Pallas adds, that, though common in the North, they are nevertheleſs found in Syria, and even in the Eaſt Indies, countries in which the jerbo likewiſe lives, that is to ſay, the *gerboiſe* with three toes, and with a ſpur, a rudiment of a fourth toe; in other words, the *alagtaga* of Gmelin. Mr. Pennant, the Engliſh Pliny, ſays that they

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are alſo to be met with in Barbary; and I do not well underſtand why M. Pallas throws a doubt upon this fact, by remarking that *they are fonder of colder countries than the gerboa, which is an inhabitant of warm climates*; as if ſeveral diſtricts of Syria were not as hot as Barbary, as thoſe parts at leaſt into which obſervers have penetrated.

Here then we have two races, very nearly related however, the *alak-daaga* and the jerbo, which live together in the South; although the latter is more numerous than the former. Is it not probable that they are both alſo to be found in the North, where the jerbo may, in its turn, be the moſt uncommon? This conjecture becomes more likely, or rather it ceaſes to be one, when we read in your letter, Sir, that the learned naturaliſt Pallas *has frequently ſeen the jerbo in Aſia between the Tanais and the Wolga, and on the ſandy hills ſouth of the Irtis, as well as in the* ſchiſti *of the Altay mountains*; in other words, in the north of Ruſſia, in Tartary, and in Siberia.

Hence, it is certainly very poſſible, Sir, as you obſerve, that Gmelin may have met with only a ſingle individual of the race of jerbos, always more uncommon in proportion as we approach the north; and that he has given it the name of *alagtaga*, or, if you pleaſe, *alak-daaga*, under which the people of thoſe countries, who are at little pains to count the toes and to take the dimenſions of animals, may have compriſed all the races of *gerboiſes*. But it is impoſſible to ſuppoſe that a traveller of great information, and very correct in more important particulars, ſhould have been unable to diſtinguiſh an animal mutilated to ſuch a degree as to want part of its members, and be defective in its dimenſions, as you ſuppoſe. It is ſtill more difficult to believe, that he has taken a pleaſure in deſcribing an imaginary being, and that, by a chance ſtill more inconceivable, that being, the mere creature of invention, ſhould really exiſt in other climates, very diſtant and totally diſſimilar.

Gmelin then has fallen into no error in deſcribing what he has ſeen, and what, according to more modern obſervations, which you, Sir, quote yourſelf, it was natural he ſhould ſee in the countries through which he travelled. Beſides, no blame can, with good reaſon, be imputed to him, ſince nothing but two or three negative proofs were alleged againſt him, which are inſufficient to annul a poſitive proof. For ſome years paſt it has appeared to me that travellers and naturaliſts are a little too ready to contradict thoſe who precede them. It is not here the place to inquire whether ſcience has gained much by this general diſpoſition to criticiſe; but it is this which has induced me to inſiſt upon the juſtification of Gmelin, although it is in no wiſe concerned with my own. Suppoſing, indeed, that this obſerver could have carried deception ſo far as to deſcribe a quadruped the forms of which were not thoſe that he attributed to it, we ſhould not have the leſs reaſon to affirm that the jerbo of Egypt very much reſembles another *gerboiſe* deſcribed in the Commentaries of the Academy of Peterſburgh, under the name of *alagtaga;* and that is all I intended to ſay, without meaning to decide upon its reality, any more than upon the degree of credit which ought to be given to the traveller by whom it has been deſcribed.

The opinion which makes of the jerbo and *alagtaga* of Gmelin one and the ſame animal, was alſo that of the judicious M. Allamand, one of the foreign naturaliſts whom M. Buffon held in the higheſt eſteem. In giving an account of a *gerboiſe* ſent from Tunis to M. Klokner, and after having ſaid that it was of the ſame race as the jerbo of Buffon, the Dutch profeſſor adds: *It* (the jerbo) *forms a diſtinct and even very ſingular genus with the* alagtaga, *of which M. Gmelin has given a deſcription and a drawing; but which approaches ſo nearly to our jerbo, that we cannot do otherwiſe than conſider it, with M. de Buffon, as a variety of the ſame ſpecies* *.

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* Buffon, Supplém. à l'Hiſt. Nat. des Anim. Quad. Add. de l'Editeur Hollandois (M. Allamand), à l'article de la Gerboiſe ou Jerbo.

Beſides, Buffon, who, in firſt deſcribing the jerbo, after Edwards and Haſſelquitz, made it one ſpecies with the *alagtaga* of Gmelin *, perſiſted (for that is his expreſſion) in not ſeparating them in his *Supplément à l'Hiſtoire Naturelle des Animaux Quadrupèdes*; and nobody, Sir, is better able than you, to eſtimate the value of the French naturaliſt's opinion, that, when not diſdaining to caſt the eye of genius upon a diſcuſſion rather of words than of things, and after having weighed the more recent authorities which you yourſelf quote, he was confirmed in his firſt opinion.

As to your ſecond remark, upon my having ſaid that *the jerbos were never more lively nor awake than when they were in the heat of the ſun*, a fact which appears to you *very ſingular*; you will permit me, Sir, in my turn to obſerve, that my propoſition, in the way I have advanced it, does not relate to the jerbos in general, nor to thoſe which live in entire liberty, but only to a few individuals that I kept in a cage. My expreſſions are far from equivocal, for I poſitively ſay: *Thoſe that I kept were never more lively nor more awake, &c.* It would not be at all aſtoniſhing if animals who, when left to themſelves, live and paſs the greater part of their lives in burrows made under fiery ſand and burning tufa, ſhould ſuffer from the privation of heat, when they find themſelves expoſed to the action of the open air, to the wind, and to the coldneſs of the night; and this reaſon alone would be ſufficient, why mine, which were moſt frequently confined in the ſhade, ſhould be revived by the genial influence of the ſun.

I was not to learn that the *gerboiſe* which was ſent from Tunis to M. Klockner, ſlept during the whole of the day, and awoke only at the approach of night †; but what inference can be drawn from the habits of a little, ſolitary, and very delicate animal, when, deprived of

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* Hiſt. Nat. des Quad. art. des *Gerboiſes*.

† Supplém. à l'Hiſt. Nat. des Quad. par Buffon, art. de l'Add. du Prof. Allamand.

the heat of its native ſoil, he is tranſported into a cold and damp climate like that of Holland? This obſervation applies equally to thoſe which M. Doyat kept at Lauſanne. I have alſo in favour of my opinion the moſt undeniable teſtimonies: in the firſt place, that of my eyes, which are good enough to deſerve ſome confidence; next, that of ſeveral Europeans, who ſaw my jerbos at Alexandria; and laſtly, that of the crew of the polacre *La Fortune*, on board of which thoſe jerbos lived more than a month.

But I confeſs that I extended my propoſition, when I ſaid that the jerbos were met with in the daytime in the environs of their ſubterraneous habitation; which implies that they are not continually aſleep. If the Arabs could be brought here to give evidence, they would aſſure you, Sir, that they ſhoot the jerbos when they are coming out of their holes. But a teſtimony, which is unqueſtionable, becauſe it comes from *a good zoologiſt*, and an illuſtrious traveller, is that of Mr. Bruce. He relates, that in an unfortunate journey, which he made in that part of Africa formerly known by the name of Cyrenaicum or Pentapolis, where the jerbos were more common than elſewhere, he employed his people, and the Arabs who accompanied him, to knock them down with their ſticks, in order that their ſkins might not be ſpoiled *. A little farther on, he adds, that the Arabs of the kingdom of Tripoli often amuſe themſelves by teaching their greyhounds to turn the jerbo ſuddenly; that a pretty little greyhound, of which the prince of Tunis made him a preſent, had often afforded him the pleaſure of this ſport; and that he has ſeveral times ſeen the greyhound run a quarter of an hour before it could catch its active prey in a large court-yard, from which there was no poſſibility to eſcape †. Surely all theſe circumſtances are a ſufficient proof, that the jerbos are not ſuch determined ſleepers by day.

The paſſage of M. Pallas, *protracti in lucem, &c.* which you quote at length in order to refute my aſſertion, does not in the leaſt affect it; and this remark will not eſcape *good zoologiſts*, any more than it will other ſenſible men, ſince this paſſage relates to an animal of a different ſpecies and country to the *mus jaculus* of M. Pallas; in other words, the *alak-daaga*, or *gerboiſe* of the North, which you have been at too much pains to diſtinguiſh from the jerbo, for them ever to be again confounded. Recollect, Sir, on the contrary, that M. Pallas has frequently ſeen his *mus ſagitta*, the jerbo, *on the ſandy hills*, *&c.*; now, I aſk, how animals can be frequently ſeen that are ſleeping, the whole day, in ſubterraneous habitations?

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* Travels in Nubia and Abyſſinia. † Ibidem.

After all, I never meant to ſay that the jerbo does not ſleep at all in the day, or that it is not ſometimes awake in the night. My intention was only to circumſcribe the too general aſſertion of thoſe who laid it aſleep during the whole day, and kept it awake during the whole night. I ſhould even be inclined to believe that its ſleep is longer and leſs interrupted, when the ſun is above, than when it is below the horizon. This would be a quality that the jerbo would have in common with many other quadrupeds, which ſeek their food and hunt their prey rather in the dark than by daylight. It is needleſs to give examples of this: they are ſufficiently known.

This is, no doubt, more than enough to terminate a diſcuſſion by which, while ſeeking to awaken the jerbos, we run no ſmall riſk of ſetting our readers aſleep. I will only add one word more. I preſumed that the jerbos in the North lay torpid during the winter ſeaſon, and that conſequently they muſt propagate much leſs than in ſouthern climates. You inform me, Sir, that M. Pallas has fully confirmed my conjecture, at which I feel exceedingly flattered. I am not leſs ſo at having an opportunity of aſſuring you publicly of the conſideration with which I am, &c.

CHAPTER XII.

THE FRENCH FACTORY.—A STATUE.—ADANSON AND HIS MISFORTUNES.—AUGUSTE, ANOTHER FRENCH INTERPRETER.—AN ANCIENT TOMB.—HONOUR STILL PAID IN EGYPT TO THE NAME OF ALEXANDER.—VENETIANS AND ENGLISHMEN.—TRADE.—GERMS.—FISH.

AT Alexandria I lodged in the houſe occupied by the French conſul and the merchants of his nation: it is near the ſea, at the head of the new port. It is a quadrangular building encloſing a large court-yard, round which are warehouſes under arcades: the latter are ſupported by pillars, or, more properly ſpeaking, by fragments of pillars taken from among the remains of the ancient city: ſeveral are of granite, and one of them is of porphyry.

There was alſo, in this court-yard, a ſtatue of white ſtone as large as life, and repreſenting a woman ſeated, with a child ſtanding by her ſide. It is a tolerably good piece of ſculpture; the drapery, in particular, is well executed. Some Arabs having found this ſtatue among the ruins, had ſold it to a French interpreter, who intended to ſend it to his own country; but he died before he could execute his project; and ſince that time, the ſtatue had remained expoſed to damage from the bales of merchandiſe which were continually toſſing about, and by which it had even been mutilated, without any body attending either to its preſervation, or its conveyance to the place of its deſtination, where undoubtedly it would have been received with great pleaſure. The demon of deſtruction muſt indeed have reigned with abſolute ſway, over ſhores covered with the ſad effects of its power, to have thus introduced itſelf into a place ſet apart for the reſidence of individuals belonging to a civilized nation.

The apartments are over the warehouſes: the windows are conſequently at a conſiderable height from the ground; while a ſingle gate, of great ſolidity, ſhuts up the only avenue to this vaſt encloſure. Additional ſtrength was given to that gate in times of tumult, by piling up againſt it bales of goods. If the inſurrection was not ſpeedily appeaſed, and there was reaſon to fear that the populace ſhould make a breach, every body ſtole out of the windows during the night, and took refuge on board of ſome ſhip in the harbour.

Formerly there was only a vice-conſul at the head of this eſtabliſhment; but M. Tott, during the time that he was inſpector in Egypt, removed the conſul from Cairo, where it was impoſſible to protect him from the inſults and oppreſſion of the Mamalûks, in order to ſtation him at Alexandria. It may eaſily be conceived that he was not in much greater ſafety there. The French flag was conſtantly flying upon the terrace of the factory; but, perhaps, it would have been better that it ſhould not have appeared there at all, ſince there were no means of procuring it proper reſpect.

Among the ſmall number of French who reſided there, and whoſe kind and obliging diſpoſition is not obliterated from my memory, was a man diſtinguiſhed by a name dear to the ſciences; I mean that of Adanſon, the brother of the academician at Paris, who, from his early youth, had applied himſelf to the ſtudy of the oriental languages, and had performed the difficult functions of interpreter in the Levant. In Syria he had met with one of thoſe cruel adventures that are equally a reproach to the government under which they happen, and to that which tolerates them without taking adequate revenge. A ſlave to his duty, he was alſo the victim of the deteſtable barbarity of a Turkiſh paſha. Appointed, in concert with his colleague, to be the bearer of juſt remonſtrances in the name of the French nation, they were both condemned by the ferocious Muſſulman to undergo the cruel puniſhment of the baſtinado on the ſoles of the feet. The other interpreter expired on the ſpot; but Adanſon, ſtill more unfortunate perhaps, with his wounded feet, and deprived of the power of walking, ſurvived the infliction of his atrocious ſentence, and the affront which the French government ſuffered to paſs unpuniſhed, as it did that of the murder of its conſul at Alexandria.

So terrible a cataſtrophe would alone have ſufficed to intereſt every one in favour of M. Adanſon, even had he not alſo been eſtimable on account of his knowledge and talents; but the recompence of modeſt and diſtant merit was not included among the cuſtoms of governments. Their gilded doors ſcarcely ever opened, unleſs to gaudy folly, or importunate inutility. The man who poſſeſſed nothing but talents lived, for the moſt part, iſolated and unrewarded; though perhaps the obſcurity in which he remained was, after all, a more honourable diſtinction than all the pomp that attends upon unjuſt and indiſcriminating power. Adanſon was vegetating at Alexandria, where he performed the ſervice of interpreter in conjunction with M. Auguſte, whoſe wit and amenity of manners were almoſt a phenomenon in that country, and would have diſtinguiſhed him in any other country whatever. Had I received from them only common civilities, I ſhould have thought it unneceſſary to make particular mention of theſe two interpreters, without knowing whether the expreſſion of my gratitude will ever reach them; but it is to them, it is to their enlightened complaiſance, that I am indebted for the facility of making my obſervations in countries difficult to explore. Travellers will be ſenſible how fortunate I was in meeting with ſuch acquaintances; for they muſt know, like me, how ſeldom they are to be found.

I had heard of a curious monument, a ſort of ancient tomb, that was in a moſque without the walls which encloſe Alexandria. I in vain expreſſed a wiſh to ſee it; I was aſſured that ſuch a thing was not only dangerous, but impracticable. The French conſul and M. Adanſon earneſtly entreated me to relinquiſh the idea. However, M. Au-

M. Auguſte, leſs timid, undertook to have me conducted thither privately, and without the knowledge of the other Frenchmen. A janizary belonging to the factory accompanied us; the ſheick of the moſque, called *iman* by the Turks, *vicar* by the Chriſtians, was waiting for us; and by means of a little money that M. Auguſte had agreed to give this prieſt, we had an opportunity of examining every thing at our leiſure. This temple is ancient; it was conſtructed by a caliph; the walls are incruſted with marble of different colours, and ſome beautiful remains of moſaic were ſtill to be ſeen.

The tomb which was the object of our reſearches, and which may be conſidered as one of the fineſt pieces of antiquity preſerved in Egypt, had been converted by the Mahometans into a ſort of pool, or reſervoir, conſecrated to contain water for their pious ablutions. It is very large, and would be an oblong ſquare, were not one of its ſhorter ſides rounded off in the ſhape of a bathing-tub. In all probability it was formerly covered by a capital, but no traces of it are at preſent to be ſeen, and it is entirely open. It is all of one piece, and of a beautiful marble ſpotted with green, yellow, red, &c. upon a fine black ground; but what renders it particularly intereſting, is the prodigious quantity of ſmall hieroglyphics with which it is covered, both within and without. A month would ſcarcely be ſufficient to copy them faithfully; and no correct drawings have been taken of them to this day. That which I ſaw, at Paris, on my return from Egypt, at the houſe of Bertin, the miniſter, could only ſerve to give an idea of the ſhape of the monument, the hieroglyphics having been traced by fancy and at random. It would be much the ſame as if, in endeavouring to copy an inſcription, we were to be ſatiſfied with writing the letters without any order or connexion. It is, however, only by exactly copying the figures of this ſymbolical writing, that we can attain the knowledge of a myſterious language, on which depends that of the hiſtory of a country formerly ſo celebrated. When this language ſhall be known, we ſhall learn the origin of the ſarcophagus, and the hiſtory of the great man whoſe aſhes it contains. Till then all conjecture muſt be vague and uncertain.

At the ſide of the tomb, upon a piece of gray marble, ſerving as pavement to the moſque, I perceived a Greek inſcription, but in Roman letters; as it was half effaced, more time would have been required to decipher it than we could ſpare. I was able to diſtinguiſh, at firſt ſight, only the word CONSTANTINON.

Formerly, it was impoſſible to enter this moſque; and this accounts for the ſilence of travellers concerning the ſepulchre that renders it ſo intereſting. A duke of Braganza was the firſt European who viſited it, or rather who diſcovered it, for he was directed thither by mere chance. He had paſſed in front of the temple; the door was wide open, and perceiving nobody about, he had the curioſity to go in. Some children who had ſeen him, collected together and came ſhouting round him: had their ſhouts been heard, there would have been an end of the Portugueſe prince: he took out his purſe, and ſilenced the children, by throwing them ſome pieces of money, which procured him a free and peaceable retreat. Since then, Mr. Montague, of whom I have already had occaſion to ſpeak, had in vain offered a large ſum for permiſſion to enter the moſque. But ſome time after, the duties of it being performed by a ſheick, whoſe fancy for gold prevailed over the laws of fanaticiſm, it was open to every foreigner that could pay a ſequin. The ſame year that I arrived at Alexandria, ſeveral Engliſhmen had gone thither without any precaution; ſome of the common people ſaw them, and murmured loudly. The commandant of Alexandria haſtened to reprimand the ſheick, and ordered him to admit no Chriſtian. The noiſe that this affair had like to have occaſioned, in a country where Europeans live in continual fear, was yet too recent not to leave ſome uneaſineſs on their minds; but our excurſion to the moſque had been ſo prudently planned, that nobody knew any thing of it, and no notice was taken.

I was one day a witneſs to the fright with which the bare idea of a riotous mob at Alexandria ſtruck the ſouls of our Frenchmen. A merchant came to announce that an European had killed a native of the country. The gates of the factory were inſtantly ſhut, and bales of goods were about to be moved, in order to ſerve as a ſupport to them: already did the merchants endeavour to find out on board what veſſel they could fly for ſhelter, by dropping out of the windows, when fortunately they were informed that it was one Muſſulman who had killed another.

However, if a continual communication with the different nations of Europe had not yet been able to ſoften the manners of the Alexandrians, it muſt be acknowledged that it had already diſpoſed them to more toleration reſpecting certain matters. Alexandria, for inſtance, as well as Roſſetta, was the only town of Egypt where Europeans could wear their native dreſſes. Every where elſe they were forbid to appear, without being clad in the eaſtern faſhion. This ſort of indulgence, however, was not to be abuſed; for, on ſhewing themſelves in any number, or with any degree of parade, particularly in places diſtant from the ſhipping, they ran great riſk of being inſulted.

Yet it was impoſſible to help feeling ſome ſort of obligation to the inhabitants of this country, for having preſerved to their new town the name of the ancient city. *Alexandria* is to be found in the Arabic name *Eſcanderiè*, and the indignation that I could not repreſs againſt the barbarians, whoſe new town was rather infeſted than peopled, ceaſed for a moment when I heard them, as I have done more than once, pronounce with ſome reſpect the name of Alexander. It is conſidered among them as ſynonimous to courage and victory: *Enntè Scander*, ſay they ſometimes, *thou art an Alexander*; this, in their eſtimation, is the higheſt encomium upon valour. So true it is, that neither marble nor bronze perpetuates the memory of men. Great actions can alone tranſmit their names from age to age. Every thing is effaced, every thing periſhes; virtues and good deeds alone remain, as indelible monuments raiſed in the heart, and as the eternal inheritance of admiration and gratitude.

The Venetians and Engliſh alſo had commercial eſtabliſhments at Alexandria; the former, as well as the French, followed in their buſineſs the ſame track as their predeceſſors; the Engliſh, on the contrary, endeavoured to ſtrike out new paths. The frequent journies of their agents in India; their prodigality, which gained them the good-will of the principal people in the country, who are always diſpoſed to favour thoſe who pay them the beſt, and their activity in operations that they had taken care to keep ſecret; every thing, in ſhort, announced the project which they had conceived, and which they had already executed in part, of appropriating to themſelves the excluſive trade of India by the way of the Red Sea.

The city of Alexandria, of ſo ſmall extent at the preſent day, did not afford a conſumption of much importance; it was therefore a mere *emporium* of trade; but that trade was conſiderable, and may become immenſe. The cuſtom-houſe, which produced a great ſum of money, was in the hands of a company of Chriſtian merchants of Syria. To give an idea of their addreſs, it is ſufficient to ſay that they had ſupplanted the Jews, who preceded them in the collection of that branch of the public revenue.

The merchandiſe which European veſſels convey to Alexandria is carried by water as far as Cairo; from whence, after having ſupplied the wants and luxury of that populous city, it is diſperſed through all Arabia, Upper Egypt, and even as far as Abyſſinia. The ſmall veſſels which ſerve to carry it from Alexandria to Roſſetta, the firſt Egyptian city on the Nile, and to bring back to Alexandria the commodities of Egypt and Arabia, are called *germs*; they are a

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kind of ſtrong barks of tolerable conſtruction: they are not decked; draw little water; and, according to their ſize, have two or three maſts with very large latine ſails, the yards of which are fixed to the head of the maſts, and cannot be lowered; ſo that, however bad the weather may be, the ſailors are obliged to climb up the whole length of them, in order to furl the ſails; an operation equally tedious and difficult. They are, in general, of about five or ſix tons burden. It would certainly be poſſible to build decked boats of larger dimenſions, and of as eaſy a draught of water. The goods would not then be expoſed to be wetted and ſpoiled by the ſalt water, as they often are at preſent; and the conveyance of them would ſuffer none of thoſe delays which are ſometimes prejudicial to commerce, on account of the navigation of the *germs* being ſtopped by the roughneſs of the ſea. Though the diſtance that they have to go by water is ſcarcely more than twelve leagues, and though the bay of *Aboukir*, which is in the middle of their paſſage, affords them ſafe ſhelter, this coaſting trade is not free from danger. If a high wind raiſes the ſea, which is always rougher over a ſhoal, they run a riſk of filling and going down. But the moſt imminent danger to which they are expoſed, is at the mouth of the weſtern branch of the Nile, formerly called the *Bolbitic*, now *the branch of Roſſetta*. It is a bar formed by the ſand, upon which the waves, driven by the wind from the offing, and oppoſed by the ſtream of the river, break with great fury. A ſmall iſland dividing the entrance of this branch leaves, on each hand, a narrow paſſage, called, in the language of the country, *Boghaſs*, a canal or ſtrait. But this paſſage is far from being navigable throughout its whole width; there is only a narrow channel, which, owing to the inſtability of the bottom and the agitation of the ſea, is daily ſhifting. A pilot, *reis*, or maſter of the *Boghaſs*, is continually employed in ſounding this changeable paſſage, and indicating it to the *germs*. In ſpite of all theſe precautions they often get on ſhore; and, being ſoon overwhelmed with water and ſand, periſh with their crews and cargoes. Accidents more frequently occur in entering the Nile than in going out of it, the *germs* which come from the ſea being unable to avoid running into the channel, when they are only at a ſmall diſtance from it; whereas, in dropping down the river, they can eaſily return, if, in approaching the bar, they ſhould find it too rough. During the increaſe of the Nile, when there is more water upon it, theſe accidents are leſs frequent; but when the river has retired to its bed, it is ſo ſhallow at the mouth, that it is hardly poſſible for the boats to avoid touching. However habituated to it the Egyptian ſailors may be, they never paſs it without trembling. Several were pointed out to me, whoſe fear had been ſo great as to turn their beards white. During the year 1778, there were only three feet of water in the channel; it was even obſerved, that the bottom roſe progreſſively every year. The ſame thing has happened to the Damietta branch, the *Boghaſs* of which, although it was ſurrounded by ſand-banks that long habit had taught the ſeamen to avoid, was not conſidered as dangerous; it was not even taken into conſideration in the bargains of the merchants who freighted the *germs*. However, towards the end of the year 1777, during my ſtay at Roſſetta, this paſſage was entirely choked up after the greateſt riſe of the Nile; and the very firſt boats which attempted it, periſhed. The danger attending the paſſage of the Roſſetta branch increaſed every year, in proportion as the bottom roſe; and as it was uſeleſs to expect, from the ignorance and apathy of the Egyptians, the conſtruction of works calculated to confine the water, and give more depth to the channel, there was every reaſon to preſume, that in a ſhort time no veſſel would be able to croſs that formidable bar. Then they would, perhaps, have thought of cleanſing the canal of Alexandria; and if the careleſſneſs of the inhabitants had blinded them to ſuch a degree as to make them neglect ſo important a work, all communication by water would have been cut off between Alexandria and the reſt of Egypt; and trade muſt have been carried on by a more expenſive route over land.

It is that which is generally taken by European travellers and merchants, as well as by thoſe who prefer a ſmall increaſe of expenſe to the riſk of being drowned upon the *Boghaſs*; it is that which I took as often as I had occaſion to travel between Alexandria and Roſſetta.

Before I quit the coaſt, I ſhall preſent my readers with a ſhort account of the ſalt-water fiſhes which I had an opportunity of remarking among the numerous kinds that are caught there. I ſaw that kind of ray which is known by the name of the *ſea-eagle*[*], and the fleſh of which is tough and ill-flavoured; the *morgag*[†], which is little better; the *bonito*, which is a ſpecies of ſmall tunny[‡]; the pointed fiſh, which is called the *gar-fiſh*[§]; and the *ſur-mullet*[||], which is ſeen in calm weather, playing upon the ſurface of the water in innumerable ſhoals. The *baſſe* is alſo caught there, which occupied a diſtinguiſhed place upon the tables of the Romans, and to which the name of *lupus* has been given on account of its voracity[¶]. The Provençal ſailors call it *carouſſe*. I had a drawing made of one of theſe fiſh, which was two feet and a half long. (*See Plate XIV.*) Its head was blueiſh; it had red ſpots upon the covering of the gills, and the body was of a blackiſh blue, clouded with gray. Theſe tints were dark above the lateral line, and lighter below, with a mixture of yellow; and laſtly, what is more intereſting to the lovers of good eating, is that Alexandria affords excellent bearded mullet *.

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[*] *Raia corpore glabro, aculeo longo ſerrato in cauda pinnata.* Arted. Gen. 45.—*Raia aquila*, L.

[†] *Squalus dorſo vario; pinnis ventralibus concretis.* Arted. Gen. 44.—*Squalus catulus*, L.

[‡] *Scomber pelamis, pinnulis inferioribus ſeptem; corpore lineis utrinque quatuor nigris.* Arted. Gen. 25.—*Scomber pelamis*, L.

[§] *Eſox roſtro cuſpidato, gracili, ſubtereti, ſpithamali.* Arted. Gen. 10.—*Eſox belone*, L.

[||] *Trigla capite glabro lineis utrinque quatuor luteis longitudinalibus parallelis.* Arted. Gen. 171.—*Mullus ſurmuletus*, L.

[¶] *Perca labrax, pinnis dorſalibus diſtinctis, ſecundæ radii quatuordecim.* Arted. Gen. Piſc. gen. 30.—*Perca labrax*, L.

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* *Trigla capite glabro, cirris geminis in maxilla inferiore.* Arted. Gen. 171.—*Mullus barbatus*, L.

CHAPTER XIII.

JOURNEY FROM ALEXANDRIA TO ROSSETTA.—MAADIÉ.—HERACLEUM.—ROSSETTA AND ITS ENVIRONS.—A HASTY VIEW OF THE DELTA.

SITUATED between the Mediterranean ſea on one ſide, and a ſea of ſand on the other, modern Alexandria is inſulated, and ſeems to belong to no country or nation. To reach any other territory, it is neceſſary to truſt to the inconſtancy of the waves, or to paſs over large tracts of land, which are a prey to deſolation and a diſgrace to nature. The road to Roſſetta, by land, lies acroſs a country little better than a deſert. I have made this journey ſeveral times; the firſt with inſpector-general Tott, having a numerous company in his ſuite, among whom was Savary. We ſet off from Alexandria on the 12th of July 1777, at ſeven o'clock in the evening. This company, I had almoſt ſaid this crew, of foreigners, dreſſed in the French faſhion, offended the inhabitants. In paſſing through the city, we were ſaluted with a great deal of abuſe and with ſeveral ſtones, one of which was thrown with too good an aim, and gave me a violent blow upon the breaſt. Had I believed in omens, I ſhould certainly have diſcontinued a journey begun under ſuch unfavourable auſpices. A miſchance of another kind awaited us at a little diſtance from the town. It was a great misfortune to thoſe whoſe provident appetites were diſappointed in their expectations. The aſs that carried our proviſions, indignant at ſo weighty a burden, overſet his paniers; and bottles, plates, *pâtés*, every thing, in ſhort, went to wreck. Near half an hour was ſpent in gathering up the fragments, and putting them upon a horſe of a leſs vicious diſpoſition. We were ſoon overtaken by the night; it could not be darker; and except the *ennui* of travelling over unknown regions without ſeeing any thing, it was the ſame to me as if I had not ſtirred out of Alexandria. I had with me an old ſervant accuſtomed to travelling, a young draughtſman, and a bombardier belonging to the navy: we proceeded in cloſe order, and with a janizary compoſed the advanced guard. Having performed half of our journey, we ſtopped to take a little reſt: when the time came for ſetting off again, every one ran after his mule which he had let looſe, and which the darkneſs prevented him from finding or diſtinguiſhing. Hence a great uproar and diſpute. The muleteers beat one another, the janizaries beat them all. In the midſt of this confuſion, my little party was mounted from the very moment the ſignal of departure was given, and we enjoyed at our eaſe the comic ſcenes that were paſſing around us. Having taken care to keep our mules apart from the others, we could lay hold of them when we pleaſed. A whole hour was loſt in a ſcene of confuſion which might eaſily have been prevented. This obſervation will not, perhaps, be conſidered as uſeleſs; it proves that in travels, as well as in military expeditions, order and care are equally indiſpenſable; and that, by neglecting them, we are ſometimes expoſed to greater inconveniences than that of the loſs of time.

We arrived at Roſſetta at ſix o'clock in the morning, and ſlept till dinner-time, without troubling ourſelves about the preparations made by a Capuchin friar for a ſolemn maſs, which was to be followed by a *Te Deum*. In the afternoon the whole company ſet off for Cairo with the ſame rapidity; remained there almoſt continually within doors for a month, and then returned to Alexandria with as much ſpeed as they had left it. This is what thoſe who are ſtyled *people of faſhion* call travelling. They afterwards return to Europe; talk with effrontery upon every ſubject, and ſometimes write about things that they have never ſeen.

It is the cuſtom to perform the journey from Alexandria to Roſſetta by night, in order to avoid the inconvenience of a burning ſun.

But having been long uſed to travelling in fiery climates, I had learnt to bear the ſtrongeſt heat of the ſolar rays. Being convinced, beſides, that there is never too much light for a traveller who is in ſearch of information, I have ſince gone over the ſame ground during the day. It is eſtimated a twelve hours journey. There being no carriages in the country, mules are made uſe of, which are to be hired both at Alexandria and Roſſetta, at a fixed and moderate price. Their pace is a very long amble, by means of which the rider goes a great way without much fatigue. Theſe animals were ſo accuſtomed to the road, that it was unneceſſary to guide them; and, night or day, they never deviated from it, though there is no beaten track over the moving ſand; indeed they had neither bridle nor bit, but only a bad halter.

Although the traveller paſſes through no inhabited place, this is not, properly ſpeaking, a deſert. During half of the journey he ſees, on one ſide, and at a little diſtance, ſome houſes and a town; and, during the remainder, he meets with evident ſigns that habitations are not far off. He therefore has nothing to fear from the ſoutherly gales, ſo formidable in the vaſt plains of ſand with which Egypt is ſurrounded. Savary, who was acquainted with no other deſert but this, applied to it what he had heard related of real ones. "Woe," cries he, "to him whom a whirlwind from the ſouth ſurpriſes in the midſt of this ſolitude. If he have not a tent to ſhelter him, he is aſſailed by clouds of burning duſt, which fill his eyes and mouth, and deprive him of the faculty of ſeeing and breathing. The wiſeſt plan is to perform this journey by night *." Nothing, it is true, is more terrible than theſe whirlwinds from the ſouth; but it is alſo certain that there is nothing of the kind to be feared betweeen Alexandria and Roſſetta; that nobody ever loſt his life there by clouds of burning duſt; and that it is phyſically im-

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* Lettres ſur l'Egypte, tome i. p. 45.

poſſible that ſuch a misfortune ſhould happen. In fact, the ſoutherly gale is cooled by the water of the lakes and canals which it croſſes, and which would intercept the columns of ſand taken up by the wind, provided, indeed, it could raiſe a great quantity in paſſing over the cultivated plains of *Bahira*. There exiſted a more real danger, that of being robbed. There were, in fact, for the protection of the highway, guards, whoſe duty it was to give notice in the two cities, as ſoon as they perceived any band of ſuſpicious appearance. All travelling was then interrupted, till it was publicly declared that the road was ſafe. But the incurſions of the Bedouin robbers, and, according to circumſtances, they are all ſo, are ſo ſudden; they come with ſuch rapidity, from places whence men cannot be expected to iſſue, that an act of plunder is the firſt ſignal of their preſence; and not unfrequently travellers fall victims to their barbarity.

On leaving Alexandria, the road lies eaſt-north-eaſt along the baſe of a promontory, which ſtretches out to the northward of that city. At the point of it is *Aboukir*, a town built upon the ruins of Canopus. The coaſt of this promontory, as I have already remarked, is not ſo low as that of the Tower of the Arabs; nor has it, though it conſiſts of hills of ſand, the ſame appearance of ſolitude and ſterility, being interſperſed with habitations and cultivated ſpots of ground.

After having travelled about ſix leagues, we come to the banks of a kind of lake, the remains of the Canopic branch of the Nile. At preſent it is, correctly ſpeaking, only a ſalt-water lagoon, which has no communication with the Nile, except at the time of its greateſt increaſe. It is paſſed on horſeback when the overflowing of the river, or a tempeſtuous ſea, has not augmented the depth of the water. In thoſe caſes it was paſſed in a boat, which was, perhaps, the leaſt ſafe and the moſt incommodious of all ferries. The mouth of this ancient branch of the Nile is very narrow, and formed by a bank of ſand. Gulls * are conſtantly ſkimming over the ſurface of the water, in order to catch the ſmall fry that enter it from the ſea. I alſo perceived ſome coots * and pelicans †. Upon the eaſtern bank ſtands a vaſt ſquare building, the conſtruction of which is the ſame as that of the French factory at Alexandria, and of all the caravanſaries in Egypt *(hockals)*; but in giving it the name of an inn ‡, it muſt be confeſſed that ſome travellers have done too much honour to a place which abſolutely contains nothing but a well of deteſtable water.

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* *Mouette cendrée*, Buffon, Hiſt. Nat. des Oiſ.—*Larus canus*, L.

This place is called *Maadié*, which ſignifies *paſſage*. With the intention of diſcovering the remains of the ancient Heracleum, of which Dr. Shaw determines the poſition by that of *Maadié*, I minutely examined that building as well as its environs; but whether the ſite of Heracleum be elſewhere, or whether its ruins be hid by the ſand, I could perceive nothing that indicated buildings of a remote time; the houſe, which is built of white ſtone of no great degree of hardneſs, is entirely modern. Except the door, in the conſtruction of which a piece of granite and a fragment covered with ſculpture have been employed, nothing is to be ſeen that has the leaſt appearance of antiquity. But at half a league further, I remarked upon the coaſt old walls and ruins, which, in calm weather, the eye can trace a long way out in the ſea. Theſe are probably the remains of Heracleum.

After having reſted a few hours in the ſhade of the walls of the building of *Maadié*, we proceeded to the ſea-ſhore. It is ſo low in this gulf (for from *Aboukir* the ſea forms an immenſe bight), that but for dykes of ſolid conſtruction, the water would cover a great extent of land. In bad weather it overflows the dykes, extends itſelf beyond the high coaſt of the promontory of Aboukir, and inundates a great ſpace of ground. We then followed the ſea for nearly four leagues over the ſand waſhed by the waves; that which is dry not affording a footing ſufficiently firm. We trod under foot ſhells of every kind; among which I recogniſed muſcles, *pholades*, limpets, and whelks. Sea-larks *, variegated horſemen †, and duſky ſand-pipers ‡ hopped and fluttered about the beach; ſome curlews § alſo came in ſearch of their prey; a number of gulls, of the great and ſmall ſpecies, croſſed each other in their inceſſant flight over the water; numerous ſhoals of porpoiſes exhibited the lively colours of the rainbow upon their arched and humid backs; while the waves, which came rolling ſucceſſively upon the beach, ſeemed to play between the legs of the mules. All theſe objects formed a ſpectacle highly agreeable to perſons who had been long in the midſt of barren uniformity. They attracted our eyes, and prevented us from turning them to the ſouth, where nothing was viſible but a ſandy waſte, bounded by hills of a ſimilar nature, and diſmally broken by a few ſcattered and ſolitary palm-trees.

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* *Foulque*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 197.—*Fulica atra*, L.

† *Pélican*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 87.—*Pelicanus onocrotalus*, L.

‡ Corneille le Bruyn.

Travellers willingly ſtop a few moments at the tomb of the Mahometan ſaint, erected near the ſea. An Arab, who lives there, furniſhes them with coffee, and with brackiſh warm water, which the thirſt, cauſed by the heat of the ſun and the duſt, makes them ſwallow with ſatisfaction. A ſmall brick tower warns them to quit the beach ‖; while others, which ſtand in the ſame direction, that is, eaſt-ſouth-eaſt, ſerve to guide them over a moving plain, in which they might loſe their way, ſo much the more eaſily, as the city of Roſſetta, ſurrounded on the weſtern ſide by accumulated heaps of ſand, does not preſent itſelf to their view till juſt as they are entering the firſt ſtreet. Eleven of theſe ſmall towers occur on the way thither; ſome of them, which are of greater circumference than the reſt, are not ſolid, and afford, in their interior, a ſhelter to the traveller, and to the Mahometans a houſe of prayer *.

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* *Alouette de mer*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 851.—*Tringa cinclus*, L.

† *Chevalier commun*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 844.—*Tringa littorea*, L.

‡ *Maubêche commune*, Buffon, Hiſt. Nat. des Oiſ.—*Tringa calidris*, L.

§ *Courlis, première eſpèce*, Buffon, Hiſt. Nat. et Pl. enlum. No. 818.—*Scolopax arquata*, L.

‖ This ſmall brick tower is, probably, that which Danville calls *Caſa Roſſa* upon his map of Egypt.

Here the ſcene changes as if by enchantment; the tranſition cannot be more ſudden, nor the contraſt more ſtriking; it is no longer thoſe diſmal ruins, thoſe plains rendered hideous by their ſterility; it is nature dreſſed out in all her ornaments, and beſtowing her gifts with unexampled magnificence, and a profuſion equally diverſified and conſtant. The eye, inflamed by the ſcorching rays of the ſun, and wounded by the particles of ſand floating in a fiery atmoſphere, dwells with pleaſure upon an horizon which affords it the moſt refreſhing and lively objects.

Roſſetta is a handſome and populous town, built in a ſimple, but agreeable manner: it is modern, and if it does not contain any ſtriking edifices, there is nothing at leaſt in it to excite regret. The Nile waſhes its walls on the eaſtern ſide; weakened by the water with which it ſupplies the canals and meadows in its courſe, and reſtrained by the bar, which ſeparates it from the ſea at its mouth, it

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* Dr. Shaw, in his Travels, ſays, that the caravans are guided from the *Medea* to Roſſetta, a ſpace of four leagues, by poſts ſimilar to thoſe of *Schibkah el low-dea*, or lake of the marks in Barbary. But without ſpeaking of the length of the road, in which there is a ſmall error, theſe marks of *Schibkah el low-dea* are, according to the ſame author, nothing but trunks of palm-trees; whereas thoſe which indicate the road to Roſſetta are towers built of brick. I ſhould not have noticed this trifling miſtake in the work of a traveller leſs eſtimable than Dr. Shaw, whom I conſider as one of the moſt learned and moſt correct of thoſe who have travelled over this part of Africa. The moſt rational conjecture that can be formed upon this ſubject is, that Shaw, as well as almoſt every body elſe, performed the journey from Alexandria to Roſſetta during the night.

has not the dangerous impetuoſity of great rivers: it bears tranquilly upon its boſom the riches of three quarters of the world, and diſpenſes fertility to its banks. Its neighbourhood is not to be feared; and its very overflowings are a benefit to the circumjacent country.

An immenſe ſpace of cultivated land extends north of the city; it is laid out in gardens, which are not divided in a dry and diſagreeable manner by diſmal walls; odoriferous hedges encircle bowers ſtill more fragrant. Nor muſt we there ſeek thoſe regular walks, nor thoſe beds, nor compartments methodically arranged; monuments which art erects in our monotonous encloſures. Every thing ſeems to grow by chance; the orange and the lemon tree intertwine their boughs; and the pomegranate hangs by the ſide of the *anona**. In a climate where winter is unknown, their bloſſoms exhale at all times a perfume which the ſweet ſmell of the cluſters of the *henné*† renders ſtill more delightful. Eſculent vegetables grow beneath this balmy ſhade. The lofty palm, rearing its head above all the other trees, takes away the ſmalleſt appearance of uniformity. No tree, no plant has its particular place; every thing is varied; every thing is ſcattered about with a kind of diſorder which has no other rule but abundance, and which is ſeen every day with new pleaſure. Is not this confuſion, indeed, the ſymmetry of nature? Scarcely can the rays of the ſun penetrate theſe tufted groves, which are interſected by winding paths; while meandering ſtreamlets convey thither coolneſs and the aliment of vegetation. It is there that the ſlothful Turk, ſitting all day long with his pipe and his coffee, ſeems to meditate deeply, and thinks of nothing. He would be far more worthy to enjoy theſe charming retreats, if he had the heart to ſhare them with a beloved female; but neither the example of the birds, nor the amorous cooing of the turtle-doves which animate theſe natural bowers, is able to tune his ſoul to love, nor to awaken him from his cold apathy and gloomy inſenſibility. He flies, he deſpiſes a ſex whoſe preſence would give new charms to the moſt enchanting ſpot; and, guided by proud indifference, he would reject the hand of the Graces, ſhould they attempt to erect there an altar to happineſs. The ferocious Muſſulman at leaſt reſpects what he diſdains to imitate; theſe turtle-doves, the emblem of fidelity and love, live near him in perfect ſecurity; he never diſturbs them; he is pleaſed to ſee them aſſociate with him, and conſiders them as ſacred birds. The European alone dares to violate this aſylum. I have ſometimes ſeen him, regardleſs of the murmurs of the inhabitants, take a pleaſure in carrying diſmay and death into the midſt of a winged race of lovers; a barbarous amuſement, which the pretence of exerciſing his ſkill, or a ſlight motive of utility, cannot excuſe; as theſe birds, being accuſtomed to man, do not avoid a ſtranger; and as their fleſh, at the ſame time, is very indifferent eating.

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* The ſweet-ſop, a ſpecies of the cuſtard-apple.

† A large ſhrub, of which I ſhall ſoon have occaſion to ſpeak.

If we caſt our eyes on the other ſide of the river, we diſcover a plain which has no other boundary but the horizon; it is the Delta*, a delightful country ſprung from the boſom of the water. The yellow harveſt is ſucceeded in the ſame year by green fields. Groves ſimilar to thoſe in the vicinity of Roſſetta; clumps of trees always green; others ſcattered about; and flocks of every kind vary the view, and animate this rich and verdant part of Egypt. Towns and numerous villages add to the beauty of the landſcape. Here, through charming viſtas, we behold the high and ſlender turrets of cities; there, we diſcover lakes and canals, a ſource of inexhauſtible fecundity;

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* I am well aware, that the ancients carried the baſe of the Delta as far as the Canopic branch of the Nile (Strabo, lib. xvii.); but that branch being loſt, and the ſpace included between it and Roſſetta being ſandy, barren, and deſolate, the Delta, which gives the idea of fertility, ſhould be taken at preſent only from the Bolbitic branch, or that of Roſſetta.

dity; and every where we perceive the ſigns of eaſy culture, perpetual ſpring, and a fertility inceſſantly renewed and conſtantly diverſified *.

There is no town in Egypt where public tranquillity was ſo little diſturbed as at Roſſetta. Thoſe inſurrections, diſorders, and that reſtleſs agitation ſo uſual in the other towns, were there unknown. A foreigner was in ſafety, and might walk about freely without being obliged to change his dreſs, a thing impoſſible in any other part of Egypt. He made excurſions through the country; penetrated into the encloſures; croſſed them in all directions; and trod under foot the growing plants, without any one being offended. In the courſe of theſe charming walks, which I took a pleaſure in repeating, the huſbandman or the gardener uſed to invite me to come into his hut and take coffee. With the ſame manners, the ſame cuſtoms, the ſame ignorance, and the ſame fanaticiſm, the inhabitants of Roſſetta would have remained like thoſe who dwell among the ruins of Alexandria, or like thoſe who reſide at the foot of the barren rocks of Upper Egypt, the moſt barbarous people in the world; but placed in a fertile and delightful country, the verdure and productions of which temper the heat of the climate and the dryneſs of the atmoſphere, they have aſſumed greater mildneſs of manners, and laid aſide the ferocity of their character; a change due to the happy diſpoſition of nature and the influence of agriculture, which, ſtill more than commerce, is the firſt inſtitution of nations, and the moſt direct means of raiſing them from a ſtate of barbariſm, and of conducting them to civilization with a rapid and ſteady pace.

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* An idea may be formed of this part of Egypt by the inſpection of Plate VI.

CHAPTER XIV.

DISTURBANCES AT CAIRO.—ORIENTAL DRESS.—BOATS OF THE NILE.—WINTER.—ROSSETTA.—COMMERCE.—RICE, ITS MODE OF CULTIVATION, AND ANTIQUITY IN EGYPT.—TREFOIL.—OXEN AND COWS.

WHETHER the traveller, after having reſided ſome time among the duſt and ruins of Alexandria; after having traverſed the twelve leagues of barren plains, which ſeparate that city from the banks of the Nile; laſtly, after having paſſed over the ſand hills which adjoin Roſſetta on the weſtern ſide; whether the traveller arrive there, I ſay, or rather ſeems to fall at once into the midſt of it, or whether he quit the dangerous and diſagreeable abode of Cairo, that of Roſſetta proves to him a deſirable retreat which compariſon renders delightful. Deſtined to penetrate into Upper Egypt, and afterwards into Abyſſinia, I at firſt, as I have already ſaid, made a rapid journey to Cairo with M. Tott, who there left me. Circumſtances could not be more unfavourable. Very frequent diſſenſions between the rulers of Egypt were carried to the higheſt pitch of fury. The Said was filled with combatants, and infeſted with banditti; while at Cairo the European, confined to his houſe, or, at leaſt, to a very narrow ſpace, and always trembling, dared not ſhew himſelf in the midſt of ſuch confuſion and diſorder, of which no idea can be formed by any one who has not reſided in that capital of Egypt. I was waiting till theſe troubles ſhould be at an end, in order to proceed on my journey; but worn out by the uneaſy ſtate of inaction to which I was reduced, tired of living recluſe, and not being able to foreſee the period in which Egypt would reſume a tranquillity that might permit me to travel without being expoſed to ſo certain perils, I reſolved to return to Roſſetta, a privileged place, which the commotions of the reſt of Egypt had not reached, and in which a foreigner had the advantage of walking about in perfect ſafety, eſpecially when he was willing to conform himſelf to the cuſtoms of the country.

I had quitted at Cairo my European dreſs, in order to clothe myſelf after the manner of the Turks. My hair had been ſacrificed: an enormous turban, of the kind worn by the Druſes, enveloped with ſeveral turns my ſhorn head, and protected it from the burning heat of the ſun; long and ample garments, which were partly kept together by a ſilk ſaſh, covered my body, without compreſſing it, ſo that it was at perfect liberty. No part is bound up; no part is confined in the oriental habit; and after an European has worn it ſome time, he finds the inconvenience of our tight and ſcanty clothes, and has ſome difficulty in reconciling himſelf to them again. My draughtſman and my two Frenchmen had likewiſe changed their dreſſes; but they wore a lighter and leſs ample habit, that of the *ſerrachs*, foot ſoldiers attached to the beys: our whiſkers ſhaded our lips, and long ſcimitars trailed by our ſides.

We joyfully quitted the city of Cairo on the 21ſt of October 1777, at one o'clock in the afternoon, and embarked on board a *kanja*, a ſort of boat uſed upon the Nile. Their conſtruction is elegant: they are of different ſizes, and ſail remarkably faſt. At the ſame time that they ſerve for the conveyance of goods, they have abaft, for the accommodation of paſſengers, one or more airy cabins that would be very agreeable, were it not for the myriads of fleas, lice, and bugs, with which they are filled. In the two days and two nights that we employed in deſcending the Nile as far as Roſſetta, it was impoſſible for me, or my companions, to ſhut our eyes for a moment. A prey to the bites of a prodigious quantity of theſe diſguſting inſects, we were tormented by them in an inconceivable manner, our bodies being entirely covered with little wounds and painful lumps. I had been expoſed, in South America, to the ſtings of innumerable ſwarms of muſquitoes, but I do not recollect to have ever ſuffered ſo much as in this curſed *kanja*.

Theſe boats, as well as the *germs* of Alexandria, have immenſe latine ſails, attached to yards of an extraordinary length, which, like thoſe of the germs, do not lower down *(ſee Plate VI.)*; and when the boats are under ſail, it is impoſſible to ſhift them over the maſt-heads, in order to put about; ſo that in the tacks which the numerous ſinuoſities of the Nile force them to make, the ſails lie, every now and then, flat aback againſt the maſts and ſhrouds, without there being a poſſibility of brailing them up or lowering them down. The wind being unſteady, the ſqualls heavy and frequent, and the ſailors very ignorant, it is not uncommon to ſee ſome of theſe boats overſet, when in that ſituation. That in which we were embarked was hired upon my ſole account; it carried only us and our baggage. Having time to converſe with the maſter, I endeavoured to make him comprehend, that, by means of ſome trifling alterations, it would be eaſy for him to avoid the too ſerious danger of overſetting in a ſquall. He admitted every thing I ſaid; but conſtantly recurred to the common argument of plodding ignorance—*It is the cuſtom.*

During our two days navigation upon the Nile, we met with a very thick fog, which did not diſperſe till ten o'clock in the morning, when it turned to drizzling rain. Theſe fogs were the precurſors of winter; but, by this word winter, I do not mean that ſharp and cold temperature which, during ſeveral months in the year, ſtops vegetation, and is diſtreſſing to man, in the greater part of our Europe. No great degree of cold is known in the climate of Lower Egypt. Froſt is never felt there; nor does Nature there ever clothe herſelf in that robe of old age, under which ſhe would appear expiring, had ſhe not accuſtomed us to ſee her regularly reſume her vernal dreſs. There, during the three winter months *, ſea breezes and rains refreſh the atmoſphere without making it cold; there, the inhabitants need never have recourſe to artificial heat; vegetation is never interrupted; nor does verdure ever ceaſe to embelliſh the plains and delight the eye.

In this happy climate, and upon a vigorous and admirably verdant ſoil, is ſituated the city of Roſſetta. We arrived there on the 22d, at four o'clock in the afternoon, not having ſtopped one moment in our route.

I landed at the vice-conſul's of France, M. Troüi, who, by his taſte for the *belles-lettres*, found means to enliven his ſolitude. I accepted the apartment which, in the handſomeſt manner, he offered me in his houſe; and I found in Fornéti, the interpreter, the ſame attention and the ſame complaiſance to which Meſſrs. Adanſon and Auguſte had accuſtomed me at Alexandria. Some French merchants lived in the ſame building; it was a large *hockal*, of a ſimilar form to the French factory at Alexandria, but exceeding it conſiderably in height. It is near the Nile, and, like all the houſes of Roſſetta, is built of brick.

This city is called in the country *Raſchid*, an Arabic name which it bore as far back as the time of Edriſſi the geographer, in 1153, and of which the Europeans have made Roſſetta †. Some others have thought that it was the ſpot where Canopus was ſituated; but this is a miſtake. The Canopic branch is the lagoon of *Maadié*, and the ruins of Canopus are at *Aboukir*. Roſſetta affords no trace of antiquity; it is nevertheleſs certain, that it cannot be far from the place where ſtood *Metelis* or *Metilis*, of which Strabo and Ptolemy make mention, and which was upon the weſtern bank, and near the mouth of the Bolbitic branch of the Nile*.

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* November, December, and January.

† And not *Roſetta*, as it is at preſent commonly written. *Roſetta*, I allow, is more agreeable to pronounce. This word affords an idea more lively and more analogous to the delightful fertility of the gardens with which the town is ſurrounded; but in regard to proper names, it is cuſtom that we muſt follow, and the cuſtom is to pronounce it hard, *Roſſette*, which is derived from the ſtill harder Arabic name *Raſchid*. This is certainly a frivolous obſervation, and for which I ſhould not forgive myſelf, if, when I publiſhed in the *Journal de Phyſique*, obſervations upon the hippopotamus, a *Traveller*, in a note which he added, had not ſeriouſly reproached me with having written the Arabic

It is certainly the moſt agreeable town in Egypt; and it would be ſo any where elſe. Its houſes, much better built, in general, than thoſe of Cairo; its ſituation upon the banks of the river; the view of the Delta, which preſents the delightful proſpect of the moſt beautiful culture; the perfumed groves in its neighbourhood; and its pure and wholeſome air; have moſt deſervedly procured it the name of the *garden of Egypt*. Every article of conſumption is there to be had in abundance; there, are ſeen long ſtreets formed by two rows of ſhops, in which are found all ſorts of goods; the neceſſaries of life are very plenty, and at a low price. But Roſſetta poſſeſſed ſufficient charms without ſeeking to aſcribe to it others which have no exiſtence, and the ſuppoſition of which might poſſibly miſlead travellers, and throw them into ſome embarraſſment. Corneille le Bruyn, for inſtance, who ſaw inns every where†, or his tranſlator, has ſaid that *Roſſetta is a moſt agreeable town on account of the number of its inns, where people are very conveniently lodged*‡. Who would not have thought, after this, that no preparation was neceſſary to be made on going to Roſſetta, and that the traveller had only to alight

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Arabic word *baar* with a ſingle *r*. Having been criticiſed for an *r* too little, I ſhould be expoſed to be ſo for an *s* too much. The pleaſanteſt thing is, that the *Traveller*, inſtead of an *r* in his correction, ſubſtituted a *z*; ſo that he was obliged, the month following, to make a ſecond *erratum*, in order to correct the firſt.

* The Romans named the mouth of this branch of the Nile, *Bolbitinum oſtium*.

† Page 226.

‡ Travels of Corneille le Bruyn, tome ii. p. 110. note *a*.

alight there at the firſt inn; but he would have been ſtrangely deceived, ſince there abſolutely is not one in the place. The caravanſaries, which cannot anſwer the ſame purpoſe, are generally, as in the other countries of Turkey, nothing more than places which afford no other accommodations but the four walls, where nothing but water is to be had, and where a ſtranger is obliged to provide himſelf with every thing. European travellers were uſually received by the merchants of their nation, who were ſettled in houſes which they rented.

Roſſetta is the great emporium of the trade between Cairo and Alexandria; it diffuſes thither life, motion, and comfort. It has alſo ſome branches of commerce which are peculiar to itſelf, ſuch as ſpun cotton dyed red, which is drawn from the adjacent diſtricts; dreſſed flax, linen-cloths, ſilk dyes for the eaſtern dreſſes, &c. Another article, though not ſo conſiderable as at Damietta, is not the leſs important, that is, the exportation of rice, in Arabic *rouſs* *. When I arrived, at the end of October, the inhabitants were employed in drying this valuable grain, the pleaſant and wholeſome food of a great number of nations; they were ſpreading it upon the terraces of the houſes, and in the public ſquares. They imagine that to this operation may be attributed the multitude of gnats † with which the town and the inſide of the houſes were then filled; in fact, there are fewer of them at other times. After the rice harveſt they fly in ſwarms from the inundated fields in which the preceding generation had depoſited their eggs. They come to torment mankind, to ſuck their blood, and to ſting them in as ſharp a manner as the well-known muſquitoes of South America ‡.

Rice is ſown, in Lower Egypt, from the month of March to

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* *Oryza ſativa*, L.

† *Culex antennis pilis verticilatis; roſtro cinereo, apice nigro, craſſiuſculo; dorſo fuſco, faſciis ſex pallidis.* Forſkal, Deſcrip. Animalium Oriental.

‡ *Culex hæmorrhoïdalis*, L.

that of May. During the inundation of the Nile, the fields are covered by its waters; and in order to retain them there as long as poſſible, ſmall dikes, or a ſort of raiſed embankments, are thrown up, round each field, to prevent them from running off. Trenches ſerve to convey thither a freſh ſupply; for, in order to make the plant thrive, its root muſt be conſtantly watered. The ground is ſo moiſtened, that in ſome places a perſon ſinks in half-way up to his chin. Rice is nearly ſix months before it comes to maturity; and it is generally cut down by the middle of November. In Egypt the uſe of the flail is unknown. To ſeparate the grain from the ſtraw, the inhabitants prepare, with a mixture of earth and pigeon's dung, ſpacious floors, well beat and very clean. The rice is ſpread thereon in thick layers. They then have a ſort of cart, formed of two pieces of wood joined together by two croſs pieces; it is almoſt in the ſhape of the ſledges which ſerve for the conveyance of burdens in the ſtreets of our cities. Between the longer ſides of this ſledge are fixed tranſverſely three rows of ſmall wheels, made of ſolid iron, and narrowed off towards their circumference. On the fore part, a very high and very wide ſeat is clumſily conſtructed. A man ſitting there drives two oxen which are harneſſed to the machine, and the whole moves on ſlowly, and always in a circular direction, over every part of the heap of rice, till there remains no more grain in the ſtraw. When it is thus beat, it is ſpread in the air to be dried. The manner of turning it over is altogether whimſical. Several men walk abreaſt, and each of them, with his foot, makes a furrow in the layer of grains, ſo that in a few moments the whole maſs is moved, and that part which was underneath is again expoſed to the air.

The dried rice is carried to the mill, where it is ſtripped of its chaff or huſk. This mill conſiſts of a wheel turned by oxen, and which ſets ſeveral levers in motion: at their extremity is an iron cylinder near a foot long, and hollowed out underneath. They beat in troughs which contain the grain. At the ſide of each trough there conſtantly ſtands a man whoſe buſineſs is to place the rice under the cylinders. He muſt not ſuffer his attention to be diverted; for he would run a riſk of having his hand cruſhed, if he did not take care to withdraw it in time. After this operation, the rice is taken out of the mill, and ſifted in the open air; which is done in a very ſimple manner, by filling a ſmall ſieve with as much grain as a man can lift; he raiſes this ſieve thus loaded, above his head, and gently ſpills the rice, turning his face to the wind, which blows away the ſmall chaff and duſt. This cleaned rice is put a ſecond time into the mill, in order to bleach it. It is afterwards mixed up in troughs with ſome ſalt, which contributes very much to its whiteneſs, and principally to its preſervation; it has then undergone its whole preparatory proceſs, and in this ſtate it is ſold.

It is only on the low lands of Lower Egypt that rice is cultivated. More to the ſouth, the too elevated ground could not be moiſtened by the ſheet of water, which, for the ſucceſs of this culture, ſhould be ſpread over its whole ſurface. The Delta, that inexhauſtible ſource of the riches of nature, furniſhes a great quantity. That which is grown in the environs of Roſetta is more eſteemed than that of the plains in the neighbourhood of Damietta. This ſuperior quality probably depends only on the preparation, which is better attended to in the former of theſe towns; for the nature of the climate and ſoil is the ſame. Near both, the culture of rice alike ſucceeds, and its produce in both is equally wonderful. The profit of the proprietors of rice-fields, in good years, that is to ſay, in thoſe in which the riſe of the Nile allows of a great expanſion of its waters, is eſtimated at fifty per cent. after deducting all expenſes.

It has often been propoſed, in France, to adopt the culture of rice: it would certainly be a valuable acquiſition to our agriculture. But if it be conſidered, that in Egypt it requires ſix months to ripen, and that, during thoſe ſix months, it wants conſtant heat and humidity,

dity, very few parts of the republic will be found, that afford, in this kind of culture, the hope of certain and abundant crops.

It has been made a queſtion whether the ancient Egyptians cultivated rice, and, as it almoſt always happens in ſimilar caſes, the diſcuſſion ſtill leaves ſome doubt upon the mind. According to Meſſrs. Shaw * and Goguet †, the Egyptian people formerly lived upon rice. But M. Pauw affirms that this plant was as little known to theſe ſame Egyptians, as the caſſavi of Brazil is, in our days, to the inhabitants of Germany. He adds, that it was only under the caliphs that rice-ſeed was originally brought from India into Lower Egypt, where they firſt began to cultivate it in the environs of Damietta; and he quotes for his author Frederic Haſſelquitz ‡. In fact, the Swediſh traveller has aſſerted, that, according to all appearance, the Egyptians learned the manner of cultivating rice in the time of the caliphs; for, ſays he, it was under their reign that ſeveral uſeful plants were brought thither by the way of the Red Sea §. This is a mere conjecture of Haſſelquitz, and he does not ſupport it by any authority.

On the other hand, the contrary opinion, that which reckons the cultivation of rice among the number of thoſe that compoſed the agriculture of the ancient Egyptians, is founded upon a fact difficult to diſprove. M. de Caylus, the celebrated antiquary, has deſcribed a bronze idol of Oſiris which had been covered over with a coat of plaſter. To make the adheſion of this plaſter more firm and more ſolid, upon a ſubſtance ſmooth like bronze, and affording no hold in ſeveral places, they made uſe of rice-ſtraw, which is *very eaſy to be diſtinguiſhed* ‖. It is true that M. Pauw calls in queſtion the botanical knowledge of M. de Caylus[*], as if it were neceſſary to be very much verſed in the ſcience of plants, to diſtinguiſh the ſtraw of rice from that of other grain. Beſides, this idol was not examined by M. de Caylus alone. M. de Boſe, in December 1739, gave the Academy of Inſcriptions and *Belles-Lettres* an account of the ſame figure of Oſiris, which was gilt in a ſingular manner, and which he had ſeen ſome time before in the poſſeſſion of the Count de Caylus. Both of them had carefully examined the gilding that covered it, and they had obſerved that in order to make the white plaſter upon which the gold was laid, adhere to the bronze, the workman had firſt laid upon the figure a good coat of ſize, entirely interſperſed with chopped rice-ſtraw[†].

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* Shaw's Travels, p. 391.

† Origine des Loix, tome ii. p. 344.

‡ Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome i. p. 138.

§ Voyage au Levant, par Fréd. Haſſelquitz, traduit de l'Allemand, partie i. p. 163.

‖ Recueil d'Antiquités, tome i. pages 13 et 14. See alſo the Mémoires de l'Académie des Inſcriptions et Belles Lettres de Paris, tome xiv. p. 13.

By the account of Herodotus, one of the eſculent plants of the ancient Egyptians was the *olyra*[‡]. There cannot be more reſemblance, unleſs in being abſolutely the ſame, between this name and that of *ozyra*, which the Greeks gave to rice; and this reſemblance, ſo ſtriking, would be an inconteſtable proof of the antiquity of the culture of rice in Egypt, if Citizen Larcher, whoſe opinion carries great weight in ſuch matters, did not aſſert, that after a deliberate examination of a great number of paſſages of the ancients, *olyra* is not rice, but ſpelt[§]. M. Pauw had ſaid that it was rye[‖], the very name of which is not at preſent known in Egypt, and which, probably, never was a part of the ancient agriculture of that country. But theſe are nothing more than very luminous conjectures of ſcience; a contrary fact ſtill ſubſiſts, that of the ſtraw which covered the antique ſtatue of Oſiris, ſo *carefully* obſerved by Meſſrs. de Caylus and de Boſe.

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[*] Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome i. This ſuppoſed rice-ſtraw could not, according to this author, be any thing more than chopped millet-ſtraw. *Note to page* 138.

[†] Mém. de l'Académie des Belles-Lettres, at the place quoted.

[‡] Book ii. § 77.

[§] *Triticum ſpelta*, L. See Larcher's tranſlation of Herodotus, book ii. § 77. Note 258.

[‖] Recherches Philoſophiques, p. 138.

M. Pauw, in whoſe work paradoxes are not at all uncommon, goes ſtill farther: he maintains, that ſhould rice not have been unknown to the ancient Egyptians, they would have taken care not to cultivate it; becauſe, by his account, this ſort of culture is ſufficient to engender diſorders in a country where it ſeldom or never thunders, and where the atmoſphere, impregnated with ſaline particles which lightning does not conſume, is very ſubject to promote corruption*: he even inſinuates, that this is one of the cauſes of the plague, which he improperly ſuppoſes to be endemical in Egypt. What has led M. Pauw into this error, who has ſeen the rice-fields of Egypt only in his ſtudy, is, that he has conſidered them as marſhes, the idea of rice-fields generally implying that of moraſſes, dangerous to cultivate, on account of the exhalations which they produce. But in the vaſt plains of Lower Egypt, beſides that the ſtrong and regular winds would purge the atmoſphere of the noxious vapours with which it might be loaded, it is not on marſhy grounds that rice is cultivated; no ſtagnant and infectious water lodges on the fields where it is raiſed; they are moiſtened and overflowed with the water of the river, in the conveyance of which all the reſources of the art of watering are employed. This water runs off, and it ceaſes to be conveyed to them, as ſoon as the plants no longer require this ſtate of ſlight inundation. Another kind of culture which does not need the ſame moiſture, and which abſorbs the remains of the too great humidity, ſucceeds to that of rice, and a beautiful verdant carpet takes the place of the yellow robe with which the ſame plains were recently clothed.

As ſoon as the rice is got in, the Egyptians ſow a fine variety of trefoil, which they call *barſim* *. Its ſeed is ſcattered without ploughing or even turning up the ground, and it ſinks to a ſufficient depth in a ſoil which, at that period, is ſtill very moiſt. Happy country! where the land does not require to be painfully torn, to open its boſom to fecundity; where the cultivator, in a manner, has only to indicate the kind of riches that he deſires, and they are laviſhed upon him; where Nature, in ſhort, ſeems to exempt men, who are inceſſantly outraging her, from all labour, and even from all gratitude! This trefoil produces three crops before it again yields its place to rice: the ſecond of theſe three crops is always better than the two others, becauſe the plant has then ſpread its roots, and its ſtalks are no longer confined by the broken ſtubble. The beauties of ſuch a ſucceſſion of culture, which no other country is capable of affording, may be eaſily conceived. The *barſim*, green or dry, is the moſt common and the moſt ſucculent food for cattle, whether at paſture or in ſtalls. An eſſential quality of this excellent fodder, and which it is more natural to aſcribe to the climate than to the difference of the ſpecies, is, that I never ſaw it occaſion in cattle that ſudden and often fatal ſwelling which our trefoil ſcarcely ever fails to produce when animals feed upon it, or eat it, when recently cut, unmixed, and in too great quantity.

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* Recherches Philoſophiques, p. 89 et 90.

In ſpeaking of the beſt kind of fodder, I will take the opportunity of ſaying a word of the principal animals employed in agriculture. Of all domeſtic animals, the ox is, indeed, that which renders the moſt important ſervices to man. Among a warlike and conquering people, the horſe would be placed in the firſt rank; but ſuch a people would neither be rich nor happy. In a wiſe nation, that would conſider agriculture as the true ſource of public proſperity, the ox would have the preference. Behold that noble horſe; with what ſwiftneſs he ſcours over the plain! What flexibility, what pride in his motions! His eyes ſparkle, his mouth is white with foam; his large noſtrils ſcarcely leave a free paſſage to his checked and burning breath; he ſeems to participate in the ardour of the warrior who has broke him. Both afford, no doubt, an impoſing ſpectacle; but neither one nor the other can draw their ſubſiſtence from the boſom of the earth: it is the fruit of the efforts of that unfortunate being ſeen in the back-ground of the picture, painfully hanging over a ploughſhare drawn by oxen that are humbly impelled by the courage and the conſtancy of labour; it is he who, in tearing up the earth, forces it to new productions; he alone knows how to employ iron in the only conqueſt that nature avows.

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* *Trifolium alexandrinum.* Forſkal, Flora Egyptiaco-arabica, p. 139.—N. B. Travellers have confounded *barſim* with ſainfoin; it is a ſpecies, or rather a variety, of our trefoil.

It is well known in what high eſteem oxen were held in ancient Egypt; they were, by that ſuperſtitious people, conſidered as gods; the worſhip of them was univerſal; and in ſeveral cities ſacred oxen were kept. The celebrity of the ox *Apis*, which became the firſt of this drove of divinities, is alſo known: he had altars; ſupported prieſts, and delivered oracles. Heifers were never killed; and the law declared it ſacrilege to eat their fleſh*. Common oxen, when they chanced to die, were interred with funeral rites; for, excepting thoſe which were ſacrificed to the gods, ſcarcely any were killed: it was alſo forbidden to put to death thoſe which had already worked; this was the reward of their ſervices, a ſort of gratitude very different from the brutality and the ferocious unthankfulneſs of moſt of our huſbandmen, towards animals to whoſe labour they are indebted for their means of ſubſiſtence; and this bluntneſs of inſenſibility has a greater influence than is imagined upon public morals. The Egyptian government, in concert with the prieſts, kept up this religious enthuſiaſm for animals the moſt uſeful to a nation, in which almoſt all the laws had a reference to agriculture. What care, what regard was there not beſtowed upon the improvement of a ſpecies, each individual of which might poſſibly aſpire to deification? For if we pay attention to what we love, ſuperſtition laviſhes it on what ſhe adores.

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* Even to this day, the murder of a man, or of a calf, are the only crimes that the Hindoos puniſh with death. *Mackintoſh's Travels.*

In the inconſiderable number of oxen at this day exiſting in Egypt, it would be in vain to look for the veſtiges of that perfection of beauty which they muſt have poſſeſſed there in former times. Although the race is ſtill tolerably handſome, it may be conceived, that, being long neglected, it is very much degenerated. They have, in general, ſmall horns, and are of a fawn colour, more or leſs deep, a colour which, in my opinion, does not require a great effort of the painter; though Maillet ſays, *theſe animals are ſo exquiſitely beautiful, that they cannot be repreſented by the pencil*[*]. I can affirm, that in travelling all over Egypt, I never met with any ox that ſtruck me either by its ſhape or its colour. The ſame author, while deſcribing the oxen of Egypt as the handſomeſt in the world, maintains that they are alſo the beſt. "Their fleſh," ſays he, "is admirable; it is not inferior in goodneſs to that of the "oxen of Hungary, nor to any other; it even poſſeſſes this ſupe-"rior excellence, it is extremely nutritious[†]." Neverthleſs, in point of flavour, this meat falls far ſhort of that which is eaten in France. The aſſertion of Maillet, falſe in fact, is ſtill more ſo in principle. Indeed, it contradicts a general obſervation that all travellers may verify; which is, that the fleſh of animals in very warm regions has neither the juice nor the reliſh of that of animals of the ſame ſpecies, fed in cold or temperate countries. The fleſh of the calf, which, in our climates, affords a delicate and nouriſhing food, is, in Egypt, flabby, inſipid, and conſequently not very wholeſome. I have made the ſame remark in ſome parts of South America, near the line, where calves killed at the age in which ours are delivered to the butcher, would not be eatable, on account of the inſipidity and ſoftneſs of their fleſh; ſo that, in order to give it time to acquire a ſufficient degree of firmneſs, they are obliged to let theſe young animals grow, till, ceaſing to be calves, they would paſs for oxen every where elſe. No veal is eaten in Egypt: this meat is forbidden by the law of the Mahometans; and the Copts, who have adopted almoſt all the cuſtoms of their rulers, alike abſtain from its uſe.

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[*] Deſcription de l'Egypte, par M. Maillet, in quarto, partie ii. p. 27.

[†] Ibidem.

It has alſo been ſaid, that the cows of Egypt brought forth two calves at a time *. That, indeed, ſometimes happens; but although leſs frequently, perhaps, than in Europe, this fecundity is there not reckoned very common. After having endeavoured to eſtabliſh the ſuperiority of the ox, it was natural that Maillet ſhould ſpeak of the cow in the ſame tone; he does not therefore content himſelf with two calves at a time, but he aſſerts that the cows even produce four †. Such traits, which diſgrace a narrative, would, doubtleſs, not occur in that of Maillet, had death allowed him time to digeſt the memoirs which he had collected, and to the greater part of which he had no other claim than that of poſſeſſion. I have ſeen a very long one depoſited in the chancery of France at Roſſetta, *compoſed for M. Maillet*, by a French merchant of that place, and I have again met with it printed at full length, in the work of the conſul. In not making his own obſervations, but collecting materials from all quarters, and relying too inconſiderately upon the accounts of the people of the country, which are almoſt always imperfect, it is difficult for a traveller to avoid falling into a labyrinth of errors.

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* Voyage de Corn. le Bruyn, tome ii. p. 101, note *n*.—Voyage de Paul Lucas, &c.

† Deſcription de l'Egypte, partie ii. p. 5.

The oxen, in Egypt, are employed in tillage, which there requires little exertion. The induſtry of the inhabitants not having attained the art of uſing water or wind, to ſet their mills and their numerous hydraulic machines in motion, they likewiſe apply to them the ſtrength of the ox. Each of the rice-mills, of which I have juſt now ſpoken, requires forty or fifty of theſe animals, and there being a great number of mills of this kind at Roſſetta and Damietta, cattle could not fail to be at a high price: they commonly ſold for two hundred and fifty livres a head, which is an exorbitant ſum in a country where paſture is ſo plentiful. Sad effect of a horrid deſpotiſm: few calves are reared; the morrow is never thought of in a country where it is uncertain if a man's fortune, or even his exiſtence, will endure till the morrow.

The oxen, when harneſſed, have their head at liberty; the yoke or the lever being confined by a ſtrap, reſts upon the laſt *vertebræ* of the neck, ſo that they pull from the pitch of the ſhoulders. This method is generally in uſe in Turkey, and it appeared to me the moſt advantageous. The animal is more at eaſe, and has more ſpeed and ſtrength, than when he is in the fatiguing and extremely inconvenient attitude of drawing by the head. It is to this method that muſt be attributed the ſize of their withers, which in the oxen of Egypt are higher than thoſe of our countries. It is not improbable that this ſwelling is natural, and that, in this reſpect, they have ſome reſemblance to the ſpecies of biſon or bunched ox[*].

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[*] *Bos ferus*, C. L.

CHAPTER XV.

INHABITANTS OF ROSSETTA. — PIPES. — COFFEE-HOUSES. — ARABIAN TALES.—MANNER OF MAKING COFFEE. — SHAMEFUL VICES OF THE EGYPTIANS. — WOMEN BELONGING TO THE RICH. — A CONVERSATION BY SIGNS WITH ONE OF THEM. — PARTICULARS CONCERNING THESE WOMEN.—JEALOUSY OF THE MEN.—HOMAGE PAID TO THE WOMEN.

AFTER having caſt our eyes upon the brilliant agriculture of Egypt, it is difficult to bring them back into the interior of the towns. There, is the picture of fruitful and generous nature; here, are ſacrilegious efforts to counteract and outrage her, made by men incapable of enjoying or reliſhing her beauties. There, the ſweeteſt and pureſt ſenſations rapidly ſucceed each other, and deliciouſly occupy the feeling mind; here, it is ſhocked at the hideous aſpect of vices which reign in a ſociety alike degenerated and corrupt. But I have engaged to preſent, at once, all ſorts of obſervations; and thoſe which relate to the manners of the preſent Egyptians ought to find a place in a general deſcription.

Roſſetta not having, like Alexandria, an immediate communication with the ſea, I did not ſee arriving there, that crowd of foreigners, adventurers, and dangerous men, whoſe element is buſtle, tumult, and mobs, and who rendered my ſtay in that town ſo very diſagreeable. Remote from the noiſe of ſea-ports, and from the frequent political revolutions of Cairo, its inhabitants were tolerably peaceable. Not that an European was entirely ſecure from all unpleaſant occurrences: he had now and then a few to encounter; but they were very trifling when compared to thoſe which attached to him at Alexandria, and which more particularly overwhelmed him at Cairo. The fooliſh and ridiculous pride which perſuaded the Mahometans that they are the only men whom God has adopted, the only men to whom he is to open his boſom, a pride which the lawyers or the prieſts, the moſt vain and the moſt intolerant of all, took great care to foment, was the principal cauſe of theſe unpleaſant occurrences. A Turk never deſignates an European but by the name of *Infidel:* an Egyptian Muſſulman, ſtill more brutal, never calls him any thing but *Dog*. With him, *Chriſtian* and *Dog* were two ſynonimous terms ſo much in uſe, that they were no longer noticed; and we were often ſaluted with them by people who had no intention to offer an inſult. Europeans, in their uſual dreſs, were alſo expoſed, at Roſſeta, to be hooted, in the populous quarters, and to be purſued by the redoubled cries of *Nouzrani*, *Nazarean*. The Jews alſo experienced theſe little inſults, and, though inhabitants of the country, they were much worſe treated than the Chriſtians of Europe. But this nation is compoſed of debaſed individuals, and who deſerve that degradation, ſince, being inſenſible to the contempt and opprobrium that was ſo copiouſly laviſhed upon them, they ſuffered themſelves to be in a manner overwhelmed with it; provided they were not deprived of the means of gratifying their ſordid and inſatiable covetouſneſs. Clad in the oriental ſtyle, they were obliged, in Egypt, to dreſs their head and feet in a manner that was particularly aſſigned to them; but what principally diſtinguiſhed them, was the tufts of hair or of beard which they were forced to leave growing and to preſerve near the ear, on each ſide of the face. Moſt of the merchants were Turks or Syrians; there were alſo ſome from Barbary. The Copts, thoſe degenerate deſcendants of the ancient Egyptians, were alſo pretty numerous. Some Arabs had likewiſe ſettled there, and the plains in the environs were inhabited and cultivated by *fellahs;* a word which, in Egypt, is a ſort of term of contempt, as formerly that of *payſan*, to which it correſponds, was among us, when we wiſhed to deſcribe coarſeneſs of manners and clowniſh ignorance. The command of the town was in the hands of an officer of the Mamalûks, who bore the title of *Aga*.

The moſt ordinary paſtime here, as in all the other countries of Turkey, is ſmoking and drinking coffee. From morning to night, the inhabitants have their pipe in their mouth; at home, in each other's houſes, in the ſtreets, on horſeback, they keep their pipe lighted, and the tobacco-bag is hung at their waiſt. Theſe are two articles of luxury; the bags, which ſerve to contain the ſtock, are of ſilken ſtuffs richly embroidered, and the ſhank of the pipes, which are exceſſively long, are of the moſt rare and odoriferous wood. I brought home one of jaſmine that was upwards of ſix feet: an idea may be formed of the beauty of the jaſmines of thoſe countries, from their producing branches of ſuch a ſize, ſtraight and thick enough to be bored. The pipes of commoner wood are wrapped round with ſilk faſtened with gold wire. The poor, to whom the ſmoking of tobacco is a call of the firſt neceſſity, make uſe of common ſhanks of reed. The top of the pipe is covered with a kind of factitious alabaſter, as white as milk, and enriched with precious ſtones. Among perſons leſs opulent, they are adorned with falſe ones. What is put in the mouth is a bit of *ſuccinum*, or yellow amber, the ſweet and agreeable odour of which, when it is heated or ſlightly preſſed, contributes to correct the pungent taſte of the tobacco. To the extremity of theſe ſhanks are fitted very pretty cups of baked clay, commonly called *noix de pipes* (pipe-bowls). Some are marbled with various colours, and inlaid with *or moulu*. They are to be had of different ſizes; thoſe which are moſt generally made uſe of in Egypt are large, and ſhaped like a vaſe. They almoſt all come from Turkey, and the reddiſh clay of which they are formed is procured from the environs of Conſtantinople. There was, at Roſſetta, a Turk who excelled in works of this ſort. I uſed to take a pleaſure in ſeeing him work; a heap of ſmall punches ſerved him to engrave, in a very delicate manner, different drawings upon the clay while yet ſoft; but he was a long time employed on them; and indeed his pipe-bowls were very dear. I bought a few of him that coſt me as much as ſix livres apiece; ſome of them were covered with a capital pierced with holes, in the ſhape of a perfuming-pan. This Turk, who had lived a great deal at Conſtantinople, did not want for ſenſe; his ſhop was the rendezvous of perſons of the firſt conſequence in Roſſetta; he was the friend of the French, and exerted the intereſt that he poſſeſſed, in order to procure me the means of travelling in Lower Egypt.

It is difficult for Frenchmen, eſpecially for thoſe who are not in the habits of burning their mouths with our ſhort pipes and our ſtrong tobacco, to conceive how it is poſſible to be inceſſantly ſmoking. In the firſt place, the tobacco of Turkey is the beſt and the mildeſt in the world; it has not that acrid taſte which in our countries provokes a continual ſpitting; then the length of the ſhanks, in which the ſmoke riſes, the odoriferous nature of the wood of which they are made, the amber tube that is held in the mouth, the aloes wood with which the tobacco is ſcented, contribute to make it ſtill milder, and to render the ſmoke of it not unpleaſant in a room. Even the beautiful women are fond of paſſing their time in preſſing the yellow amber with their roſy lips, and gently inhaling the ſmoke of Syrian tobacco, perfumed with that of aloes. Neither is it neceſſary to draw up the ſmoke ſtrongly: it almoſt riſes of itſelf. People turn aſide their pipe, chat, look, now and then reſt it in the middle of the lips, and gently inhale the ſmoke, which immediately eſcapes from the half-open mouth. Sometimes they amuſe themſelves with making it paſs through the noſe; at others they fill their mouth with it, and blow it with art upon the extended hand, where it forms a ſpiral column, which remains there ſome moments. The glands are not pricked, nor are the lungs dried up by a *ſaliva*, with which the floors of our ſmokers are covered. They do not experience the want of ſpitting; and this action, ſo frequent among us, is conſidered as an indecency in the Eaſt, before perſons to whom any reſpect is due; it is alſo the height of ill manners for a man to blow his noſe in their preſence.

The Orientals who are not obliged to work, remain almoſt always ſeated, with their legs croſſed under them; they never walk without occaſion, but only to go from one place to another, when any thing calls them. If they have a mind to enjoy the coolneſs of an orchard, or of the vicinity of the water, as ſoon as they get there they ſit down. They know not what exerciſe is, except on horſeback, for they are very fond of riding. It is a curious thing to ſee them ſurvey an European that is walking in a room, or in the open air, and continually turning about. They cannot comprehend the motive of this going and coming, without any apparent object, and which they conſider as an act of madneſs. The moſt rational among them think it is by the advice of our phyſicians that we walk about in this manner, as an exerciſe neceſſary for the cure of ſome diſeaſe. The negroes in Africa have no better idea of this cuſtom; and I have ſeen the ſavages of South America laugh at it moſt heartily among themſelves. It is peculiar to thinking men; and this agitation of the body participates in that of the mind, as a relief to its too intenſe application. Thence it is that all thoſe people, whoſe head is empty, whoſe ideas are confined, whoſe minds are neither occupied nor ſuſceptible of meditation, have no need of ſuch a reſource, or of ſuch an alleviation; and, with them, the immobility of the body is a ſymptom of the inaction of the brain.

Thoſe who are overwhelmed with want of occupation, and this is the lot of the rich, repair to the gardens of which I have drawn the picture; and, always ſeated, they delight in breathing a freſh and balſamic air, or in hearing bad muſic. If they do not leave the town, they go to the coffee-houſes, of which an erroneous idea would be formed by judging of them by ours. Theirs are places filled with ſmoke, without any decoration, and in which nothing is to be had but coffee, and burning charcoal for lighting pipes. Mats are the only ſeats; and theſe ſmoking-rooms are frequented by men of all the nations that inhabit Egypt. Little converſation is carried on; a few words only are heard from time to time. The Turk is cold and reſerved; he regards other people with diſdain. The African is more loquacious; but he wiſhes to follow the example of the Turk: and thoſe who are not Muſſulmans take good care to ſubmit ſervilely to the inclination of their tyrants. With a pipe in one hand, and a diſh of coffee in the other, they ſlowly ſwallow a mouthful of coffee, which is ſucceeded by a few whiffs of tobacco. Female dancers, merry-andrews, and *improviſatori*, flock thither to captivate attention, and collect a few pieces of money. There is ſcarcely any of theſe places of reſort that has not a regular ſtory-teller, who is never tired of talking, and whom the company is never tired of hearing. The ſtories of theſe indefatigable narrators are, in general, very tedious. The Arabian writers, however, from whom they are taken, ſometimes furniſh them with very pleaſant tales. Such is the following, which I have remembered, becauſe it is ſhort, and has ſome point.

A Turk had given his wife an account of a ſermon preached by the Iman of his moſque. The prieſt had deſcanted upon the ſacred obligations of wedlock. "All thoſe," ſaid he, "who acquit themſelves of conjugal duty at the beginning of the night, "do as meritorious an act as if they ſacrificed a ſheep. Thoſe who, "in the middle of the night, pay a ſecond tribute, do as much, in "the eyes of God, as if they ſacrificed a camel: laſtly, thoſe "who at ſun-riſe pay a third homage to the ſanctity of their union, "deſerve as much as if they releaſed a ſlave." The wife, very anxious for her huſband's ſalvation, ſaid to him at the beginning of the night, "My dear, let us ſacrifice a ſheep:" the ſheep was ſacrificed. At midnight the Turk was awakened, by her ſaying to him: "Come, my dear, let us ſacrifice a camel:" that ſacrifice was

alſo

alſo made. The day began to dawn, when the Muſſulman's fervent wife appriſed her huſband that it was time to releaſe a ſlave. When turning towards her, and ſtretching out his arms, "Ah! my dear "ſoul," ſaid he, "I conjure you, releaſe *me*; it is I that am the "ſlave."

If a perſon is at all known, he can hardly go along a ſtreet without being invited to come in and take coffee. This politeneſs is ſo habitual, that even thoſe who have not a grain of coffee in the houſe, ſuch as the cultivators of the gardens of Roſſetta, never fail to make the offer, though they would be greatly embarraſſed were it accepted. Iron utenſils are not uſed in roaſting the coffee-berries; it is in an earthen pan that they undergo this preparation. They are afterwards pounded in a wooden or earthen mortar, which preſerves their flavour much better than by reducing them to powder in a mill. The vicinity of Arabia affords the facility of procuring from thence the excellent coffee which it produces. According to the *connoiſſeurs*, it required forty berries to make a cup; no where is any to be drunk of a finer flavour. It is not allowed to ſettle; but when it has boiled three times, being ſtill held over the fire, and a long-handled coffee-pot being ſucceſſively and at each time filled, it is poured out into cups, and though it be not clear, there is no reaſon to regret the want of ſugar, which it is not here the cuſtom to uſe.

I ſhall not undertake to deſcribe all the other cuſtoms which the Egyptians have in common with the reſt of the Mahometans. Theſe details rather belong to the hiſtory of Turkey, and would carry me too far; I ſhall therefore content myſelf with ſpeaking of thoſe which I have more particularly obſerved.

If the inhabitants of Roſſetta be leſs barbarous than thoſe of the other parts of Egypt, they are not leſs ignorant, leſs ſuperſtitious, nor leſs intolerant. We find among them, although with ſhades more ſoftened down, the ſame roughneſs of character, the ſame implacable averſion towards the nations of Europe, the ſame revengeful

diſpoſition,

diſpoſition, in a word, the ſame treachery; and they are addicted to the ſame ſhameful vices. The unnatural paſſion which ſome Thracian women puniſhed by ſlaying Orpheus, who had entertained it *, the inconceivable inclination which has diſhonoured the Greeks and the Perſians of antiquity, conſtitute the delight, or, more properly ſpeaking, the infamy of the Egyptians. It is not for women that their amorous ſonnets are compoſed; it is not to them that they laviſh tender careſſes: no; other objects inflame their deſires. Enjoyment, with them, has nothing in it of love; their tranſports are nothing more than the convulſions of brutality. Such depravation, which, to the ſhame of poliſhed nations, is not unknown to them, is univerſally ſpread in Egypt. The contagion has ſeized the poor as well as the rich; contrary to the effect which it produces in colder climates, that of being excluſive, it is here blended with an inclination for women. After having ſatisfied his favourite and criminal paſſion, the man of theſe countries aſcends to his *harem*, and there burns a few grains of incenſe in honour of Nature which he has juſt outraged; and with what ſort of worſhip, great God of love! does he honour her? Groſs ſacrificer! he knows not that delicious intercourſe, thoſe ſoft effuſions, thoſe burning raptures of two ſouls animated by the ſame deſire, the ſame paſſion: no delicacy in the preludes; no uniſon in the thing itſelf, no true gratification in the enjoyment: all is brutiſh; all ſeems inanimate; all is confined to the moſt diſguſting ſenſuality.

The outrages which the Egyptians commit againſt nature do not ſtop here: other beings have alſo a ſhare in their horrible favours; and their women are often the rivals of animals which are preferred to them. The crime of beſtiality is familiar to theſe wicked men; it is there committed with the moſt glaring effrontery. Wretches have been ſeen at Roſſetta abandoning themſelves to it, in by-ſtreets, in the open day.

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* *Ille etiam Thracum populis fuit auctor, amorem*
In teneros transferre mares. Ovid.

But let us drop a thick curtain upon theſe diſguſting ſcenes, and penetrate into places where beauty languiſhes; where, like the flower forſaken by the careſſes of zephyr, to become a prey to the withering breath of the impetuous ſouthern blaſts, deprived of the homages of ſenſibility, ſhe fades and decays under the yoke of a barbarous and jealous tyrant, who torments her with his ſuſpicions, and ſullies her with his profanations.

The women of the maſters of Egypt, of the other Mamalûks, of the Turks that are ſettled there, and of the rich inhabitants of towns, were not Egyptians: they originally came from the other countries of the Eaſt, and particularly from thoſe parts of Greece in which beauty is a valuable and regular article of traffic.

Perpetually recluſe, or going out but ſeldom, and always with a veil, or, to ſpeak more correctly, with a maſk which entirely covers their face, the ſun cannot poſſibly affect the bloom or the colour of their complexion; nor can a ſharp and ſaline air impair the whiteneſs and the delicacy of their ſkin. And for whom are ſo many charms thus carefully preſerved? For one man alone; for a tyrant who holds them in captivity. An inſurmountable line of ſeparation is drawn, in theſe countries, between the two halves of mankind: the one, whoſe graces form ſo agreeable a contraſt with the ſtrength and manly beauties of the other, captive of the latter, becomes here the excluſive poſſeſſion of a few individuals. No man can enter the ſpot where the women are kept; no man can even look at them, if they do not belong to himſelf. No where is jealouſy carried to a greater exceſs; no where is it more infractable. A certain death awaits the ſtranger that attempts to introduce himſelf into the places reſerved for the women, or dares to addreſs them on meeting them out of their houſes. Not but that theſe beautiful captives are diſpoſed to break ſome links of their chain; and adventures have been related to me in which they had openly made the firſt advances. But ſuch intrigues are very hazardous, and it was only with fear and trembling that aſſignations of this nature were kept.

During my firſt ſtay at Cairo, I one day came, by chance, upon a young Frenchman, who was making a great many ſigns behind the half-drawn curtains of a window of the conſul's houſe. I drew near, and aſked him if there would be no impropriety in being witneſs to a converſation that appeared to me very animated, although not a word was ſpoken. He readily conſented. He was on the point of quitting Cairo, and beſides, he could have no other motive than that of ſingularity, in an acquaintance with a female of whom he had juſt got a glimpſe, and with whom he could not keep up a correſpondence, but at the diſtance of upwards of ſixty feet. I diſtinguiſhed, through a wooden lattice, the figure of a woman that lived oppoſite, on the other ſide of the *kaliſch*, or canal of Cairo. She anſwered the Frenchman's ſigns, and theſe ſilent conferences were repeated ſeveral times a day, at appointed hours. I did not fail to be preſent, without being ſeen by the lady: I thus learnt the art of ſignals, which, in a country where it is impoſſible to ſpeak to the women, is a very expreſſive language; and I was ſoon able myſelf to become a pretty good telegraph. The young man, being obliged to quit Cairo with the conſul, had taken his leave. Having remained alone in the houſe, I preſented myſelf to replace him: I gave the lady to underſtand, that, being like him a Frenchman, I came to expreſs the ſame ſentiments, and to offer her the ſame homage. Soon tired of perceiving nothing but the narrow openings of a thick grate, and of extending my wiſhes to a beauty, perhaps imaginary, I requeſted her to exhibit herſelf to full view. She made ſome difficulties; I inſiſted, and ſhe promiſed me that towards the evening ſhe would aſcend upon the terrace of the houſe. I went upon mine, and I ſaw, ſtill at the diſtance of ſixty feet, a woman elegantly dreſſed; but ſhe wore her veil. This was worſe than the lattice of her window, through which I at leaſt could diſcover part of a face. I begged, in the moſt urgent manner, that this intruſive veil might be removed. A black female ſlave, who accompanied her miſtreſs, joined her exhortations to my prayers: all was in vain. To unveil is, among theſe women, the greateſt of favours; and, by a ſtrange ſort of modeſty, they would rather ſuffer their whole body to be ſeen, than ſhew their face. The next day I renewed the ſame ſolicitations, and they were attended with ſucceſs. After a great many difficulties, the officious negro girl, who was in her miſtreſs's ſecret, ſnatched away the veil, and I beheld a young and pretty woman. The carnation bluſh of baſhfulneſs ſpread over her face a very lively bloom; it ſoftened by degrees, and left behind it only the roſes of beauty. From that moment the greateſt freedom reigned in our interviews. I had received the higheſt mark of good-will. My neighbour informed me, that her huſband, who was an old Turkiſh merchant, was going to be abſent for ſome time, and ſhe invited me to have ſome cloſer converſation with her, by coming to her houſe. She pointed out to me a little door facing the canal; and which was opened only for the purpoſe of drawing water. The black ſlave was to wait for me there at night-fall, and to introduce me in ſafety. She gave me to underſtand that, to reach this door, I had only to croſs the canal, which was then dry; and ſhe ſwore by her head (a Frenchwoman would have ſaid by her heart), that I ran no ſort of danger. I made difficulties in my turn. The dreadful conſequences that might attend ſuch a ſtep, were in my eyes a barrier, which the moſt loving and ingenuous entreaties, and the moſt affectionate promiſes, could not determine me to ſurmount. Several evenings paſſed away in this conteſt, between the eloquent, though ſilent, invitations of a tender paſſion, and the often feeble reſiſtance of prudence. But we had been diſcovered: our ſilent communications had excited the fury of ſome Mahometans; and a muſket, fired from one of the neighbouring terraces, the ball of which whizzed cloſe to my ears, warned me that it was high time to put an end to fruitleſs interviews, and made me feel how wiſely I had acted in not croſſing the canal.

Theſe women frequently viſit each other. Decorum and modeſty do not always preſide at their converſations. The total want of education and of principle; the idleneſs and plenty in which they effeminately paſs their days; the reſtraint under which they were continually kept by men extremely remote from delicacy, both in their ſentiments and actions; the convincing proofs they have, that the deſires of theſe men are directed towards other objects; the ardour of their affections; the climate, which communicates its warmth to hearts ſo uſeleſsly diſpoſed to love; Nature, whoſe powerful voice, which is too often unheeded by thoſe whom ſhe calls to ſubmit to her laws, as well as to enjoy her pleaſures, ſtirs up their paſſions: every thing, in ſhort, contributes to direct their burning imagination, their deſires, their diſcourſe, towards an end which they are not at liberty to attain. They amuſe themſelves in their parties by completely changing their dreſſes, and putting on each other's clothes. This ſort of diſguiſe is only the prelude and the pretext of leſs innocent diverſions; the particulars of which Sappho is thought to have both practiſed and taught. Skilled in the art of eluding and not of quenching the ardour that conſumes them, the ſame ungovernable deſire ſtill follows them into their retirement; ſad reſources, feeble ſolace for a privation, which, under an atmoſphere equally hot and dry, ſeems very difficult, and eſpecially for ardent minds, to ſupport.

The men are well acquainted with theſe diſpoſitions, and their jealouſy takes the alarm. They not only forbid all other men to approach the apartments of their women (for the name of men muſt not be given to thoſe mutilated beings who have only the form), but they do not ſuffer even the introduction of inanimate objects, which might foſter the illuſion. They cannot conceive how it is poſſible to rely upon the virtue of a woman; and they do not heſitate to aſſert that thoſe who, among them, paſs for the moſt modeſt, ſuffer no opportunity to eſcape of being unfaithful, nor omit no means of gratifying their deſires. Monſters! dare they talk of fidelity? does their polluted mouth dare to utter the word chaſtity? Unfaithful to Nature, whom they ſerve only by outrages, they carry their impudence ſo far as to aſpire to the moſt deſirable favours of her moſt beautiful work! Wretches! are they not ſenſible that theſe infidelities of which they complain, are the juſt reward of their diſdain, of their ſeverities, and of their criminal and diſguſting caprices? Let them, if they can, open their heart to a delicate paſſion, their ſoul to ſacred friendſhip, to the confidence that it commands, to the eſteem that it inſpires, and they will ſee if the ſex that they calumniate, becauſe they are acquainted with it only by the frightful and heavy irons with which they fetter it, know how to make a ſuitable return to generous ſentiments, and if it be itſelf the precious ſanctuary of the moſt tender affections, and of the conſtancy that renders them perpetual *.

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* I ſhall be aſked, perhaps, how I could poſſibly be informed of what paſſes in the interior of the *harems*, ſince all approach to them is ſo ſtrictly forbidden. The means that I employed are very ſimple; but I muſt be permitted to paſs them over in ſilence. It is enough to aſſure the reader that he may rely on the truth and accuracy of the particulars I have ſtated.

CHAPTER XVI.

WOMEN OF THE LOWER CLASS.—BLACK DYE FOR THE EYES.—ALQUIFOUX, OR TESSELLATED ORE OF LEAD.—RED DYE FOR THE HANDS AND FEET.—HENNE', OR EGYPTIAN PRIVET.—DEPILATORIES.—EMBONPOINT OF THE WOMEN, THEIR CLEANLINESS, THEIR COSMETICS.

WHEREVER an exceſs of luxury is concentrated in a privileged rank of the inhabitants of cities, miſery and its attendant horrors are the portion of the moſt numerous claſs, and the deſolation of the plains. It would ſhew little acquaintance with the women of Egypt, to imagine that they are all endowed with the ſame charms, and that they have the ſame effeminacy in their habits as the beautiful foreigners of whom I have juſt been ſpeaking; and who, like exotic plants, the brilliancy of which is preſerved only by care and management, make it the ſole employment of their life to prolong the duration of the gifts they have received from nature, and to improve them with all the riches of art. The women of the lower claſs, inſtead of that whiteneſs, of that delicate bloom with which the complexion of the former is animated, have, like the men, a ſwarthy ſkin; and, like thoſe of the ſame claſs, they wear the appearance and the rags of frightful poverty. Almoſt all, eſpecially in the country places, have no other garment than a ſort of ample tunic with ſleeves, of an extraordinary width, and which ſerves them both for ſhift and gown; it is open on each ſide from the arm-pits to the knees, ſo that the motions of the body eaſily admit of its being partially ſeen; but the women are not at all concerned on that account, provided their face be never uncovered.

It is not enough for the rich and idle women to be adorned with ſo many charms; they muſt likewiſe endeavour to augment their ſplen-

dour

dour by the art of the toilet, which is alſo with them in high eſtimation. But this art conſiſts only of old and conſtant practices; faſhion never deranges and perplexes them by its numerous caprices; and if ancient and invariable cuſtoms be a proof of little progreſs towards perfection, may it not alſo be ſaid, that a reſtleſs verſatility in habits is a ſymptom of the degeneracy of thoſe whom it torments?

In the Eaſt, the moſt remarkable trait of beauty is to have large black eyes; and it is well known that Nature has made this a characteriſtic of the women of thoſe countries. But, not content with theſe gifts, thoſe of Egypt are alſo deſirous that their eyes ſhould appear ſtill more large and black. To effect this, all females, whether of the Mahometan, Jewiſh, or Chriſtian faith, rich or poor, dye their eyebrows with teſſellated ore of lead *, which is called, in the Levant trade, *alquifoux* or *arquifoux*. They reduce it to very fine powder, to which they give a conſiſtency by mixing it with the fuliginous vapour of a lamp. The more opulent employ the fumes of amber, or of ſome other oily and odoriferous ſubſtance; and they keep the drug all ready prepared in ſmall vials. With this compoſition they paint their eyebrows and eyelids; and with a ſmall piece of wood, reed, or quill, they alſo blacken the laſhes, by paſſing it, with a light hand, between the two eyelids; an operation which the Roman ladies practiſed, and which Juvenal has deſcribed with ſo much truth †. They alſo tinge with it the angles of the eye, which makes it appear conſiderably larger and more oblong.

The ebony of theſe very black eyes is agreeably ſet off by the dazzling whiteneſs of the ſkin of the beautiful Circaſſians, and gives additional liveline ſs to their complexion; but it is at a little diſtance that this contraſt has the moſt pleaſing effect; quite cloſe, the paint is too apparent, and it even impreſſes on the phyſiognomy a gloomy and rather a hard ſhade.

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* *Galena teſſellata.*

† *Illa ſupercilium, modicâ fuligine tactum*
Obliquâ producit acû, pingitque, trementes
Attollens oculos.

The French merchants of Cairo received a great deal of alquifoux. A part was conſumed in the country for the fine eyes of the women; but the greater quantity was ſent into Arabia and into Yemen, where it is uſed in varniſhing earthen-ware. They conſidered that which they procured from England to be of a better quality than any other; but this branch of trade yielded them only a trifling profit.

If large black eyes, which are rendered ſtill blacker, are eſſential to Egyptian beauty, as an important addition it alſo requires that the hands and nails ſhould be dyed red. This latter faſhion is as general as the former, and not to conform to it would be a piece of indecorum. The women can no more diſpenſe with this daubing than with their clothes. Whatever may be their ſituation in life, whatever their religion, all employ the ſame means to acquire that ſort of ornament, which the empire of faſhion can alone perpetuate; for it certainly ſpoils fine hands much more than it improves them. The animated whiteneſs of the palm of the hands, the pale roſe colour of the nails, are effaced by an unpoliſhed coat of reddiſh or orange-coloured dye. The ſoles of the feet, the epidermis of which is not hardened by long or frequent walks, and which daily frictions render thinner ſtill, are likewiſe loaded with the ſame colour.

The women have recourſe to the greeniſh powder of dried leaves of the *henné*, to procure themſelves ſuch whimſical allurements. This powder is principally prepared in the Said, whence it is ſent into all the cities of Egypt. The markets are conſtantly ſupplied with it, as an article of habitual and indiſpenſable uſe. It is diluted with water, and the parts required to be dyed are rubbed with this ſoft paſte: they are then wrapped up in linen, and in the courſe of two or three hours a ſtrongly adherent orange colour is produced. Although the women waſh their hands and feet ſeveral times a day with warm water and ſoap, this colour ſtands a long time, and it is ſufficient to renew it about once a fortnight. The dye laſts much longer on the nails, and indeed can hardly ever be effaced. In Turkey alſo, the women make uſe of the *henné*; but they content themſelves with colouring their nails with it, and leave their hands and feet the tints of nature. It appears that the cuſtom of painting the nails was known to the ancient Egyptians; for thoſe of the mummies are, moſt frequently, dyed red *. But the Egyptian women even refine upon the general cuſtom; they alſo paint their fingers, partially only; and in order that the colour ſhould not take every where, they wrap them round with thread, leaving intermediate ſpaces, before they apply the colouring paſte; ſo that, when the operation is finiſhed, their fingers are marked in a ſpiral direction with little orange-coloured ſtripes. Others, and this faſhion is more peculiar to ſome of the Syrian women, wiſh that their hands ſhould exhibit the rather diſagreeable mixture of black and white: the ſtripes which the *henné* has at firſt reddened, become of a ſhining black, by rubbing them with a compoſition of ſal ammoniac, lime and honey.

Some of the men alſo cover their beard and anoint their head with the dye of *henné*. They imagine that it ſtrengthens the organs, prevents the beard and hair from falling off †, and keeps away vermin.

The *henné*, or Egyptian privet, is a large ſhrub very much propagated in Egypt. It is adorned with ſmalliſh oval-oblong pointed leaves, oppoſite, and of a pale green, and with looſe bunches of ſmall quadripetalous flowers. The ſlender branches which ſupport them are red, and oppoſite: from their axilla grows a ſmall leaf nearly round, yet terminating in a point. The corolla is formed

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* *See* Mém. ſur les Embaumemens, par M. de Caylus, dans les Mém. de l'Acad. des Inſcriptions et Belles-Lettres, tome xxiii. p. 133.

† It is well known that the followers of Mahomet preſerve, upon the crown of the head, a long tuft of hair.

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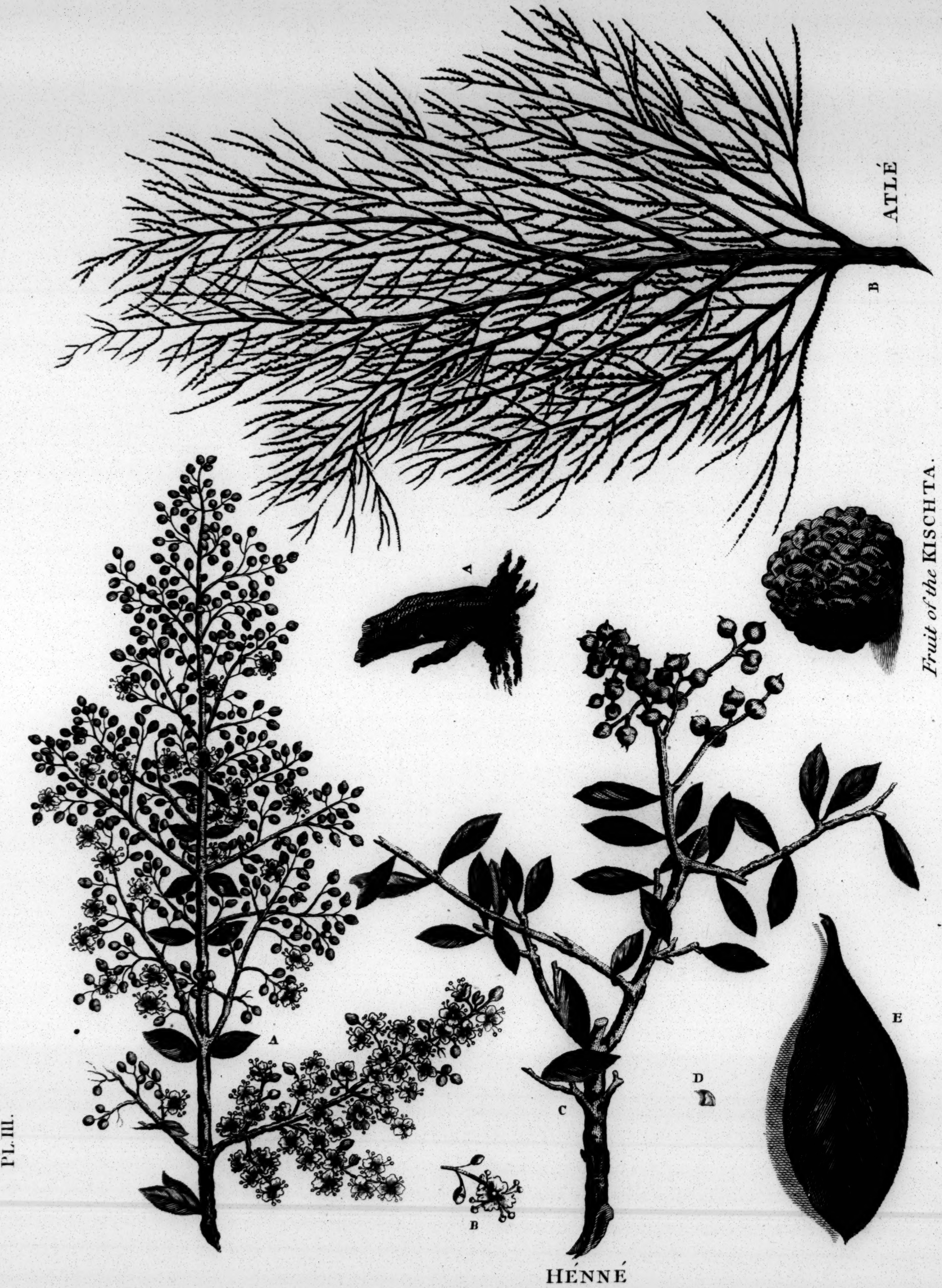
Pl. III.



ATLÉ

A. Trunk B. Branch. p. 247.

Fruit of the KISCHTA.
p. 246.

HÉNNÉ

A. Flowers. B. A Flower of the natural size. C. A Branch with the Berries upon it. D. A Seed of the natural size. E. A Leaf of the natural size.

p. 173.

of four oval ſpear-ſhaped petals of a pale yellow. Between each petal are two ſtamina, filaments white, and the anther yellow: it has only one white piſtil. The pedicle, at firſt of a reddiſh colour, afterwards turns to a pale green. The calyx is quadrifid, or cloven into four diviſions, of a pale green as far as their extremity, which is reddiſh. The fruit, or berry, is a green capſule before its maturity; as it ripens, it aſſumes a red tint, and becomes brown when it is dried: it is quadrilocular, and contains many triangular brown ſeeds. The bark of the ſtem and branches is of a deep gray, and the wood itſelf of a pale yellow.

This ſhrub had at firſt been conſidered as a ſpecies of the common privet *, to which it has, in fact, much reſemblance; but ſome differences in the parts of fructification determined botaniſts to make it a diſtinct genus, to which Linnæus has given the name of *lawſonia*; and to the ſpecies in queſtion that of *lawſonia inermis* †. Its Arabian name is *henné* or *hanna*; and with the article, *elhenna* or *elhanna*; in Turkey it is called *kanna* or *alkanna*. Although its form has been already given in ſeveral works of natural hiſtory ‡, in none has it been repreſented with ſo much accuracy and minuteneſs, as in the drawing that I had made of it at Roſſetta. *See Plate III.* in which the different parts of the ſhrub are faithfully delineated.

Miller has cultivated the *henné* in England, where it is obliged to be kept conſtantly in the hot-houſe. It does not yet make part of the rich and magnificent collection of plants in the national garden of France. But by the care of the men of ſcience who ſhare in the

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[*] *Liguſtrum vulgare*, L.

[†] *Lawſonia inermis, foliis ſubſeſſilibus ovatis, utrinque acutis*, Lin. Octandr. monogyn.—*Lawſonia ſpinoſa, alhenna*, Haſſelq. Voy. au Levant. N.B. The epithet of *ſpinoſa* is not at all applicable to the *henné*, becauſe it is thornleſs.—*Lawſonia inermis*, Forſk. Flora Egyptiaco-arabica.

[‡] Walt. Hort. iii. t. 4.—Rhead. Malab. iv. t. 57.—Rauwolf. Itin. t. 60.—Bellon. édit. Claſ. p. 135, &c. &c.

glory of the aſtoniſhing expedition to Egypt, this charming and uſeful ſhrub will, no doubt, be ſpeedily ranked in the number of the conqueſts which they will obtain for their grateful country. More happily ſituated than England, the French republic will ſome day, perhaps, be able to embelliſh with the *henné* its ſouthern departments, and add this branch of commerce to all thoſe with which they are already enriched.

In fact, it is one of thoſe plants which are moſt pleaſing to the eye, and grateful to the ſmell. The light colour of its bark, the green of its leaves, the ſoftened mixture of white and yellow with which its flowers, hanging in long bunches like thoſe of the lilac, are coloured, and the red tint of the branches which ſupport them, produce all together the moſt agreeable effect. Theſe flowers, the ſhades of which are ſo delicate, diffuſe to a great diſtance the ſweeteſt fragrance, and perfume the gardens and apartments they embelliſh. They are alſo the moſt uſual noſegay of the fair. The women, the ornament of the priſons of jealouſy, while they might be that of a whole country, take a pleaſure in adorning themſelves, and in ſetting off their habitations, with it; in carrying it to the baths; in holding it in their hand, and in making it a perfume for their boſom. They attach to the poſſeſſion of this flower, which the mildneſs of the climate and the facility of culture ſeldom deny them, ſo high a value, that they would reſerve it to themſelves excluſively; and they cannot, with any degree of patience, bear that it ſhould be worn by the Jewiſh and Chriſtian women. Beauty then, although in theſe countries the victim of tyranny, has alſo its deſpotiſm! But in this deſpotiſm there is nothing harſh nor vexatious; even its caprices are amiable, ſince flowers are its only object.

A remarkable ſingularity is, that the perfume which the flowers of the *henné* exhale, ceaſes to be agreeable when ſmelt too cloſely; it is then almoſt entirely abſorbed by a very powerful ſpermatic odour. If theſe flowers be preſſed between the fingers, this latter odour prevails;

vails; indeed it is the only one that is then ſmelt. This peculiarity is a ſource of dull jokes among the *wits* of the country; and the property that is aſcribed to the *henné* of cauſing abortion, renders them inexhauſtible. A ſcented water is extracted from theſe flowers, which ſupplies their place during the ſhort time that they are out of ſeaſon. As to the numerous medicinal virtues which the different parts of the plant are ſaid to poſſeſs, they are not as yet ſufficiently aſcertained. Several authors have enumerated them, to whom I ſhall content myſelf with referring my readers *.

But the uſeful and admitted properties of the *henné* are not confined to objects of mere pleaſure or faſhion: the arts alſo derive great advantage from the powder of its leaves. It may eaſily be conceived that a ſubſtance which furniſhes, with ſo much facility, an adherent and durable colour, and which, according to the mixture, may be varied from yellow to the brighteſt red, cannot fail to be extremely uſeful in dying. It will probably ſoon be added to the dyes of France, where its uſe is not known, and where the ſkill of our artiſts will extract from it all its beneficial qualities. In Egypt it made a pretty conſiderable branch of trade. Fourteen or fifteen ſhips were annually loaded, at Alexandria, with theſe leaves reduced to powder, and diſpatched to Smyrna, to Conſtantinople, and to Salonica, from whence their cargoes paſſed into ſeveral countries of the North, and, as I have been informed, even into Germany: they are there uſed in dying furs, and in the preparation of leather.

The *henné* grows in abundance in the environs of Roſſetta, and conſtitutes one of the principal ornaments of the gardens adjoining that town. Its roots, which ſtrike very deep, find no difficulty in penetrating and growing in a ſoft, loamy ſoil, mixed with ſand, and of ſuch a nature as every cultivator would wiſh to poſſeſs: indeed, the ſhrub attains a greater growth, and is alſo more propagated

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* Vide Proſp. Alpin. de Plantis Egypt. cap. xiii.—Ejuſdem, de Medici. Egypt. lib. iv. cap. ii.—Boutii Notas in Garciam ab horto, in cap. iii. lib. ii. &c. &c.

there

there than elſewhere, though it is to be met with in all the cultivated places, and principally in the upper part, of Egypt.

There is every reaſon to preſume that the *henné* of Egypt is the *kupros* of the ancient Greeks. The deſcriptions, certainly incomplete, given of it by authors, and particularly the ſhape and ſweet ſmell of its flowers which they have extolled, ſcarcely leave a doubt as to the identity of theſe two ſhrubs [*]. Hence the bunches of *cyprus*, *botrus cypri*, of Solomon's Song [†], can be no other than the bunches of the flowers of the *henné*; at leaſt ſuch is the opinion of the beſt commentators. *See* Scheuchzer, *Phyſique Sacrée*, tome i. p. 189; Junius, and a long liſt of interpreters.

It is by no means aſtoniſhing that ſo charming a flower ſhould have furniſhed Oriental poetry with agreeable traits and amorous compariſons. This anſwers part of the forty-fifth queſtion of Michaëlis [‡]; for the flower of the *henné* is diſpoſed in bunches, and the Egyptian women, who are very fond of its ſmell, delight in wearing it, as I have already ſaid, at the place indicated by *the text of the Canticle*, that is, at their boſom [§]. But it is not ſo eaſy to account for the difficulty that occurred to Michaëlis, when he aſks afterwards what is the meaning of the following words: *In the vine-*

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[*] The name of *kupros* is no longer in uſe among the modern Greeks: they give to the *henné* the corrupted denominations of *kené*, *kna*, &c. The ſailors of Provence, whoſe veſſels were employed in the conveyance of *henné* powder, called it *quêné*.

[†] Chap. i. ver. 14. *Botrus cypri dilectus meus mihi, in vineis Engaddi.*—N.B. The Engliſh tranſlation of the Bible has it *camphire*—"My beloved is unto me as a cluſter of camphire in the gardens of En-gedi."

[‡] "Que peuvent ſignifier, dans le ſtyle amoureux, les grappes de cypre, Cant. i. 14.? Ce n'eſt point des feuilles dont la pouſſière ſert de fard aux Orientaux, mais des grappes qu'il eſt queſtion. Les femmes de ces contrées les porteroient-elles on forme de bouquets là où le texte l'indique?" *Voyageurs ſavans et curieux, &c. par M. Michaëlis, tome i. queſt.* 45, p. 172.

[§] *Inter ubera*, &c. ver. 13. "A bundle of myrrh is my well-beloved unto me; he ſhall lie all night betwixt my breaſts."

yards of Enge-di [*]; and what affinity is there between bunches of *cypreſs* and vines? For my part, I know of none, except that the flowers of the cypreſs have, in their characters, a reſemblance to thoſe of the vine.

A ſoft and ſmooth ſkin, all over the body, without the ſmalleſt appearance of roughneſs, is one of the things, which, through motives of ſelf-love and the deſire of pleaſing, is moſt ſought after by the women of Egypt. The parts veiled by nature, with them, loſe their ſhade, and all is equally ſleek and poliſhed. It is well known that the followers of Mahomet are in the habit of plucking out their hair: they, who conſider whiſkers as an ornament, and a long beard a mark of diſtinction, will admit of no other hair upon their body; and the inhabitants of Egypt, whoever they may be, have the ſame taſte. Formerly, the prieſts alone ſhaved their whole body every three days; in order, ſays Herodotus, that neither vermin nor any other filth might be engendered upon men who ſerved the gods [†]. At the preſent day, all the Egyptians ſhave themſelves in the ſame manner, and they are, in general, not the leſs devoured by vermin. Moſt of them uſe only a razor for this operation, which they frequently repeat. Others, as in Turkey, make uſe of a depilatory which the Turks call *ruſma*, and the Arabians *nouret*, a very common drug, which is ſold at a low price. This is not, as has been imagined, a mineral ſubſtance which is found ready for uſe, as a depilatory, in the bowels of the earth. It requires a preparation and an alloy, in order to give it that property. In fact, Bellon, the firſt who has deſcribed (at Cuta, in Galatia) *the ſource of a mineral which they call ruſma* [‡], adds, that this mineral alone cannot be uſed *till it has been beaten into a very fine powder, putting half as much quick-lime as ruſma, which is then diluted in a veſſel with water* *. Thus, the *ruſma* of Bellon is not of itſelf a depilatory; but it contains ſome cauſtic matter, which, being mixed with lime, gives it that property. And this preſumption is confirmed by the experience of Citizen Valmont de Bomare, who, having received from Conſtantinople ſome ſmall pieces of mineral *ruſma*, perceived that, on throwing it upon hot coals, there immediately exhaled from it a vapour which gives room to ſuſpect that it is a *calchitis* mineralized by ſulphur and arſenic †. The ſame naturaliſt farther ſays, that this depilatory is very ſcarce in France, and that it is there ſold at its weight in gold. But how is this ſcarcity, and this high price, to be reconciled to the abundance of *ruſma* in the provinces of Turkey? How can ſo common an article have remained till now unknown? It is offered to every body in all the baths; and it would have been eaſy for the French, who, in the great ſea-port towns of the Levant, took a pleaſure in frequenting them, to procure ſome and ſend it to France. But the fact is, that, in conſequence of Bellon's obſervation being badly underſtood, and incorrectly given in ſeveral medical works, perſons would not ſee the *ruſma* in a preparation, and conſtantly looked for a mineral, *an ore extracted from earth and ſlightly burnt*, of which Bellon makes mention, without recollecting that, a few lines farther on, he adds, that it requires to be mixed with lime, in order to produce the deſired effect.

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[*] *In vineis Engaddi*, ibid. and Michaëlis at the place quoted.

[†] Herodotus, trad. de Larcher, liv. ii. § 37.

[‡] Obſerv. liv. iii. chap. xxxiii.

This mixture is the true *ruſma* of the Turks, and, as I have already ſaid, the Arabs call it *nouret*, a word which, according to the Turkiſh dictionary, is Perſian. It is certain that the *ruſma* and the *nouret* are the ſame ſubſtance, or rather the ſame compoſition; and if the ſame Turkiſh dictionary be conſulted for the words *nuré* and *nuret* *, it will be ſeen that this is the name of a depilatory compoſed of lime and arſenic.

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* Obſerv. liv. iii. chap. 33.

† Dict. d'Hiſt. Nat. art. *Ruſma*.

It is, in fact, with arſenic or orpiment †, mixed with quicklime ‡, that the drug for taking off the hair is prepared in the Egyptian baths. The proportion is ſeven parts of lime, to three of orpiment. It is neceſſary for the perſon deſirous of uſing it, to keep in a very warm place, ſuch as the hot baths of the Eaſt, in which a profuſe ſweat exudes from all parts of the body. The mixture is diluted with water, and lightly rubbed on the parts where the hair is meant to be taken off. After a few moments, it will be ſeen if the hair be looſened; it can then be plucked out without pain, and the ſkin is afterwards waſhed with hot water. Care muſt be taken, however, not to leave this liniment on too long, otherwiſe it would burn the ſkin. This does not prevent the hair from growing again, and, at the end of ſome time, the operation muſt be repeated.

The women (I here mean only thoſe that are married, for the unmarried women retain their hair, and it is not till the day of marriage that they are unmercifully ſtripped of the veil of nature), anxious to preſerve over their whole bodies an exact and uniform poliſh, employ neither the razor nor the *nouret*, thinking that they leave behind them an unpleaſant ſenſation to the touch, which they are at great pains to avoid. Nothing can reſiſt their anxiety to appear completely beautiful. They ſubmit to a painful proceſs, to a violent and total *eradication*. This effect is produced by the application of boiled honey and turpentine, or ſome particular gum; and when theſe ſubſtances become dry, they are removed with all that adheres to them. There is, fortunately, no occaſion to recur often to this rather harſh remedy. If a new growth make its appearance, it is only a light down, ſoft as the fineſt wool, and eaſy to be eradi-

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* *Theſaurus Linguarum Orientalium*, by Menenſki, Vienna, 1680.

† In Arabic, *zernich*. ‡ In Arabic, *guir*.

cated;

cated; and after a few years, this ſort of vegetation is abſolutely ſtopped. If nature errs in furniſhing the faces of any of the women with beards, they uſe the ſame receipt, in order to remove them effectually.

After the deſire of having the ſkin ſoft, and of the fineſt poliſh, the next care of the women is to acquire a good deal of *embonpoint*. The taſte of the men does not run upon long taper waiſts, eaſy and elegant ſhapes. They delight in extreme corpulence, which is, therefore, ſought after by every woman. To attain a ſuperiority in this perfection of beauty, they uſe different drugs, as cocoa-nuts, the bulbs of the *hermodactylus officinalis* *, grated and mixed with ſugar. They never fail, after lying in, to take a quantity of this latter kind of conſerve, conſidering it as the beſt mean of regaining their ſtrength and reſtoring their *embonpoint*.

The idea of a very fat woman is, in Europe, almoſt uniformly accompanied with that of flaccidity of the fleſh, diſproportion in the ſhape, and want of elaſticity in the contours. This would be a miſtaken notion of the Turkiſh women in general, though all of them endeavour to acquire plumpneſs. In the firſt place, it is certain, that the women of the Eaſt, more favoured by nature, preſerve a firmneſs of fleſh longer than any others; and this valuable property, joined to the ſoftneſs and whiteneſs of their ſkin, and their florid complexion, renders them vaſtly agreeable, and makes them very deſirable objects when their *embonpoint* is not carried to exceſs.

It is proper to add, that there is no part of the world where the women pay a more rigid attention to cleanlineſs, than in theſe Oriental countries. The frequent uſe of the bath, of perfumes, and of every thing tending to ſoften and beautify the ſkin, and to preſerve all their charms, employs their conſtant attention; nothing, in ſhort, is neglected, and the moſt minute details ſucceed each other with ſcrupulous exactneſs. So much care is not thrown away. No where are the women more uniformly beautiful; no where do they poſſeſs more the talent of aſſiſting nature; no where, in a word, are they better ſkilled or more practiſed in the art of arreſting or repairing the ravages of time, an art which has its principles, and a great variety of practical receipts. I amuſed myſelf in procuring theſe recipes, not only in Egypt, but alſo in Greece, where I made a long reſidence, and had particular opportunities of completing my collection. I have indulged ſome European ladies with a ſight of it; but here I muſt ſtop—This is not the place to ſpeak of things of this nature: a book of travels ſhould not be made a courſe of coſmetics.

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* In Arabic, *chamire*. The greateſt quantity of what is conſumed in Egypt is brought from Barbary. It grows alſo in abundance in the environs of Aboukir.

CHAPTER XVII.

DOGS OF EGYPT.—CATS.—A BEAUTIFUL ANIMAL OF THAT KIND WHICH THE AUTHOR KEPT.—DOMESTIC ANIMALS.—ICHNEUMON.—CROCODILES.—A SPECIES OF TORTOISE OF THE NILE, AN ENEMY TO THE CROCODILE.

AMIDST the inhabitants of Roſſetta exiſts a horde of animals which, repulſed by man, for whoſe uſe nature ſeems to have intended them, cannot, however, quit him; and, as if againſt his inclination, endeavour to render him ſervice. In all times, and among all civilized nations, dogs have, in a manner, deſerved to enter into ſociety with men. The very ſavages, who hardly aſſociate with each other, keep dogs, and partake with them the fatigues and the fruits of the chaſe. By a ridiculous prejudice, conceived by a religion ſtill more ridiculous, the Mahometans alone abhor this race of animals. They are conſidered by them as unclean beaſts which they do not ſuffer in their houſes, which they carefully avoid, and dare not touch, under penalty of becoming themſelves unclean. Hence an idea may be formed of the full ſignification of the epithet *dog*, with which they ſalute Europeans. Very different in this, as in every thing elſe, from the ancient Egyptians, who paid the dog particular worſhip and greater honours than to all other animals, as being the moſt intelligent, and whoſe excellent qualities rendered him the moſt worthy of aſſociating with man *.

By one of thoſe contradictions which would be inconceivable among any other people than Muſſulmans, there are few towns in the world that contain ſo many dogs as thoſe of Egypt; or, at leaſt, there are none that appear to contain more, becauſe they are there conſtantly aſſembled in the ſtreets, their only habitation. They have no other food than that which they can pick up at the doors of the houſes, or diſcover by raking up the filth and dirt. The females depoſit their young in ſome corner of a by-ſtreet, or in one that is little inhabited; for a follower of Mahomet would not bear them near his dwelling. Continually liable to the blows of paſſengers; ſometimes butchered without pity by an armed mob; expoſed to the intemperature of the air; with difficulty finding enough to ſupport a miſerable exiſtence; lean, lank, generally eaten up with a mange that ſometimes degenerates into a ſort of leproſy; and frightful even from their forlorn and battered ſtate, theſe unfortunate animals inſpire as much compaſſion as their appearance excites contempt and indignation againſt the barbarians in the midſt of whom they live.

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* The worſhip of the dog was ſpread all over Egypt.

It is no doubt aſtoniſhing, that, leading a life of miſery and pain, theſe dogs are not frequently attacked with the hydrophobia, which is uncommon in the north of Turkey, ſtill more ſo in the ſouthern parts of that empire, and under the burning ſky of Egypt is altogether unknown. I have ſeen no inſtance of it; nor had the inhabitants whom I queſtioned the ſmalleſt idea of ſuch a diſorder. It ſhould ſeem, however, that madneſs has not always been unknown in this country, ſince, according to the hieroglyphics of Orus Apollo, quoted by M. Pauw, thoſe who were commiſſioned to embalm the ſacred dogs, when theſe animals died of the hydrophobia, contracted a particular diſorder*. The ſame author remarks, indeed, that theſe accidents were not very common. It might alſo be poſſible that the paſſage of Orus Apollo was ſuſceptible of another interpretation: however this may be, it is very certain that at this day in Egypt†, as well as in other parts of Africa, and in the warm zone of America, dogs are never attacked by madneſs. So that the obſervation contradicts a plauſible preſumption, founded, apparently, upon natural principles; namely, that madneſs muſt be common by reaſon of the intenſity of the heat; a propoſition which is overturned by facts that will one day, perhaps, throw ſome light upon the nature of this cruel diſeaſe, as well as upon the method of its cure.

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* Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome ii. p. 112.

† "M. Lecointre, who has reſided in Egypt, aſſerts that in that country the "hydrophobia is never met with; and that at Aleppo, where there is a prodigious "multitude of dogs of different kinds, without maſters, and left to provide for them- "ſelves;

The dogs of Egypt are a race of large greyhounds, which would be very handſome if they were taken care of, or even if they were only leſs cruelly treated. In loſing the elegance of their make, they ſhould, methinks, no longer poſſeſs even the impreſſion of thoſe qualities which, every where elſe, render them ſo worthy of notice. Neverthele ſs their inſtinct, though perhaps decayed, is not deſtroyed. They are ſeen going and coming in the moſt frequented ſtreets, and avoiding to touch the clothes of the paſſengers, with an attention truly curious, and far more intereſting than that of the imbecile Muſſulman, who, at their approach, turns aſide his robe. They even watch over the ſafety of their executioners; during the night they are the terror of thieves; upon the wharfs, boats, and timber, and in the interior of the towns, goods are entruſted to their vigilance. An admirable inſtinct, a natural inclination to make themſelves uſeful to man, induces them to aſſume a ſuperintendance which nobody confides to them, nobody points out to them; and it would be impoſſible to approach the charge that is ſurrounded by theſe voluntary guardians. But what is no leſs ſingular is, that theſe dogs never quit the quarter in which they are born. They form diſtinct tribes, which have limits that they never exceed: ſhould one dog go

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"ſelves; that there, where theſe animals periſh in great numbers, for want of water "and food, and through the heat of the climate, the hydrophobia has never been "ſeen." (Mém. ſur un Moyen de guérir l'Hydrophobie, par M. de Mathéis, inſéré dans la Biblioth. Phyſico-econom. Année 1784, p. 216.)

into another quarter, he would ſoon be attacked by the whole of the ſtrange tribe, and would find it no eaſy matter to eſcape from their clutches.

The Bedouins, who, in all reſpects, are far leſs ſuperſtitious than the Turks, keep large greyhounds, which alſo watch round their tents; but they take the greateſt care of them, and they love them to ſuch a degree, that to kill a Bedouin's dog would be to expoſe one's own life.

With the moſt decided as well as the moſt unjuſt averſion for a ſpecies of animals, which, without hopes of imitating them, man has conſtituted the ſymbol of unalterable attachment and fidelity, the Turks have a great fancy for cats. Mahomet was very partial to them. It is related, that being called upon ſome important and urgent buſineſs, he preferred cutting off the ſleeve of his robe, to waking his cat that lay upon it faſt aſleep. Nothing more was neceſſary to bring theſe animals into high requeſt, if, in other reſpects, their extreme cleanlineſs, the luſtre and poliſh of their ſkin, their mild and quiet diſpoſition, their gentle and cautious careſſes, did not render them amiable creatures in the eyes of the Muſſulmans. A cat may even enter a moſque; it is careſſed there as the favourite animal of the Prophet, and as the enemy of other troubleſome animals; while a dog that ſhould dare to appear in the temples, would pollute them with his preſence, and would be puniſhed with inſtant death. But compelled to avoid man, to whom he would wiſh to devote his domeſtic qualities, and the perfection of his inſtinct, no dog is tempted to go into places where the Muſſulmans are gathered together; they would there find neither friend to accompany, nor maſter to follow.

In ancient Egypt, cats were held in great veneration, but dogs in ſtill more. In any houſe where a cat died a natural death (for no perſon killing a cat, even involuntarily, could eſcape a capital puniſhment), the inhabitants ſhaved their eyelids only, but upon

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the death of a dog they ſhaved their head and their whole body*. Cats that happened to die were carried to the ſacred temples, and after having been embalmed, were buried at Bubaſtis†, a conſiderable city in Lower Egypt, now called *Baſta*.

Theſe honours and prerogatives were not merely a matter of fancy; they had a great political end, the intereſt and ſubſiſtence of a whole people. It was neceſſary to put under the immediate protection of the law a ſpecies of animals whoſe defence againſt the prodigious multitudes of rats and mice with which Egypt is infeſted, was abſolutely indiſpenſable. Deification appeared to the prieſts the moſt certain means to induce the people to reſpect thoſe objects which it was their intereſt to preſerve. What ſignifies it, in fact, to a religious idolater, whether he adores a man or a cat, a woman or an onion? Are not they all alike remote from Divinity? Superſtition being then neceſſary to men, was it not better to turn it to a uſeful purpoſe? Happy the people whoſe ſuperſtition is directed to the advancement of agriculture and of the public good!

In a country where phyſical enjoyment is every thing, and moral ſentiment almoſt nothing, the alluring figure of the cat appeared preferable to the docility, the exquiſite inſtinct, and the diſcerning fidelity of the dog. A ſingle trait of this kind often marks the character of a nation better than a thouſand obſervations on their manners and cuſtoms, which ſoon become mere routine, are in time conſidered as indifferent, and at length are ſo habitual, that men perſevere in them rather than take the trouble of making any change. From this, cannot an opinion be eaſily formed of a people that deteſts the dog and loves the cat, becauſe the latter carefully hides her excrements, and does not devour filth, upon which the nature of the dog ſometimes incites it to feed?

There are cats in all the houſes in Egypt. In thoſe of the rich they are indulged in the apartments, and partake of the effeminacy and indolence of their maſters, who amuſe themſelves in ſtroking them, and laviſhing upon them careſſes which theſe cold and haughty men will not deign to beſtow on beings endowed with ſuperior ſenſe. In a word, unleſs they were deified, as in the time of the ancients, it would be impoſſible for them to be better treated.

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* Hérodote, liv. ii. § 6. trad. de Larcher.

† Ibidem, § 67.

Here, it is true, the cats are very gentle and familiar: they have none of that ſuſpicious and ferocious diſpoſition which, in ſome parts of France, diſtinguiſhes a race of animals more wild than domeſtic. But theſe differences are as much the work of man as the effect of the influence of climate. In the department where I reſide, as well as in the neighbouring ones, the cats, eſpecially in the country, are, next to the farm-horſes, the moſt unfortunate of all animals; maſters and ſervants alike hunt, beat, and throw ſtones at them, ſet dogs at them, and keep them without food. If hunger, which their meagre appearance atteſts, induce one of them to watch and take the ſmalleſt morſel, the pretended robber, becauſe nature would not ſuffer her to die for want, forfeits her life for the dexterity ſhe employed in its ſupport. How can cats, in the houſes of ſuch hoſts, whoſe cruelty approaches to barbarity, fail to have a ſavage look, the mark of ferocity? And if we compare the miſerable cats of my country to thoſe kept at Paris, where, better treated, and free from perpetual fear, they ſhew an amiable familiarity, we ſhall find this an additional proof, how far the diſpoſition of man can influence that of the animals about him.

I was for a long time the poſſeſſor of a very fine Angora* ſhe-cat.

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* The cuſtom of ſpeaking of *Angola* inſtead of *Angora* cats is not yet diſuſed. This miſtake is even to be found in modern works of ſcience. In the *Encyclopédie méthodique* we find, under the article *Kakatöes*, that a yellow-creſted cockatoo took a pleaſure in playing with an *Angola* cat. *Angola* is on the weſt coaſt of Africa, and *Angora* in Aſia Minor, not far from Smyrna. It is there that are found theſe animals with the long hair, of which the fineſt camlets are manufactured.

Her long and thick hair covered her entirely; her buſhy tail formed a bruſh, reſembling a beautiful plume of feathers, which ſhe could at pleaſure turn upon her back. No ſpot, no ſhade tarniſhed the dazzling whiteneſs of her coat. Her noſe and the turn of her lips were of a pale roſe colour. In her round head ſparkled two large eyes, the one of a light yellow and the other blue. The graceful motions and attitudes of this charming cat were even ſurpaſſed by her amiable diſpoſition. Her aſpect was mild, and her gentleneſs truly intereſting. Though ever ſo much handled, ſhe never exerted her claws from their ſheath. Senſible of careſſes, ſhe licked the hand that ſtroked her, or even that by which ſhe was teazed. When travelling, ſhe would lie quietly upon my knees, without the neceſſity of being held; ſhe made no noiſe, nor was ſhe at all troubleſome while near me, or any other perſon ſhe was in the habit of ſeeing. When I was alone, ſhe ſat at my ſide; would ſometimes interrupt me with little affectionate careſſes, in the midſt of my labours or meditations; and ſhe would alſo follow me in my walks. In my abſence, ſhe would ſeek me, and at firſt cry after me with uneaſineſs, and if I did not ſoon make my appearance, ſhe would leave my apartment and attach herſelf to the perſon in the houſe, whom, after me, ſhe moſt loved. She knew my voice, and ſeemed to receive me every time with additional ſatisfaction. Her ſtep was ſtraight, her gait free, and her look as mild as her diſpoſition; in a word, under the brilliant and furry ſkin of a cat, ſhe poſſeſſed the good temper of the moſt amiable dog.

This animal was for many years my delight. How expreſſively was her attachment painted in her face! How often have her fond careſſes diverted my mind from care, and conſoled me in my misfortunes! How often has an animal, of a ſpecies accuſed of treachery, formed, at my houſe, a ſtriking contraſt to a crowd of real traitors, who, under the maſk of friendſhip, beſet the door of an honeſt man, only the better to deceive him; to thoſe ſerpents that I have ſo many times foſtered in my boſom, only to feel as often their ſting! Unfortunately for mankind, the life of the wicked is long. Thoſe audacious, criminal, and execrable men, whoſe names my pen ſhould trace, were it not reſerved to Heaven to ſignalize againſt them its juſtice, are yet alive; while my beautiful and intereſting companion is no more. After ſeveral days of ſuffering, during which I never left her, her eyes, conſtantly fixed on me, cloſed never again to open—my tears flowed—they now flow. Feeling minds will pardon this digreſſion, the reſult of grief and gratitude. Thoſe whoſe ſouls are rendered callous by egotiſm and inſenſibility, give me no diſquiet; it is not for them I write.

In the hot climates of thoſe ancient countries which, from periods enveloped in the darkneſs of ages far too remote to be aſcertained with any preciſion, have been by man covered with colonies and flocks, are reared the moſt gentle and the moſt docile animals of their ſpecies; while in the depopulated parts of the ſame countries ſuch animals continue wild and exceedingly ferocious. No where are domeſtic animals more familiarized, and, if I may uſe the expreſſion, more completely domeſticated, than in the hot countries of the Eaſt. The horſe, ardent as the air he breathes, is, nevertheleſs, extremely gentle. The buffalo, ſcarcely taken from his ſtate of ſavage liberty, and while he yet wears the aſpect of ferocity, is as tractable as the ox is in Europe: he allows himſelf peaceably to be rode and driven; and a child is equal to the taſk of conducting numerous droves. It is not to the nature of the ſoil and food, nor even to the temperature of the climate, that we are to look for this characteriſtic gentleneſs, which is not to be found elſewhere. It is not here, in fact, a want of energy, nor natural indolence, ſuch as is obſervable in the animals inhabiting the very hot, but, at the ſame time, very wet regions of South America. Every ſpecies is endowed with all the fire, ſtrength, and vigour, of which it is ſuſceptible.

But it is that the men of thoſe countries, after having acquired the poſſeſſion of uſeful animals, have found means to turn their conqueſt to the beſt account. This part of the Eaſt has ever been the reſidence of wandering nations, who poſſeſſing no other property than their flocks and herds, the preſervation of theſe was their only care. They do not ſend them to feed in places diſtant from their habitations; but they are ſuffered to live with themſelves: they neither deſpiſe nor forſake them; but conduct them wherever they are led by their erratic kind of life. Having no ſtables to confine them in, there is no occaſion for their being tied with halters. The dromedary, after feeding at liberty during the day, comes of his own accord in the evening to lie down before his maſter's tent; and the ſame tent lodges the Bedouin and his family, as well as his mare, a ewe, and ſome goats. They are never parted off; and in this manner they paſs the night together, without confuſion, without accident, and in the moſt perfect tranquillity. It is not at all aſtoniſhing, that animals which have ſo familiar an intercourſe with man are, of all others, the moſt tame; and, as it is the Bedouins, and people reſembling the Bedouins, who have furniſhed, and daily furniſh them to other nations ſettled in the ſame countries, it is ſtill leſs aſtoniſhing, that all the domeſtic animals ſhould here be remarkable for their quiet and gentle diſpoſition.

An animal that might be added to thoſe which the Egyptians have accuſtomed to domeſtic habits, is the ichneumon *. Much has been written, and many fabulous ſtories related of this quadruped. It was one of the ſacred animals of ancient Egypt. Particular care was taken of it while alive, and honours were paid to it after its death: funds were ſet apart for the ſupport of this animal, as well as for that of others: it was fed, like cats, with bread ſoaked in milk, or with the fiſh of the Nile cut in pieces †; and it was every

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* *Mangouſte*, Buffon, Hiſt. Nat. des Quadrupèdes.—*Viverra ichneumon*, L.

† See Notes in Larcher's tranſlation of Herodotus, § 65 and 67.

where forbidden to be killed. The object of worſhip of a celebrated people, the ſuppoſed protector of the moſt ſingular country in the world, againſt a ſcourge which, though unknown in our climates, is the moſt dreadful to an agricultural people; what accumulated motives for producing the marvellous! And it has indeed been employed with no ſparing hand. Moſt travellers have merely ſeen, not examined, the ichneumon; and prejudiced by the tales which both ancients and moderns have written upon that ſubject, they have ſucceſſively copied them in their different narratives. It was reſerved for the torch of criticiſm, guided by the genius of Buffon, to diſpel a crowd of errors which obſcured natural hiſtory in general, and that of the ichneumon in particular *. I ſhall not here repeat what may be read with infinitely more intereſt in the work of that ſublime painter of Nature. But as I have had an opportunity of obſerving the ichneumon in its native country, and in a ſtate of liberty, I ſhall give the ſubſtance of my remarks upon this quadruped, and endeavour to aſcertain the extent of its uſefulneſs, in reducing to their juſt value its boaſted and exaggerated ſervices †.

With great diſpoſitions to familiarity, the ichneumon is not domeſtic in Egypt. The inhabitants do not now rear them in their houſes; nor do they even remember their having been ſo brought up by their progenitors. Is it not therefore probable, that thoſe which Bellon ‡ and Proſper Alpinus § aſſert they ſaw in a domeſtic ſtate, were ſome individuals kept rather as an object of curioſity than uſe? For if they hunt rats and mice, they alſo deſtroy poultry; and this appetite would fully counterbalance the ſervice they might render in clearing houſes of noxious animals, which cats would deſtroy with more certainty and leſs inconvenience.

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* See l'Hiſt. Nat. des Animaux Quad. article *Mangouſte*.

† Theſe remarks upon the *ichneumon* or *mangouſte* of Egypt have already been publiſhed in the *Journal de Phyſique* for May 1785.

‡ Obſerv. liv. ii. chap. 22. § *Deſcrip. Egypt. lib. iv.*

Very ſimilar in its habits to weaſels and polecats, the ichneumon feeds upon rats, birds, and reptiles. It prowls about the habitations, and even ſteals into them to catch the hens and eat their eggs. This natural fondneſs for eggs induces them often to rake up the ſand for thoſe depoſited there by crocodiles; and thus they certainly prevent the too great propagation of thoſe deteſtable animals. But it muſt now juſtly excite laughter to read, that, leaping into the gaping mouths of the crocodiles, they enter into their belly, and never quit it till they have devoured their entrails *. If ſome ichneumons have been ſeen flying with fury at the little crocodiles that have been offered them †, it muſt have been the effect of their appetite for all ſorts of reptiles, and not, as many perſons have imagined, that of a particular enmity, or of a law of nature, which ſpecially directed them to ſtop the multiplication of this amphibious ſpecies ‡. It would at leaſt have been as reaſonable to ſuppoſe, that Nature created the ichneumon on purpoſe to prevent the too great propagation of poultry, which, in fact, they deſtroy in much greater proportion than they do crocodiles.

What proves ſtill more that ſuch intentions, with reſpect to the ichneumon, have been erroneouſly aſcribed to Nature, is, that in more than half of the northern part of Egypt, that is to ſay, in that part comprehended between the Mediterranean ſea and the town of *Siout*, they are very common, although there are here no crocodiles; while they are more ſcarce in Upper Egypt, where crocodiles are, in their turn, very numerous. The ichneumon is no where more multiplied than in Lower Egypt, which, being better cultivated, more inhabited, more moiſt, and more ſhady, affords alſo a more abundant ſupply of prey and food; and, I repeat it, crocodiles are there never ſeen.

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* Almoſt all the ancient writers, and of the moderns, Maillet, Jauna, and others.

† Maillet, Deſcript. de l'Egypte, partie ii. p. 34.

‡ Maillet, at the place already quoted. *See* alſo l'Hiſtoire de Chypre, de Jéruſalem, et d'Egypte, par le Chevalier Dom. Jauna, tome ii. Etat préſent de l'Egypte, p. 1230. The latter will be found almoſt an exact copy of the former, except that he has improved upon his model, by the addition of other fabulous details which Maillet diſdained. Thus it is that immenſe quartos are often manufactured.

I ſhall correct an error on this ſubject, which would be of no importance in the writings of a traveller of leſs reputation than Dr. Shaw: it will be a proof, in addition to ſo many others, of the diſtruſt and diſcrimination neceſſary to be ſhewn and uſed, when a perſon who viſits diſtant countries, not having the opportunity of ſeeing things himſelf, relies upon the reports of others, which too often prove erroneous. "The Egyptians," ſays Dr. Shaw, "know ſo little of "the real crocodile, that they call it *timſah*; and it is ſo rarely "to be found below the cataracts of the Nile, that the Egyptians "conſider it as great a curioſity as the Europeans *." Dr. Shaw, who went no farther than Cairo, has too lightly adopted an aſſertion contrary to truth, as well as to the teſtimony of thoſe who preceded him. Had he been better informed, he would have learned that Upper Egypt, below the cataracts, is infeſted with crocodiles as real as they are numerous.

The antipathy to the crocodile, erroneouſly attributed to the ichneumon, is really an innate ſentiment in an animal of a quite different kind. What has happened on this occaſion has been ſeen in other inſtances. While the ichneumon receives the honour of carrying on a perpetual and deſperate war againſt the crocodiles, a ſpecies of tortoiſe of the Nile, aiming at them more certain, but, at the ſame time, more ſilent blows, is ſucceſsfully employed in their deſtruction. As ſoon as the young crocodiles are hatched, and reach the river, this tortoiſe attacks and devours them. Maillet was not ignorant of this fact, but he did not think proper to relate it on the teſtimony of the natives, although that is the beſt kind of evidence for aſcertaining facts ſo generally known. " I know," ſays the Conſul, " ſome " perſons ſuppoſe that this animal (the ichneumon) is no other " than a ſpecies of turtle of a whitiſh colour, called by the Arabs " *cerſé*, that is *thirſé*, the generic name of the turtle in the Arabic " language. They ſay, that, by a natural inſtinct, it watches the " crocodile when going to depoſit its eggs in the ſand; and, as ſoon " as ſhe retires, goes in ſearch of them, in order to break and eat " them. But without ſpeaking of the drawing that Dapper has " given of the ichneumon, which has no reſemblance whatever " to the tortoiſe, the numerous repreſentations in ſtone ſtill re- " maining of that animal, ſeveral of which are accompanied with " hieroglyphics, leave no room to doubt that this is the animal " called *Pharaoh's rat*."—This only means, that there can be no doubt of the exiſtence of the ichneumon, which nobody conteſts.— " It is," continues he, " a ſpecies of ſmall wild hog, very pretty, " and eaſily tamed, with briſtles like thoſe of a porcupine [*]." Here we find the rat transformed to a ſmall pig, &c. Such authorities, it muſt be admitted, have very little weight in natural hiſtory.

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* Dr. Shaw's Voyage, vol. ii.

This ſpecies of tortoiſe is only to be found in the upper part of the Nile, to which crocodiles are confined. To give an idea of the advantage with which this *thirſé* of the Egyptians and Nubians makes war upon the crocodiles, I ſhall relate a circumſtance, which perſons belonging to Thebaïs, whoſe veracity upon other occaſions has been aſcertained, aſſured me they had obſerved. This is, that they had an opportunity of remarking, that out of fifty young crocodiles, hatched at the ſame brood, ſeven only eſcaped the *thirſé*. It is therefore principally to this animal that Egypt is indebted for the moſt ſenſible diminution of a ſpecies of reptile, as hideous in form as it is deſtructive from its ferocious diſpoſition. In this point of view, the *thirſé* had a much better title than the ichneumon, to be the God of the ancient Egyptians, and the wonder of writers.

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[*] Deſcrip. de l'Egypte, partie ii. p. 33, 34.

But this valuable race of teſtaceous animals muſt alſo have its enemies; for it is by no means ſo numerous as it ſhould be from the fecundity of its nature. May we not then accuſe the ichneumon itſelf, which, led by its avidity for eggs, will ſeek for thoſe that the turtles, as well as the crocodiles, hide in the ſand? Thus it becomes the ſaviour of crocodiles inſtead of being their implacable enemy, as has been alleged.

The name of *ichneumon* is at this day unknown in Egypt; we do not even find the denomination of *Pharaoh's rat*, which Haſſelquitz has falſely aſſerted was by the French ſuppoſed to be the ſame animal. With a little reflection, or rather with leſs partiality, he would have ſeen that *Pietro della Valle*, an Italian *, and *Corneille le Bruyn*, a Dutchman †, have both made uſe of that name; and that Klein, who was not a Frenchman, had applied it to the Guinea-pig ‡, &c. &c. If this traveller had formed his opinions with leſs precipitancy, he would have learned that a common denomination ſhould not be rigorouſly examined, particularly where it is not unreaſonable; and that of which he ſpeaks is not ſo extravagant as a thouſand phraſes of nomenclature which he had got by heart. But he had the *mania* of criticiſing our nation, a *mania* for which Buffon has reproved him with ſufficient ſeverity to cure him, had he lived to ſee his work §.

When a perſon has once committed a fault, he is apt to be ſuſpected at other times. Buffon did not chooſe to rely upon Haſſelquitz, when he ſays that the Arabic name of the ichneumon in Egypt is *nems*, and has preferred the teſtimony of Shaw, who aſſerts, that in Barbary *nems* is the name of the weazel, and that of the ichneumon. *tezer-dea* *. However, it is certain, that the preſent Egyptians, who, it may be obſerved by the way, have no greater regard for the ichneumon than we have for the martin or pole-cat, call the ichneumon *nems*, and give to the weazel the appellation of *herſé*. I have even had an opportunity of aſcertaining that the two live animals which M. de Vergennes, the French ambaſſador at the Ottoman Porte, had ordered to be ſent to him from Alexandria to Conſtantinople, in order to be forwarded to Buffon, and which he actually received, were *nems*, the ichneumons of Egypt. But this difference of names in different countries is by no means extraordinary. Although the Arabic language is ſpoken both in Egypt and Barbary, the two dialects are ſo diſſimilar, that an Egyptian and a native of Barbary would be very much at a loſs to underſtand each other.

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* Voyages, Paris 1670, tome i. p. 239.

† Voyages au Levant, nouv. édit. 1725, tome ii. p. 72, note [*a*] de l'éditeur.

‡ Klein de Quadruped.

§ Hiſt. Nat. de la Mangouſte, en note.

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[*] Shaw's Travels, vol. ii.

CHAPTER XVIII.

CASTLE OF ROSSETTA.—HOUHOU, OR EGYPTIAN CUCKOO.—HOOPOE, OR DUNG-BIRD.—TURTLE-DOVES.—LITTLE OWL.—LOTUS, OR WATER-LILY.—INDIAN FIG, OR PRICKLY PEAR.—FARNESIAN FRAGRANT ACACIA, OR SENSITIVE PLANT.—SYCAMORUS, OR MULBERRY-LEAVED EGYPTIAN FIG-TREE.—SCHISM.—DOURRA, OR INDIAN MILLET.—AFRICAN MARYGOLD.—DUCKS.—THRUSHES.—WOODCOCK.

MY excurſions in the environs of Roſſetta were frequent, and they were always a new ſource of pleaſure and information. I never failed to take my gun; it ſerved to procure me the different ſpecies of birds which enliven the plains, already ſo intereſting on account of the variety and abundance of the plants that are there cultivated. I went, on the 24th of October*, to an old ruinous caſtle, which is at ſome diſtance to the northward of Roſſetta. It was intended, as well as another placed upon the oppoſite bank of the Nile, to defend the entrance of the river. At preſent, theſe two caſtles are not much leſs than a league from the ſea. The former, the conſtruction of which is commonly attributed to St. Lewis, in the time of the cruſades, is almoſt entirely demoliſhed: there ſtill remained in it ſome pieces of cannon, but they were unfit for ſervice. More ancient monuments have been employed in its erection, as I remarked ſeveral ſtones covered with hieroglyphics. I had drawings taken of ſome of theſe antique ſtones, and addreſſed them to Bertin the miniſter, with ſeveral others, of the fate of which I am equally ignorant.

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* I am well aware, that the date of my excurſions will appear a matter of indifference to all others but naturaliſts, who will be ſenſible that it is eſſential to fix the periods in which I met with ſuch and ſuch a bird, in order to aſcertain that of their paſſage into Egypt.

The date-trees are very much propagated in all theſe countries. Several ſpecies of birds perch upon their long leaves; while others hop from branch to branch, in the thick hedges of the encloſures. I killed on that day ſome houhous, hoopoes, turtle-doves, and a little owl.

The firſt of theſe birds, although pretty common in the environs of Roſſetta, and, as I was informed, in thoſe of Damietta, was not known to naturaliſts previous to my travels to Egypt. I ſent deſcriptions of it, with notes, to Buffon; and his ſkilful co-operator, Guénau de Montbeillard, has publiſhed them in the Natural Hiſtory of Birds, article *Houhou of Egypt*. Although this little diſcovery in ornithology belongs to me, I ſhall not here repeat the particulars of it, Buffon's work being in every body's hands. What little I am going to add, is the reſult of obſervations poſterior to thoſe which are inſerted in the *Hiſtoire Naturelle, générale et particulière*.

The *houhous*, or Egyptian cuckoos, have very ſhort wings, and yet they are exceedingly long in proportion to their body. Indeed they fly badly, and cannot raiſe themſelves, nor even traverſe, in the ſame flight, a ſpace of any extent; ſo, unleſs they meet with ſome buſh to alight upon, they are ſoon obliged to let themſelves, in a manner, fall to the ground. In ſhort, they poſſeſs the faculty of flying only in a ſufficient degree to enable them to catch graſshoppers and other inſects of the ſame kind, on which they chiefly ſubſiſt. They are by no means wild, and eaſily ſuffer themſelves to be approached.

If any thing could determine the naturaliſt to abandon methodical arrangements in natural hiſtory, founded ſolely upon ſome exterior forms of the animals, and by which thoſe are frequently claſſed together whoſe nature is entirely oppoſite, it would, no doubt, be the compariſon of the *houhou* with the *cuckoo*, of which two ſpecies have been made of the ſame genus. In fact, the common cuckoo, the only bird of all others that ſhews neither attention nor attachment

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to its offspring; the only one that carries indifference ſo far as to entruſt them to a ſtrange mother, whoſe hopes it has had the barbarity to annihilate; the only one, in ſhort, that Nature has deprived of the happineſs of bringing up its young, and of laviſhing upon them thoſe affecting kindneſſes in which, in our woods, moſt of theſe little winged families take a part; the cuckoo, I ſay, is very different in its habits, which form an exception in the hiſtory of animals, from a bird whoſe manners have nothing in them unintereſting. The *houhou* is not ſolitary; they live in pairs, and the attachment which unites them appears laſting; it hatches its eggs and rears its young: it does not go and ſeek the ſhade of the foreſts; but it delights in being near inhabited ſpots: it does not fear the neighbourhood of man; and modeſt on account of its plumage, the grave tone of its voice, and the gentleneſs of its habits, it occupies itſelf in rendering him ſervices, by continually hunting after the inſects that devour the harveſts; a new proof that ſhow and noiſe are not always the companions of utility. So characteriſtic a difference in the manners, whatever may be the exterior reſemblance in other reſpects, ſeparates very diſtinctly two ſpecies of birds that have only ſome ſimilarity of form; a ſimilarity even pretty remote, ſince the nail of the internal and poſterior toe of the *houhou* is ſtraight and long like that of the lark; and this remarkable conformation is not to be found in the foot of the cuckoo.

One of the moſt common birds in Lower Egypt, principally at the beginning of the winter, is the hoopoe, or dung-bird *. Thoſe that do not quit the country are joined by flights of travellers, who, from northern regions, come in queſt of a warmer climate and a greater abundance of food, which they find in the vaſt number of inſects that the Nile, in retiring to its bed, leaves expoſed to view. The latter are very fat, and their fleſh is tender and well taſted;

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* Hiſt. Nat. des Oiſ. et Pl. enlum. No. 52.—*Upupa epops*, L.

whereas the ſedentary hoopoes are reckoned very bad eating*. The inhabitants kill none of them. They are not wild: there is a great quantity in the tumultuous city of Cairo, where they build their neſts, in perfect ſecurity, upon the terraced roofs of the houſes.

In Egypt, I have often ſeen hoopoes aſſembled in ſmall flocks. When one of them is ſeparated from the others, it calls its companions, by a very ſhrill cry, of two notes, *zi*, *zi*. When they are perched, their cry, to which I have taken a pleaſure in liſtening with attention, may be tolerably well expreſſed by the ſyllable *poun*, which they pronounce with a ſtrong and grave voice, almoſt always three times in ſucceſſion; at each time they draw in their long bill cloſe to their breaſt, and briſkly raiſe their head. They ſometimes alſo utter a hoarſe and diſagreeable ſound, in one note. When at reſt, their bill and their creſt, laid back, are upon an exact level.

There is, as in the hoopoes, a great difference in point of the goodneſs of the fleſh between the migratory turtle-doves, and thoſe which do not quit Egypt: the former are good eating, and the others afford only a dry and unſavoury diſh. Neither are theſe birds of the ſame ſpecies. The turtle-doves which arrive in Egypt, after our autumn, and which there ſpread themſelves from the ſea as far as Cairo, are of the common ſpecies †, and thoſe which conſtantly inhabit the ſame country, form a very diſtinct race. The top of their head and neck is of a light gridelin; the back and the leſſer wing coverts of the ſame colour, but the red tint is the moſt lively. Upon the upper part of the neck is a ſort of half-collar, black and narrow; the throat and inferior coverts of the tail are white; the under part of the neck is of a pale gridelin; the ſtomach and the belly are of a dirty white. The primary wing quills are brown mixed with rufous, and the others

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* Hoopoes are eaten in ſeveral places in Italy. I generally ſaw them hanging upon the hooks of the cooks' ſhops in Genoa.

† *Tourterelle commune*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 394.—*Columba turtur*, L.

cinereous,

cinereous, and tipped, without and within, with a light aſh-colour gray. The tail-quills are wedge-like, of a bright aſh colour, and tipped with white, except the exterior feather on each ſide, which is entirely white. All theſe quills, thoſe of the wings, as well as thoſe of the tail, are, underneath, of a deep cinereous for about a third of their length; the remainder are white, but their colour is much lighter in the females. The iris of the eye is orange; the bill cinereous; the whole of the legs and feet are roſe-colour.

I kept, for two years, ſeveral pairs of theſe pretty birds, and I never perceived any change in the colour of their plumage; whence it reſults that the other turtle-doves to which they may be compared, are of different ſpecies, or at leaſt uniform varieties of the ſame ſpecies: ſuch, for inſtance, are the collared turtles of Barbary, which would perfectly reſemble theſe, if the ground of their plumage were not of a fine white; whence it alſo reſults that a knowledge of the ſpecies of turtle-doves foreign to our climate, is not yet acquired; and that in haſtily claſſing together ſeveral races, really diſtinct, we have thrown their hiſtory into ſome confuſion. The race of the collared turtle-doves of Egypt, not ſo large, and more delicately formed than that of Europe *, appears to be the ſame as that of the *collared turtle of Senegal*, mentioned by Briſſon †, as far as a judgment can be formed from the whole of the deſcriptions.

In other reſpects, theſe turtle-doves, of whatever ſpecies they may be, whether birds of paſſage or never migrating, are equally ſpared by the inhabitants of Egypt, who neither kill nor eat them. Wiſhing to learn the motive for this forbearance, among a people who manifeſt ſo little in moſt of their actions, I was informed that it was in honour of humanity. It is the conſequence of a reſpect for hoſpitality,

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* *Tourterelle à collier,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 244.—*Columba riſoria,* L.

† *Ornith.* tome i. p. 95. gen. 1.—*Tourterelle à collier du Sénegale,* Buffon, Hiſt. Nat. des Oiſ. étrangers qui ont rapport aux Tourterelles, art. 2.—*Columba vinacea,* L.

tality, which the Arabs hold in high eſtimation, and ſome ſhades of which they have communicated to the people who live among them. They would conſider it as a violation of that hoſpitality, not to ſpare birds which come, in perfect confidence, and mix with them, and there become the able, but uſeleſs preceptors of love and affection. The cultivator even, who ſees his crops the prey of flights of turtle-doves that alight in the fields, neither deſtroys nor diſturbs them, but ſuffers them to multiply in peace. This forbearance was not imitated by the Europeans, who made no heſitation in killing turtle-doves in the fields. It is from them I learned the delicate diſtinction between the fleſh of one and that of the other. But they would not have ventured openly to put theſe birds to death at Cairo, where they are both very numerous, and exceedingly tame. On my firſt journey thither, I had the pleaſure of ſeeing, at the end of the month of Auguſt, a pair of collared turtle-doves build their neſt upon the bottom of a window of the conſul's houſe. Accuſtomed to the protection of man, neither having any thing to fear from the intemperature of the atmoſphere, theſe charming birds purſued their work with very little art. It conſiſted only of ſome pieces of ſtraw carefully arranged. On the evening of the 28th the female depoſited an egg, which aſſuredly was to have been followed by another. I took the greateſt precaution that ſhe might not be diſturbed, and I was not ſparing of my entreaties in that reſpect; but all was in vain. The neſt and eggs were taken away, and, with them, the fruits of the love of that ſpecies of birds which knows beſt how to feel it, and the ſatisfaction that I ſhould have enjoyed in watching them, in obſerving their motions during the continuance of their incubation, and of the attentions which they pay to their young. A Turk or an Egyptian would have reſpected theſe affecting operations of nature; it was an European by whom they were annihilated.

Whether theſe turtle-doves take up their abode in the heart of the cities in which they experience ſo much hoſpitality, or whether they embelliſh their more natural retreats, they are every where without diſtruſt, and their familiarity is equally intereſting. The orchards of Roſſetta are full of them. They are not intimidated by the preſence of man; but they are more frequently heard than ſeen: they delight in the midſt of the thick and interwoven branches of the orange and lemon trees, and ſeldom riſe to the top of the more lofty palm. Their cooings denote that they have choſen the moſt beautiful of trees for the throne of love, and that, under a balmy ſhade, they are concealing its ſweeteſt myſteries.

In ſhort, the laſt bird that I ſhot in my walk to the weſtern caſtle of Roſſetta, was a little owl *. Its colours were ſomewhat different from thoſe of the owls of Europe; but this difference, ſo common in this ſpecies of birds, did not appear to be ſufficiently deciſive to conſtitute a variety, ſtill leſs a diſtinct ſpecies. It therefore ſeems unneceſſary to give the particular deſcription of it which I made. It is well known that owls ſee much better during the day than other nocturnal birds; indeed I killed this, in the daytime, perched upon a tree. Its name, in Egypt, is *ſahr*; it was a female.

I walked, that day, over a charming country enriched by the culture of a number of plants; while, in ſome places, ſeveral ſorts of trees formed ſhady and delightful groves. The waters which refreſh it, vied with the earth, and alſo offered their tribute to an uſeful fecundity: the large leaves of the *lotus* covered their ſurface, in the brooks and ditches, and announced an abundant crop of roots.

This plant is the *noufar* of the Arabians, of which we have made *nénufar*. It is a water-lily, with white and odoriferous flowers †. Its roots form one of the moſt common articles of food of the Egyptians, as they formerly did under the name of *lotos*. It appears ſingular that ſeveral authors, from Maillet [*] to M. Pauw [†], would not in this *lotos* ſee the water-lily, and that the latter has aſſerted that this plant had diſappeared in Egypt, where it had formerly been ſo abundant. Savary had already detected this error of Pauw; but he goes too far, in ſaying, it is not aſtoniſhing that this intelligent writer ſhould be miſtaken, *ſince few of the travellers who have viſited Egypt have ever ſeen the lotus* [‡]. It is impoſſible, on the contrary, not to travel over Egypt, but merely to enter that country, without ſeeing a great many; for the neighbourhood of Roſſetta, and the numerous ditches ſurrounding the fields where rice is cultivated, are entirely filled with this aquatic plant.

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* *Chevêche, ou petite chouette*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum, No. 439.—*Strix paſſerina*, L.

† *Nymphæa lotus*, L.—Forſkal, Flora Egyptiaco-arabica, p. 100.

But what has contributed to throw confuſion into the hiſtory of the *nymphæa lotus*, is, that it has often been taken for a plant of a quite different kind, to which the ancients had alſo given the name of *lotus*, and which ſerved for food to certain nations in Africa, thence called *lotophagi*. The latter has no reſemblance to the *lotus* of the waters of Egypt; it is a ſhrub, a ſpecies of wild jujube or buckthorn, as Citizen Desfontaines has proved [§], and which grows in ſome parts of Barbary [‖].

However this may be, the *nymphæa* of Lower Egypt ſends forth tubercles, that are gathered when the waters have retired. Thoſe which remain are ſufficient for the production of new ones. They are then dried and preſerved, to be eaten boiled, the ſame as our potatoes, which they very much reſemble in taſte; but they are not ſo firm, and are more farinaceous; ſo that there is a difficulty in ſwallowing them, and it would be no eaſy matter to eat more than one, without being obliged to drink. They are ſold ready dreſſed, and at a very low price, in the ſtreets of Roſſetta, where the lower claſs of people eat them in great quantities.

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[*] Deſcription de l'Egypte, partie ii. p. 18.

[†] Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome i. p. 157.

[‡] Lettres ſur l'Egypte, tome i. p. 8. notes.

[§] Journal de Phyſique, Octobre 1788.

[‖] *Rhamnus lotus*, L.

Among the uſeful plants I remarked the Indian fig, or prickly pear*, the fruits of which are alſo eaten by the inhabitants; and among the trees, the *ſeiſſaban*, or acacia with yellow and ſweet-ſcented flowers †, and the *ſycamorus*, or mulberry-leaved Egyptian fig-tree ‡. The foliage of this laſt is of a very pleaſing green; its branches expand, and cover with their ſhade a great extent of ground. Its wood is very hard, and almoſt incorruptible. The ancients uſually employed it in making the caſes for their mummies. Its fruit does not hang, like that of other trees, along and at the extremity of the branches and boughs; but is attached to the thickeſt ſtems, and even to the trunk itſelf. It is a ſpecies of fig, not unlike the common one, but more inſipid. The natives eat it with pleaſure; they reckon it cooling, and calculated to quench thirſt.

A ſcarcer ſhrub, and which is cultivated only out of curioſity, in ſome of the gardens at Roſſetta, is the *ſchiſmè*. It bears leguminous flowers of a deep yellow, and oblong leaves terminating in a point. The flowers are ſucceeded by long pods, bent in the form of a ſcythe: they contain flat heart-ſhaped ſeeds, the middle of which is gray, and ſurrounded by a broad projecting brown-coloured border. Theſe ſeeds are conſidered by the Egyptians as a ſpecific againſt the *ophthalmia* ſo prevalent in their country: they are pounded and reduced to a yellow powder, which is blown into the eyes, pure, or mixed with pulverized ſugar. Although the *ſchiſmè* thrives very well in the cool and ſhady places adjoining the plains of Roſſetta, the ſeed which it there produces is not eſteemed: that is preferred which comes from Nubia, where probably this ſhrub is indigenous.

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* *Cactus opuntia*, L.

† The Farneſian fragrant acacia of the gardeners. *Mimoſa farneſiana*, L.—N.B. This *ſeiſſaban* muſt not be confounded with the *ſeſban* (*æſchynomene ſeſban*, L.)—Egyptian obtuſe-lobed æſchynomene, or baſtard ſenſitive plant, a ſhrub with yellow flowers, of the ſize of the myrtle, and which the Egyptians uſe to make hedges.

‡ *Ficus ſycomorus*, L.—*Ficus ſycomorus vera*, Forſkal, Flora Egyptiaco-arabica, p. 180.

I alſo ſaw ſeveral fields, covered with a ſpecies of large millet, which is named in Egypt, *dourra* *. It is an article of general culture, and affords abundant crops. Its produce is eſtimated at near fifty for one. The Egyptians make bread, or rather very indifferent cakes, with the ſeed of the *dourra:* they likewiſe aſcribe to it great virtues, in the cure of fractured limbs, by applying it reduced to powder.

The erect African marygold † diſplayed its beautiful yellow flowers in the midſt of the other plants of ſome of the gardens.

It was at that period of the year, when ducks of ſeveral ſpecies arrive in Lower Egypt from all quarters. The ſmall ſpecies, ſuch as the *ſarcelles* or teal, come there at the beginning of October, and the larger appear later. They all aſſemble upon the lakes of the Delta, which are not far from Roſſetta and Damietta, and there form innumerable flocks, which do not diſappear till the expiration of winter: they are caught with nets; and this ſport, which was very productive, had not eſcaped the fiſcal tyranny of the Mamalûks or of their overſeers; it was farmed out, and conſequently became excluſive. A great quantity of theſe birds were brought to the market of Roſſetta, where they were ſold very cheap. As the Mahometans eat no animal that has not been bled, the throats of the ducks were cut, or they were left alive, after having had their wings broken, which were faſtened upon their back; ſo that it was very difficult to procure one of theſe birds that was not mutilated, or whoſe plumage was uninjured.

Thruſhes arrive in theſe countries in the ſame ſeaſon, and continue there till the month of March. But, while the ducks animate the various diſtant pieces of water, the thruſhes remain near the habitations. They delight in the ſame orchards as the turtle-doves, and, like them, ſeek the thick and fragrant ſhade of the orange and lemon trees.

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* *Holeus durra,* L.—Forſkal, Flora-Egypt.-arab. p. 174.

† *Tagetes erecta,* L.—Forſkal, *ibid.* p. 120.

A peaſant called me to a thicket, and told me that he had juſt ſeen a woodcock fly in: in fact, I found it there. The arrival of theſe birds in Egypt does not, in general, take place before the month of November, and they are then not very numerous. It is rather ſingular to ſee the woodcock, which ſeems to be a bird peculiar to cold climates, ſeek a mild winter, even in countries ſituated ſo far to the ſouth.

CHAPTER XIX.

NATRON.—BLEACHING OF CLOTH AND THREAD.—OTHER PURPOSES FOR WHICH NATRON IS USED.—SENNA.—BIRDS.—DESCRIPTION OF A SPECIES OF FALCON.—BERGERONNETTES, OR WAGTAILS.—DRAGON-FLIES.—WASP.—LOCUST.—RAIN.—DELTA.—LITTLE EGRETS, OR CRIEL HERONS.—COOT.—QUAILS.—SNIPES.—SPUR-WINGED PLOVERS.—FENU-GREEK.

IN Roſſetta there are ſtorehouſes of natron, and manufactories where it is uſed. It is well known that it is an earthy alkaline ſalt, or mineral alkali, which is more particularly found in Egypt, in the middle of a deſert, called by the ancients the Deſert of Nitria. Our ſaltpetre being abſolutely unknown to them, they had given the name of nitre to the ſubſtance that the Arabs deſcribe under the denomination of *natroum*, of which we have made *natron*. It is for want of having examined the paſſages of Theophraſtus, Dioſcorides, Galen, and Pliny, that ſeveral moderns have confounded nitre and natron, which are ſubſtances materially different.

Natron is ſeldom to be met with perfectly pure: independently of the earthy ſubſtances with which it is almoſt conſtantly mixed, it is not an alkali entirely unadulterated; it is generally blended with marine ſalt, with Glauber's ſalt, in ſhort, with ſome degree of vitriolic tartar. In the ſtorehouſes are to be found two ſorts, the common and the *ſultaniè*. This word anſwers to the epithet *royal*, by which ſome commodities of a ſuperior quality were deſignated in France. The *ſultaniè* natron is whiter, better cryſtallized, and purer than the common; it is conſequently ſtronger, and, when uſed, a ſmaller quantity is ſufficient.

This mineral alkali poſſeſſes the ſame properties as vegetable alkali, or *ſoda*; but it poſſeſſes them in a higher degree of ſtrength. Its principal uſe is for the bleaching of cloth and thread. The following is the method that I ſaw purſued at Roſſetta. The ſkeins of thread are arranged in a large copper, ſet in maſon-work; above them is put a layer of natron; a ſufficient quantity of cold water is then poured in to ſoak both the thread and the natron. The whole is left in this ſituation for three days, at the end of which the thread is taken out, and hung upon ſticks placed over the copper. When it has drained, a fire is lighted under the copper, and the water in which the thread was ſoaked, with the natron, is made to boil, after having received an addition of ſome lime. The thread is ſteeped and ſtirred about in this hot lie, and waſhed in it ſeveral times, without being left there. It is immediately taken to the Nile, in which it is waſhed and beat: it is then ſpread out to dry.

When the ſkeins are very dry, they are again waſhed in the whey which runs from cheeſes, and which, in Arabic, is called *meſch*. It is a ſort of ſtiffening that improves the cloth; and when the Egyptians handle a ſoft cloth, they ſay that it wants *meſch*.

To bleach two hundred pounds of thread, it generally requires a hundred pounds of natron, and from ſixty to eighty pounds of lime; obſerving, however, that the *ſultaniè* natron, that is to ſay, the purer ſort, being ſtronger than the common, a ſmaller quantity muſt be uſed; without this precaution, the thread, or linen, would be expoſed to be burnt.

So expeditious a manner of bleaching thread and linen deſerves to be tried in France. It is ſaid, that it was formerly practiſed at Rouen, but that it was diſuſed becauſe it burned the cloth*. It is moſt probable that either the proper proportions or the proceſs of the Egyptians were not there adopted; for it is very certain that neither their cloths nor their thread are burnt. The natron trade, though pretty briſk with Turkey, and even with the ſtate of Venice, where this alkali, mixed with ſandy ſtone, makes the beautiful blown glaſs of *Murano*, was abſolutely at an end, in regard to France; however, it appeared likely to be revived towards the end of the year 1777. A French merchant, ſettled at Roſſetta, had juſt ſent off a pretty large quantity of natron to his correſpondent at Marſeilles. I have had no opportunity of knowing whether this incipient commerce was continued; but our manufactories would derive great advantages, if this alkali, which nature produces abundantly in Egypt, were made an article of trade.

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* Voyages de la Boullaye-le-Gouz, Paris 1657, p. 383.

It is not ſolely to the bleaching of cloths and thread, that the uſe of natron is confined in the country where it is formed. It is alſo uſed in dying, in the preparation of leather, in making glaſs, in bleaching linen, in dough inſtead of leaven, for preſerving meat and making it tender, and laſtly, to mix with ſnuff, and make it more pungent. This laſt uſe, I preſume that we ſhall not be tempted to imitate. It is, however, not the leſs general in Egypt, where the inhabitants diſlike our tobacco unmixed, becauſe it makes no more impreſſion than duſt upon their organs, accuſtomed to the pungency and ſharpneſs of natron.

I can anſwer, by the way, the ſeventh part of queſtion ſixty-four of M. Michaëlis *—*Is the natron procured from the lake that is in the deſert of St. Macarius, made uſe of for ſalting meat, and ſometimes as ſalt for cooking? At leaſt, do the poor uſe it? Is it alſo uſed for ſalting bread?* Marine ſalt is in great abundance in Egypt, and at a very low price, ſo that the inhabitants have no occaſion to ſupply its place with natron, which is not ſo cheap. In the eighth part of the ſame queſtion, M. Michaëlis alſo aſks, if *natron* be found only in the lake of the deſert of St. Macarius. It is found in the lake called the lake of *Terané*, becauſe at that village it is ſhipped on the Nile; and this lake is, in fact, in the deſert of Nitria, or of

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* Voyageurs ſavans et curieux, ou Tablettes inſtructives, &c.

St. Macarius. There is ſome alſo in a leſs conſiderable lake near *Damanhour*; but that of *Terané* is the largeſt, and furniſhes a greater quantity.

The collection of natron was farmed out, and was ſufficiently productive both to thoſe who undertook it, and to the public treaſury. This leaſe did not reſemble the forced grant of the ſenna, which the government of Cairo had thought of making the European merchants take who reſided there. They were obliged to purchaſe the great quantity of this drug that is gathered in Upper Egypt. It was, in reſpect to them, a ſort of exaction*; for the crop of ſenna was ſo conſiderable, that they could not find a ſale for it. The Venetian merchants took a third of the annual produce, and the French the remaining two-thirds, the price of which, to the latter, made a ſum of upwards of twenty-five thouſand livres. Their loſs was alſo increaſed by the agreement that they had made with the druggiſts of Marſeilles, not to ſell the ſenna but to them alone; and the latter, on their ſide, were authorized to take no more than the quantity they wanted. The conſequence of this arrangement was, that the greater part of the ſenna remained on the hands of the French merchants. There were ſtill, in their houſe at Roſſetta, ſtorehouſes that had been filled with it for ſeveral years.

While our merchants, bound by their engagement with the druggiſts of Marſeilles, were loſing conſiderably by this article, the Venetians were gaining, by ſending it to Holland, where it had a great ſale. Some Engliſhmen bought a quantity of it, at Cairo, of the Venetians themſelves, and ſtill found means to turn it to account.

To conclude, the ſenna of the Levant is improperly deſignated by the denomination of the ſenna of Alexandria. It is, indeed, ſhipped there; but none of it is produced in the vicinity of that town. It grows, in Egypt, only towards the cataracts of the Nile, near Aſſouan. Its Arabic name is *ſéna*[*].

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* *Avanie*. This is the name given, in the Levant trade, to the violent and vexatious means employed by the Turks to extort money from the Europeans. Theſe exactions were practiſed in Egypt to an intolerable degree.

In an excurſion I made on the 4th of November, I killed a kingfiſher[†], a thruſh of the large ſpecies[‡], and a bird of prey which has not been deſcribed, and which appeared to me a ſpecies of the falcon. The top of its bill is incurvated at its extremity, and covered at its baſe with a yellow ſkin; the ſecond feather of its wing is longer than the others, and thoſe of the tail are almoſt wedge-like. Its whole length is one foot; that of the bill, nine lines and a half; that of the ſpread of the wings, one foot eleven inches; that of the wings, nine inches; laſtly, that of the tail, ſix inches; it exceeds the wings by fifteen lines, whether expanded, or in a ſtate of reſt.

The feathers of the top of the head are black in the middle, and the remainder reddiſh; thoſe of the ſides of the head are variegated with gray, black, and rufous, with the exception of the part beneath the eyes, which is black, and of a gray ſpot at the poſterior angle of each eye. All the upper part of the body is of a reddiſh brown, tranſverſely ſtriped with black. The throat is covered with gray feathers, almoſt entirely tapered. The upper part of the ſtomach is reddiſh, with black longitudinal ſpots. The reſt of the under part of the body is gray, tinted with rufous. The feathers of the legs are of the ſame; but their ſtem and extremity being black, give them the appearance of globular ſpots of that colour. The upper ſurface of the wings is variegated with brown, gray, white, and reddiſh. The tail is of the ſame colour as the back; but is marked tranſverſely with blackiſh ſtripes. The bill is gray towards its baſe, and black in every other part. The iris is a hazel colour; the ſkin of the circle round the eyes, of the legs and feet, is yellow like that of the baſe of the bill; and the claws are black.

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[*] *Caſſia ſenna*, L.—*Caſſia lanceolata*, Forſkal, Flora Egyptiaco-arabica, p. 85.

[†] *Martin-pêcheur, ou alcyon*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 77.—*Alcedo iſpida*, L.

[‡] *La draine*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 489.—*Turdus viſcivorus*, L.—*Ang.* The miſſel thruſh.

It was a female. The inteſtinal canal was one foot nine inches and a half long. The membraneous ſtomach was filled with animal ſubſtances, among which I diſtinguiſhed parts of large inſects. The food of this bird muſt have been very plentiful; for, in my life, I never ſaw one ſo fat. Of three I killed that day, this was the only one I got; the two others, though they had fallen from the tree upon which they had perched, having eſcaped into the gardens at the moment I was going to pick them up.

This ſpecies of birds of prey generally alights upon the top of the date-trees, and utters a ſharp cry. It may poſſibly be the ſame as that deſcribed by Forſkal, as a ſpecies of falcon *. There is, in fact, a great deal of conformity in our deſcriptions. Forſkal then aſks himſelf whether this falcon be really a falcon or a kite, and if it may not be the *falco fortificatus* of Linnæus. This is a queſtion which I certainly will not undertake to reſolve, ſince Forſkal, far more verſed than I in the art of explaining the terms of nomenclature, could not recollect himſelf upon this occaſion. But, as far as I was able to judge, the bird I have deſcribed is of the genus of the falcon.

I alſo ſaw, in the hedges, the *troglodytes*, or common wren; and every where chaffinches; larks in the open grounds; and near the water a great many bergeronnettes or wagtails †. This ſpecies is ſpread all over Egypt, and appears never to migrate. The yellow bergeronnette ‡, on the contrary, is only a bird of paſſage; and it was the firſt time of its appearing there this year: it takes its departure towards the ſpring. The two ſpecies have the ſame habits, and they both frequent the vicinity of habitations and of water. The wagtail, however, approaches man with more familiarity: it enters the towns, and hops with nimbleneſs and confidence upon the places where the rice is ſpread out, notwithſtanding the number of workmen employed in drying that grain. The yellow bergeronnette, on the contrary, gives the preference to the country.

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* *Falco cera pedibuſque flavis, ſupra cinereus, ſubtus ferrugineus, alis ſupra fuſcis; caudâ fortificatâ, fuſco faſciata, longitudine corporis.* Arab. Haddj. Forſkal, Deſcript. Animalium, p. 1.—From the deſcription of the Daniſh profeſſor, Gmelin has deſignated the ſame bird in the thirteenth edition of the *Syſtema Naturæ* of Linnæus, under the denomination of *falco Ægyptius*.

† *Lavandière*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 652.—*Motacilla alba*, L.

‡ *Bergeronnette jaune*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 28, fig. 1.—*Motacilla boarula*, L.

It ſeemed that all the moſt charming productions of nature were aſſembled in the gardens of Roſſetta, and there offered to the man, capable of appreciating them, ſuch riches as ſhe does not always diſpenſe. Theſe agreeable encloſures were then checquered with little animated and winged bodies, ſhining with the brighteſt purple, ſometimes fluttering between the branches of the ſhrubs, at others eclipſing the beauty of the flowers which they approached. I there ſaw a great number of a remarkable ſpecies of theſe pretty inſects, which, on account of their elegance and their attire, are called *demoiſelles* (*libellulæ*, or dragon-flies).

The body of this ſpecies is entirely of the moſt beautiful purple; the wings, which are of an orange colour at their baſe, have a ſpot of the ſame towards their extremity: a black line dividing the under part of the body lengthwiſe, gives an additional relief to its purple hue. The length of this inſect is eighteen lines; that of the corſelet, which is covered with hairs, alſo purple, is four lines and a half. The wings meaſure an inch two lines.

A pretty ſpecies of another genus of inſects, more noxious than the dragon-fly, alſo diſplayed its brilliant colours. A waſp of ten lines in length was there very common. It has two large black eyes; and upon the top of the head, three ſmall black points, placed in the form of a triangle, and reſembling eyes; the fore part of the head of a beautiful yellow; a triangular ſpot of the ſame colour between the antennæ, or feelers, which have alſo a ſmall ſhade of

yellow

yellow at their baſe; the antennæ are purple in the remainder of their length; the reſt of the head, the corſelet, and the thighs, purple; the whole of the legs of a browniſh gray; the claws black; the upper ſurface of the wings yellowiſh, and the under ſurface gray.

The firſt articulation of the belly is of a ſhining black, bordered, upon the belly only, with a beautiful yellow; this border is itſelf terminated by a ſmall line which appears to be of the pureſt gold. The ſecond is entirely black. The third is yellow, both above and below; it is divided at top, in its breadth, by a black line, which is alſo accompanied by a ſpot likewiſe black; and upon the under part of this articulation is, on each ſide, another black ſpot, ſmaller than thoſe which are on the upper part. The fourth is black above, and brown below. Laſtly, the other articulations are of a blackiſh brown.

I found ſome individuals of this ſpecies, the colours of which were leſs brilliant, with ſome differences in their ſhades. Theſe waſps, very common in the country, alſo make their appearance in the towns. Several of them came into my apartment at Roſſetta.

In this ſeaſon of the year there is alſo met with a ſpecies of hopping inſects, known by the name of locuſt, *gryllus*. I believe it has neither been deſcribed nor drawn, and I will therefore here give its deſcription. This locuſt is fourteen lines long; and its greateſt breadth is a little more than three; the antennæ are five lines, and the elytra thirteen lines in length: they exceed that of the body by three lines.

The diſtribution of its colours is elegant: the antennæ are red; the top of the head is marked lengthwiſe by a blackiſh line, bordered with yellow, and which, growing wider, extends over the corſelet. Its large eyes are ſtriped lengthwiſe with black and white. The ſmall gloſſy eye in the middle of its head is of an orange colour; the others might be taken for little particles of the moſt ſparkling gold-duſt; the reſt of the head is of a greeniſh gray; the remainder of the corſelet, and the under part of the belly, are gray, ſhaded with yellow; the upper part of the belly is greeniſh.

The elytra, or wing-caſes of this inſect, are alſo of a dull red, with an apple-green ſtripe, one third of their length; the wings, when expanded, are of a gray tinged with yellow, and their veins red; the thighs of the four anterior legs yellow; the other parts of theſe legs are red; the claws black; the thighs of the poſterior legs yellow without, and reddiſh within; the lower joints are of the moſt beautiful red, except the upper part, which is tinged with the brighteſt blue.

On the 6th of November, at three o'clock in the morning, there was a heavy ſhower of rain, the wind being then at north-north-weſt. This is not an unintereſting period, as it was the firſt rain that fell this year to cool the atmoſphere of Lower Egypt, and, as I have already ſaid, it was the beginning of that ſeaſon to which was given the name of winter, becauſe the temperature of the air became ſomewhat leſs ſultry.

The following day I croſſed the Nile, and took a long walk over the moiſt and verdant grounds of the Delta. This part of Lower Egypt is an immenſe plain, but it does not poſſeſs the fatiguing monotony common in flat countries. The towns and villages are built upon ſmall hills riſing above the level of the inundation; bowers which verdure never forſakes; trees ſtanding alone, though but at a little diſtance from each other, limit the view, and ſuffer it to extend only through numerous viſtas, which lead it to points more or leſs diſtant, and more or leſs agreeable. Encloſures where plants of every ſort are growing, where the golden apples of the orange-tree overhang the moſt odoriferous flowers, as well as the uſeful and humble herbs of the kitchen garden; fields in which fertility has fixed her abode; the very huts of the huſbandmen, the animals that live around, every thing, in ſhort, pleaſes, every thing rejoices the ſoul and flatters the eyes in ſo diverſified a landſcape.

A multitude of birds flock together in ſo beautiful a country: by their numbers, their motions, and the variety of their notes, they ſeemed to be celebrating this continual holyday of nature, theſe eternal favours of fecundity.

I there ſaw turtle-doves of the two ſpecies, blackbirds, hoopoes, and little egrets*, or criel herons, which the French ſettled in Egypt call *garde-bœufs* (ox-keepers), becauſe, in fact, they ſeek the places frequented by thoſe animals, follow them, and often alight upon their backs. In Egypt there are two ſpecies of egrets: their plumage is entirely of a dazzling white, but they differ in point of ſize. The ſmall ſpecies is the moſt common: the individuals of which it is compoſed differ alſo in the colour of their feet, which in ſome of them are black, in others green, and in many of them yellow. There is every reaſon to preſume that this difference is the effect of age or of ſex, and not a diſtinction of race. The large and ſmall ſpecies have upon the back long tapering ſilky feathers, which ſerve to make plumes and tufts. All have not this natural ornament; perhaps it is confined to the males alone. However this may be, it would have been eaſy to procure, in Egypt, the moſt beautiful feathers of theſe birds; for they were exceedingly numerous in the lower part of that country, and more particularly towards Damietta, where the waters, in the vicinity of which they delight, occupy a greater extent. The inhabitants did not conſider them as game, and nobody ate them.

I cannot refrain from laughing, when I recall to mind a trifling adventure to which the egrets gave occaſion, in my journey from Roſſetta to Alexandria with M. Tott. He took with him a ſurgeon, quite puffed up with folly and conceit. Combining their knowledge of natural hiſtory, they had decided that the numerous egrets, whoſe dazzling whiteneſs, ſo intereſting an emblem of candour and virginity*, conſtituted the moſt beautiful ornament of the banks of the Nile, were the ibis, or curlews of the ancients, birds on which antiquity conferred the higheſt honours. Whatever I could ſay to them, they would not give up their opinion. A contemptuous ſmile was caſt upon the travellers who had preceded them, and who had not poſſeſſed ſufficient diſcernment to ſee the ibis in Egypt, while they met with flocks of them, almoſt as ſoon as they landed. They were congratulating themſelves on being enabled to affirm that the ibis was ſo very common in Egypt; and, indeed, they wiſhed to make an ample collection of theſe birds. Whenever they perceived an egret, they bawled out as loud as they could, to induce the Egyptian ſailors to manage the boat ſo as to bring the bird within gun-ſhot. The ſailors loſt all patience, and ſwore at ſo many delays and ſo much fatigue, the importance of which they were at a loſs to conceive. Near two hundred ſhots were fired; but, very fortunately for the egrets, they were as unſkilful as markſmen as they were uninformed as naturaliſts; and two or three only of theſe birds fell victims of the high opinion that had been conceived of their ſpecies. The firing would not have ended ſo ſoon, and we ſhould, probably, have been eight days in reaching Cairo, on account of the numerous zigzags which our ſportſmen obliged us to make, and of the frequent ſtops with which they interrupted our navigation, had not the ſurgeon, in a tranſport of ornithological enthuſiaſm, fallen down into the veſſel's hold, and into the middle of a large pot of lentils that were cooking for the crew. This cataſtrophe was the ſignal of peace with the ſuppoſed ibis; and we were enabled to continue our route, without any other inconvenience than the fatigue of hearing repeated exclamations about the importance of a pretended diſcovery, which had like to have coſt the little ſurgeon ſo dear.

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* *Aigrette*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 901.—*Ardea garzetta*, L.

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* It was a fine idea of Haſſelquitz *(Voy. au Levant)* to name the white egret *ardea virgo*, the virgin heron. If every denomination offered ſo much truth, and as many charms as this, nomenclature would not be ſo dry a ſcience.

I found, in a watery place covered with reeds, a coot * of the common ſpecies, in Egypt a *hoor*. I have ſince had an opportunity of procuring ſeveral of theſe birds, and, on comparing them with the deſcription given by Buffon, I remarked ſome differences in the tints of their plumage. The moſt obvious of theſe differences is on that portion of the naked leg above the knee, which, according to Buffon, is circled with red, whereas, in the coots that I ſaw, this circle was yellow. Theſe birds are, in general, fat; and their fleſh is tender and well flavoured.

I alſo met with a quail, which I killed. It is uncommon to ſee any at this period: this, indeed, was the only one in the grounds over which I walked. On the coaſt of Egypt, the paſſage of the quails takes place in the month of September; they then flock together, more particularly in the ſandy iſland which divides the mouth of the Nile, near Roſſetta. But I ſhall have occaſion to ſpeak again of the truly aſtoniſhing migration of theſe birds.

The fields from which a crop of rice had juſt been got in, were filled with ſnipes †, which are here remarkably numerous. A ſportſman of Roſſetta one day brought us a baſket full of theſe birds, which he had ſhot in leſs than a day. I myſelf killed a dozen, and miſſed as many more, in the courſe of the morning. This is pleaſant ſport, from the great plenty of the game; but it is alſo very fatiguing. The light ſoil of the rice-fields is ſo deeply impregnated with water, that a perſon ſinks in at every ſtep, and ſometimes half way up to his chin. The ſnipes arrive at the beginning of November, in ſearch of the watery diſtricts of Lower Egypt, and there they paſs the whole winter.

Creſted and ſpur-winged plovers ‡ were alſo found there, but in ſmaller numbers. The Europeans ſettled in Egypt called them *dominicans*, on account of the reſemblance that the diſtribution of black and white, with which their plumage is variegated, gave them to that order of monks. Theſe plovers, exactly the ſame as thoſe which I had ſeen ſome years before, in the month of Auguſt, in the country of the Jalofs, upon the weſt coaſt of Africa, delight in the banks of pools, in the rivers, and in all wet places, although they never go into the water. They are noiſy and wild birds, and it is difficult to get near them; but if they have learnt to avoid man, the tyrant of animals, they enjoy among themſelves love, and the practice of ſocial intercourſe: they are never alone, being always ſeen in pairs, or in ſmall flocks.

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* *Foulque*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 197.—*Fulica atra*, L.

† *Bécaſſine*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 883.—*Scolopax gallinago*, L.

‡ *Pluviers à agrettes*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 801, ſous le nom du Pluvier armé du Sénégal.—*Charadrius ſpinoſus*, L.

In the ſtreets of Roſſetta were ſold the ſtems of fenu-greek*. This plant is cultivated for fodder; and it would be ſuperior to every ſort of food that Lower Egypt affords to animals, if the *barſim*, a ſpecies of trefoil peculiar to that country, and of which I have already ſpoken, were not there produced. Its Arabic name is *helbè*.

Although this *helbè* of the Egyptians is a ſucculent fodder for the numerous cattle that cover the plains of the Delta, although the horſes, oxen, and buffaloes, eat it with equal pleaſure, it does not appear to be particularly intended for the nouriſhment of animals, becauſe the *barſim* furniſhes them a ſtill better and more abundant food. But what will appear very extraordinary, is that in this country, ſo fertile in ſingularities, the Egyptians themſelves eat the fenu-greek, ſo that it may there properly be called *the fodder of men*.

November is the month in which the green *helbè* is cried about for ſale, in the ſtreets of the towns. It is tied up in large bundles, which the inhabitants are eager to purchaſe at a low price, and which they eat with incredible avidity, without any kind of ſeaſoning whatever. They pretend that this ſingular diſh is an excellent ſtomachic, a ſpecific againſt worms and the dyſentery, a preſervative, in ſhort, againſt a great number of diſorders. I have myſelf eaten ſome bundles of this plant. I did not diſlike it; but I was very far from experiencing, in this repaſt, the ſame pleaſure as the people of the country. As for its effects, I did not feel that it did me either good or harm.

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* *Trigonella fœnum grecum*, L.

The Egyptians do not content themſelves with devouring the ſtalks and the leaves of the fenu-greek; they alſo make the ſeeds ſprout, and eat their long ſhoots. They conſider it as an excellent preparation, and poſſeſſing in an eminent degree the good qualities they aſcribe to the plant. In order to obtain a quick germination of the ſeeds, they fill a baſket with them, which they let ſoak in running water for two or three days; they then heap them up upon a bed of ſtraw or graſs, in order that they may grow warm; they cover a portion of theſe ſeeds, thus ſteeped, with ſmall earthen veſſels, in the ſhape of mutilated cones, open at the top. Through this opening the ſprouts, which are ſoon large, ſhoot out and intertwine; and they then are confined in that ſituation by being bent. Laſtly, the vaſe filled with young ſprouts is taken up, and they are eaten with the ſeeds from which they were produced. Twelve little pots thus provided are ſold for a medine, about a *ſous* of our money. It is neceſſary to have great confidence in the virtue of theſe ſprouts, to eat as great a quantity of them as the Egyptians, for they are exceedingly bitter. The ſeeds are alſo roaſted, and prepared like coffee, with the addition of lime-juice. This beverage is not unpleaſant. I cannot ſay as much of a ragout greatly in faſhion in this country, and which is made with the ſprouts of the *helbè*, dreſſed with honey.

In other reſpects, the Egyptians conſider this plant as endowed with ſo many good qualities, that it is, in their opinion, a real panacea. Proſper Alpinus has entered into long details upon its uſes in medicine*. From ſo many excellent properties, real or imaginary, it is by no means aſtoniſhing that the Egyptians hold the ſenu-greek in ſo high eſtimation, that, according to one of their proverbs: *happy are the feet that preſs the ground on which grows the helbè.*

But, independently of its properties, as yet little aſcertained, the culture of ſenu-greek deſerves to be diffuſed in France. This excellent fodder preſerves the health of horſes, and even contributes to the cure of their diſorders. I have cultivated it with ſucceſs for ſeveral years, at my ſolitary retreat at Manoncourt, in the department of La Meurthe. See *La Feuille du Cultivateur, du* 27 *Meſſidor de l'An* III. a journal which, under a modeſt title, is of the greateſt utility.

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* See his books of the Plants, and of the Medical Practice of Egypt.

CHAPTER XX.

JOURNEY TO ABOUKIR. — RUINS.—BEDOUINS. — HARBOUR AND ROADSTEAD.—JEW DROGUEMAN.—GREEK RED PARTRIDGES.—RUINS OF CANOPUS.—FLUTED COLOSSAL STATUE. —CANOPUS.—GOVERNOR, CASTLE, AND VILLAGE OF ABOUKIR.—LITTLE PYRAMID.—RETURN TO ROSSETTA.

BETWEEN Roſſetta and Alexandria there yet remained for me to examine a place formerly celebrated under the name of *Canopus*, now called *Aboukir* by the Arabs, and corruptly *Bikiere* by the European navigators. Being out of the common road, it has been little frequented by travellers. I knew that it was worth ſeeing, and I ſet out for that purpoſe on the 12th of November. M. Forneti, drogueman at Roſſetta, willingly accompanied me, and we took with us a janizary, my draughtſman, and two ſervants.

Mounted upon mules, we aſcended the hills of ſand which form the parched and moving rampart that encircles the city of Roſſetta on the weſtern ſide. We entered the plain of Turrets or Pillars[*], whence we ſtruck off towards the ſea-ſhore, which we followed as far as the lake of *Maadiè*.

A flock of Egyptian vultures, to which the people of that country improperly give the name of *Pharaoh's hens*[†], were devouring upon the ſands the putrid carcaſe of a dead animal.

From the bad conſtruction of our veſſel, the paſſage of the lake *Maadiè* employed a whole hour. With a common ferry-boat we ſhould have made it in a quarter of the time. A little before

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[*] See page 136.

[†] Foreign birds which have an affinity to the vulture. Art. ii. Buffon, Hiſt. Nat. des Oiſ.—*Vultur percnopterus*, L.

we reached this remnant of the Canopic branch of the Nile, we met with a ſmall camp of Bedouin Arabs, conſiſting only of four tents, under which the men and women, with their animals, had retired. The wandering life of this roving and thieviſh people does not allow them to remain long in the ſame place. They offered us ſome bad water, which our thirſt made us accept, and for which we paid them very handſomely.

After paſſing *Maadiè*, we regained the ſea-ſhore, along which a dike or embankment had been thrown up, in order to confine the waters, the ſandy ſoil being upon a level with the ſea. Upon this dike ſmall towers are erected at ſome diſtance from each other. We quitted the Alexandria road, and following the coaſt, we reached Aboukir at one o'clock in the afternoon.

Aboukir is only a village, with a caſtle built upon the point of a cape which projects a conſiderable way into the ſea. Some ſhoals ſtretching out beyond the cape encloſe, in a large bay which the coaſt here forms, a ſmall harbour, where veſſels lie in ſafety, at the very foot of the caſtle, in the front of which there is a good roadſtead. This was the uſual anchorage of French frigates when cruiſing in theſe ſeas. It was alſo frequented by merchant-ſhips, when they were obliged, from bad weather, to quit the new and dangerous port of Alexandria; and likewiſe by the country *germs* when they could not make Alexandria, or clear the *Boghaſs* of the Nile at the mouth of the Roſſetta branch.

It was in this very roadſtead, but at too great a diſtance from the coaſt, that the fleet of the French republic, commanded by the brave but unfortunate Bruyes, fought ſo fatal a battle againſt the Engliſh fleet under the command of Admiral Nelſon; an action which it would have been both eaſy and prudent to avoid; but the diſaſtrous iſſue of which has, nevertheleſs, added new luſtre and glory to the French name.

We alighted at the houſe of a Jew, who held the patent place of agent to the conſul-general of France in Egypt. His anceſtors had conſtantly exerciſed the ſame functions with honour and fidelity. He had the greateſt regard for the French, and was in fact become a Frenchman. He was a man of a mild and obliging diſpoſition, and certainly the moſt honeſt Jew I ever met with. His ſalary was ſix parats or medines, equal to ſeven or eight *ſous* a day. It was impoſſible to requite more poorly the ſervices he rendered to the French veſſels that anchored off Aboukir, and which could not diſpenſe with his aſſiſtance in an iſolated place where no European reſides. Formerly the perſon holding this office had only an allowance of four medines, as appears by a regulation made in 1706, by M. de Gatines, then intendant of the marine, and the commiſſary appointed for the general inſpection of the ports of the Levant. The article reſpecting the eſtabliſhment of a drogueman at *Aboukir*, which I here inſert, on account of its relation to the port of Alexandria, and the navigation of the coaſt of Egypt, is conceived in the following terms:

"Whereas a number of French veſſels have for ſome years paſt "loaded at the roadſtead of *Bequiers*, and it being proper to "encourage this practice, which gives greater facility to the ſhipping "of the cargoes, and might eventually be beneficial to the French, "ſhould they be obliged to quit Alexandria, the port of which is "daily becoming choked up; it is hereby directed, in order to ſave "the expenſe of a number of meſſengers between Alexandria and "*Bequiers*, which coſt the nation a great ſum; and alſo, in order "to have a perſon that will pay attention to the goods to be "embarked at *Bequiers*, that there be there eſtabliſhed a Jew "drogueman, at a ſalary of four medines a day, for every ſort of "allowance; which ſum ſhall be included in the accounts of Alex-"andria."

Another inſpector-general, M. Tott, wiſhed, in 1777, to deprive the French nation of the ſervices which were conſidered important in 1706. He gave notice that the drogueman was no longer to be kept at Aboukir. This may be called an economy injurious to trade, and it is by no means uncommon. A uſeful ſervant was deprived of ſubſiſtence, while the man in power, whoſe forbearance muſt be felt as an obligation, was filling his pockets with gold. Giving himſelf little concern as to the intereſt of the public, the object of all others the moſt dear to a good citizen, but generally diſregarded, the latter too often pays attention to thoſe only who can flatter his ambition and ſatisfy his rapacity. However, the remonſtrances and ſolicitations of the merchants of Alexandria prevailed over the caprice of a perſon ignorant of local circumſtances; and the paltry office of drogueman at Aboukir was not aboliſhed. The poor Jew informed us, that he had heard he was to loſe his little ſtipend: he added, with noble ſimplicity, "*I have always been*" "*quiet. I ſhould have ſhewn the honourable commiſſions held by my*" "*fathers, the teſtimonies of the important ſervices rendered by them*" "*to the French nation; the proofs of my own active zeal in their in*-" "*tereſt; and it would have been impoſſible for the juſtice of the go*-" "*vernment to which I am attached, to have ever permitted me to be*" "*deprived of the means of exiſtence.*" We took care not to diſturb his tranquillity; but I obſerved to my companion: This inoffenſive man is poor, and probably neceſſary; nevertheleſs he would be ſacrificed without attention being paid to his claims and ſervices, any more than to his remonſtrances. Such ſacrifices are the amuſements of governments, and the moſt ordinary acts of their juſtice.

The houſe of *Mallüm Youſef**, for that is the Jew's name, is pleaſantly ſituated; it is pretty large, and would have afforded convenient apartments, had they been cleaned. Travellers coming to Aboukir ſhould provide themſelves with bread, there being none to be bought in this village. They may, however, very eaſily procure there fiſh, ſea hedge-hogs, oyſters, and other ſhell-fiſh; and they may truſt to the attention of the drogueman and his ſon in purchaſing ſuch proviſions. They had at their houſe a pair of tame Greek red partridges *. They informed us that theſe birds were frequently ſeen at Aboukir, and that it was not difficult to take them even alive. Having finiſhed our frugal repaſt, prepared by the landlord's wife, we remounted our mules, in order to viſit the ruins in the neighbourhood.

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* The word *Mallüm* anſwers to that of *Maſter: Mallüm Youſef, Maſter Joſeph.* This is the appellation which the Turks give to thoſe whom they do not chooſe to diſtinguiſh, but whom they rank above the loweſt claſs.

Theſe remains of an ancient city occupy a vaſt extent of ground. All is thrown down, all is deſtroyed. The place is ſtrewed with ruins, which ſtill offer many objects of admiration; and from what we ſaw on the ſurface, we could judge how much more valuable relics might have been diſcovered, had permiſſion been granted to dig there; but reſearches of this nature are abſolutely forbidden among an ignorant and ſuperſtitious people, who having no idea of any other riches than gold, imagine that foreigners would not travel over their country, but with the intention of carrying off their hidden treaſures; and cannot conceive that the inſpection or acquirement of monuments of art ſhould be the motives of their journies.

I ſaw ſeveral columns fallen to the ground; they were of the moſt beautiful granite; their ſhafts were fluted and of one piece, although of aſtoniſhing magnitude: the capitals were of the fineſt workmanſhip. The Jew drogueman told me that he remembered one part of theſe columns ſtanding, and alſo a large arch which formed the entry to a ſubterraneous cavern; but the natives had entirely deſtroyed it for the ſake of the ſtones, which they employed in their buildings, or in repairing the dikes erected to confine the ſea. There ſtill remained the openings to ſubterraneous avenues, built of brick, and in

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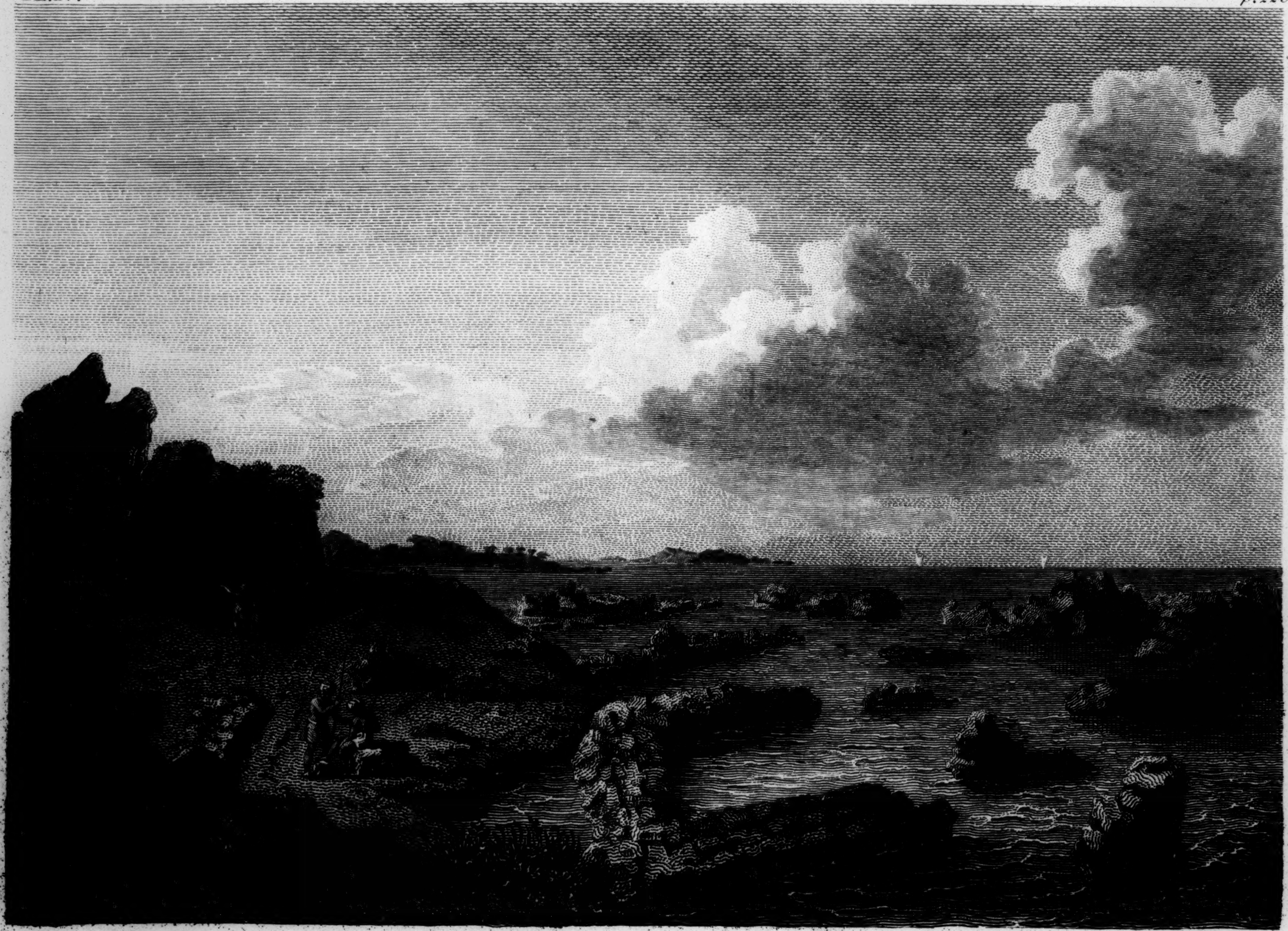
* *Bartavelle, ou perdrix Grecque,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 231.—*Tetrao rufus,* L.

good preſervation ; but their entrance was choked up with rubbiſh. In a word, every thing we ſaw announced that this had formerly been the ſite of moſt magnificent edifices. Theſe majeſtic ruins are, by the inhabitants of Aboukir, denominated the city of Pharaoh.

On the ſea-ſhore are obſervable, and ſtill in tolerable preſervation, the foundations of a very large, regular building, in the midſt of which is a cavern leading to the ſea, where ruins are to be ſeen at a great diſtance: this proves that here, as in a number of other places, the ſea had made conſiderable encroachments. I had a drawing made of theſe ruins. *(See Plate IV.)* Blocks of granite of different forms are lying in heaps by the ſide of theſe remains of antiquity. In the midſt of them is a coloſſal ſtatue of a woman ; and what is very ſingular, it is fluted all its length. This is likewiſe of granite ; it is thrown down, and ſome parts of it are mutilated. The ſea, whenever it is at all rough, covers it with its waves : to examine it at leiſure requires, therefore, calm weather. I was fortunate in this reſpect, and I got a drawing made of its remains. *(See Plate V.* in which is repreſented the ſtatue with the ruins that ſurround it.) Figure 2 of the ſame plate exhibits it alone and detached.

The people of the country, who had conceived the whole ruins to be the remains of the city of Pharaoh, imagined this extraordinary ſtatue, with which they were very much ſtruck, to be the figure of Pharaoh's daughter. The draughtſman who accompanied a French traveller to Egypt at the time I was there, and who went to Aboukir, had repreſented this ſtatue perfect in its execution, as well as in its preſervation ; he has drawn it, not as it really was, but as he conceived it ought to be, that is, ſtanding perpendicular, and placed upon a pedeſtal of his own imagination. Such drawings are leſs calculated to inform than to miſlead ; and they ſhould never be admitted into the port-folio of a traveller. I can anſwer for the fidelity of all my drawings, my draughtſman being accuſtomed to the

PL.IV. p.228.



J. Landseer sc.

Part of the Ruins of Canopus

Published by J. Debrett Piccadilly, Oct. 12, 1799.

BRITISH MUSEUM

PL.V.

p.228.

FIG.1.

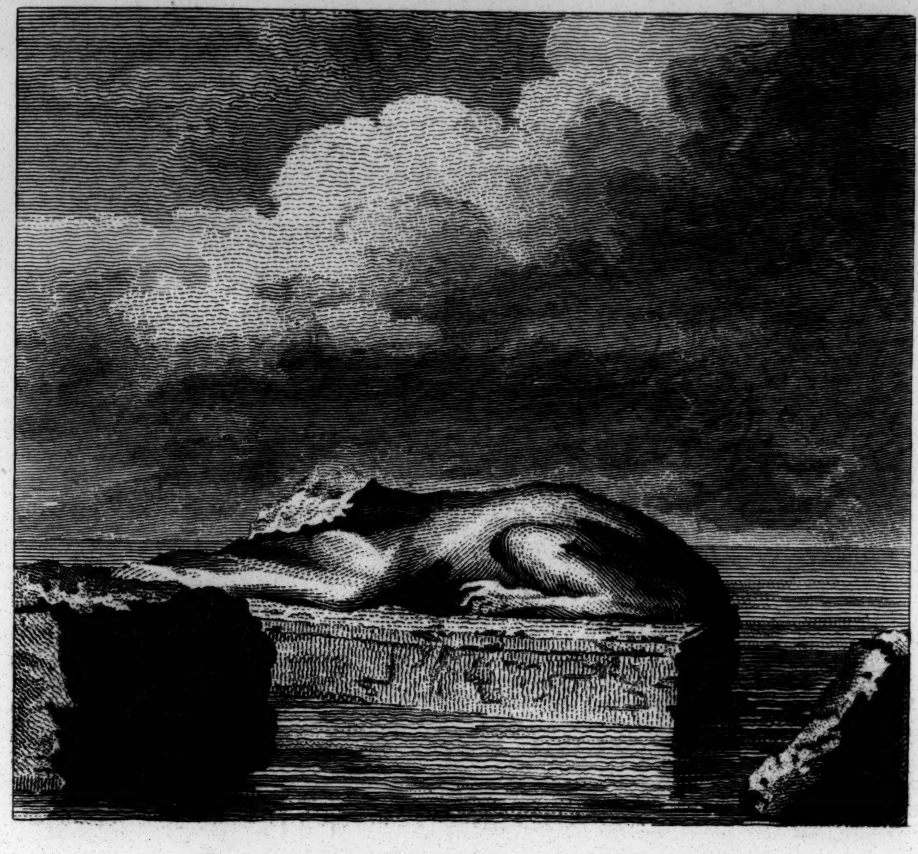
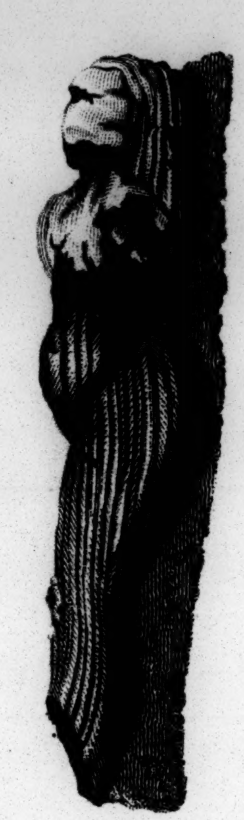
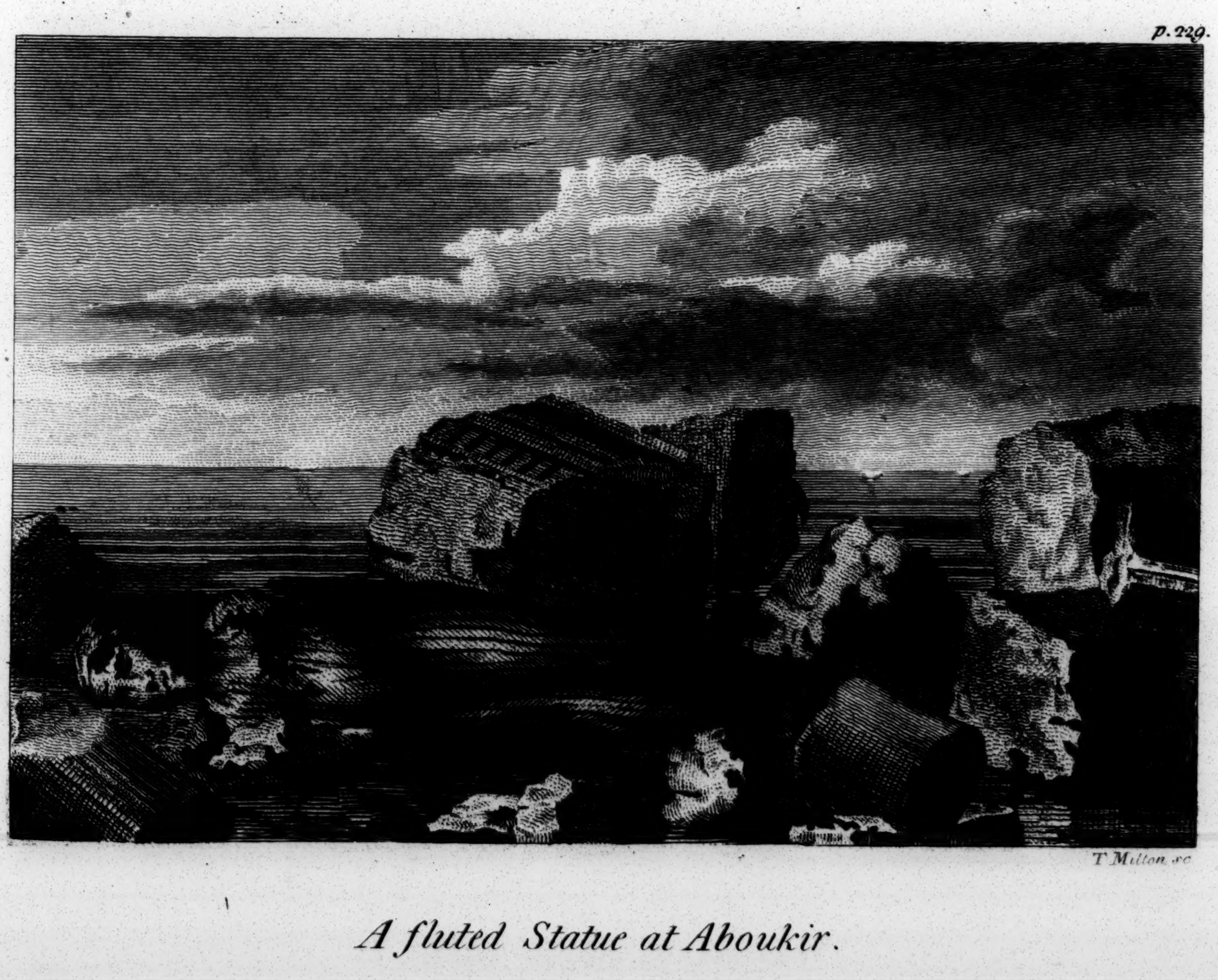


FIG.2.



Part of the Ruins of Canopus.

p.229.



T Milton sc

A fluted Statue at Aboukir.

Published by J. Debrett Piccadilly Oct. 12. 1799

BRITISH MUSEUM

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the moſt perfect correctneſs, and all of them being taken immediately under my own inſpection.

A propos of this Frenchman; the Jew informed us, that when he came to Aboukir, he neglected to employ in the reſearches he made in its environs a native appointed by the governor, who, by way of *avanie* (exaction), demanded a ſequin from the traveller. In conſequence of this, our Jew cauſed us to be attended by the governor's own ſon, and made me give him as a reward a patacke, or ſix livres, in order to avoid an *avanie* of ſeven livres ten ſous, which is the value of a ſequin in Egypt. This arrangement appeared to us extremely pleaſant.

By the ſide of the ſtatue there is a very large ſphynx, partly mutilated, the pedeſtal of which is encircled with hieroglyphics almoſt entirely effaced. (*See Plate V. Figure* 1.)

Such are the remains of a celebrated city founded by the Greeks, and embelliſhed with the moſt ſublime and beautiful works of art. A magnificent temple, of which theſe aſtoniſhing columns of granite, now thrown down, probably formed a part, had been conſecrated to Serapis. Foreigners reſorted thither in crowds, attracted rather by the pleaſures they could enjoy in the city, than to offer ſacrifices to the god. The ſurrounding country, which was inundated by the Nile, was clothed with the riches of nature; while the city afforded all the enjoyments of luxury in the greateſt profuſion. The attractions of the ſituation, the beauty of the climate, the delicacies of the table, and the general affluence of the people; the pleaſures, in ſhort, of every kind, which ſeemed to have made this their favourite abode, all concurred to make Canopus the moſt enchanting retreat, and to render its inhabitants the happieſt aſſemblage of people[*]. But diſſipation had there attained its higheſt pitch; licentiouſneſs knew no bounds; the venial errors, the amiable favours of the women, inſpired by tenderneſs alone, degenerated into effrontery*; in a word, this could no longer be the retreat of the ſage†.

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[*] —*Pelæi gens fortunata Canopi.* VIRG. Georg. lib. iv.

Exceſs of luxury, and a general depravity of manners, are the certain precurſors of the approaching fall of ſtates, and of the degeneracy of the people. Canopus is no more. The deſcendants of its former inhabitants are mere barbarians; the Nile now denies its refreſhing moiſture to a depopulated ſoil; the plains are become parched deſerts; no part of the monuments of its magnificence have retained either their place or their poſition: all is fallen; all is overthrown; all is deſtroyed; and the proud and delightful Canopus exiſts no longer but in the memory of a few.

The day after our arrival at Aboukir, M. Forneti and I went to pay our reſpects to the governor: he was a barber. Being apprized of our intended viſit by the Jew, he immediately put on his beſt ſuit, and covered his head with a white ſhawl. We found him ſitting in his ſhop, with a fan of feathers in his hand. He received us with all the gravity of a vizier; at the ſame time he offered us every ſervice that lay in his power, expreſſing his regret that he could not invite us to take coffee, from its being unfortunately locked up. On our retiring, he preſerved the ſame ſtate that he aſſumed on our entrance. Our landlord was on very good terms with him, a circumſtance by no means remarkable, as he was not only the Jew's governor, but likewiſe his barber.

We ſolicited and obtained permiſſion to viſit the caſtle. It is a place of very trifling importance. On the land ſide, it is ſurrounded by a ditch filled from the ſea. There is placed on it a light-houſe, which was ſo badly illuminated, that it could be diſtinguiſhed only at a ſhort diſtance. The fort is defended by a few pieces of ſmall cannon, which, however, are inſufficient to prevent the Ruſſians from taking the *germs* immediately under the batteries. The governor had us attended to the fort by his lieutenant, a very filthy and louſy officer, who was ſo well ſatisfied with our behaviour, that, from mere gratitude, he gave us the moſt preſſing invitation to partake of the amuſement of fiſhing: he was by profeſſion a fiſherman.

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* According to Strabo, the canal was night and day covered with barges filled with men and women, dancing and ſinging in the moſt laſcivious manner.

† "Should a ſage wiſh for retirement, he would not chooſe Canopus as a place "of retreat." *Seneca, Epiſtle* 51.

During the day, the village of Aboukir appeared uninhabited; the doors of the houſes were ſhut; no perſon appeared in the ſtreets; for this reaſon, that the inhabitants, almoſt to a man, were either fiſhermen or ſailors belonging to the *germs*.

When we left the caſtle, we paſſed by the ſhop of the governor, who was now a ſimple barber. He invited me to purchaſe a valuable antique engraved ſtone, upon which he ſet a high price, from the circumſtance of his name being engraved on the reverſe. In order to inſinuate myſelf into the good graces of a perſonage of his importance, I purchaſed the ſeal at a ſum rather above its value.

In the market-place there is a long black ſtone covered with hieroglyphics. An inhabitant of Aboukir perceiving me attentively examining and endeavouring to decipher this piece of antiquity, came up and offered to diſpoſe of a ſtatue, which he ſaid was very fine, but was partly buried in the ground. I ſent one of my people with him, but the ſtatue was not to be found. However, that the man might not loſe his expected profit, he began to remove the earth, and in a few minutes diſcovered a very beautiful marble monument, inſcribed with hieroglyphics, of which he immediately came to give us notice. We repaired to the ſpot, and found a little pyramid in perfect preſervation. It was of the fineſt black marble, and all along each ſide of its baſe was encircled with hieroglyphics in a ſtate of equal preſervation. This piece of antiquity I purchaſed from a man who had no more right to it than myſelf, and employed the Jew drogueman to ſend it to me at Roſſetta by the firſt *germ* that was coming from Aboukir. The reader may conceive the riches of this mine of antiquities, covered by a very ſlight layer of earth and rubbiſh, when a man unprovided with any implement, and with his hands alone, could ſcrape up the ſoil at hazard, and diſcover, in leſs than half an hour, ſuch a valuable treaſure.

Having made this purchaſe, we took leave of the honeſt Jew, and ſet out for Roſſetta, where we arrived at ten o'clock at night. We ſaw on the beach a great many wagtails; and upon the palm-trees ſome blackbirds, which, as well as the thruſhes, arrive in the northern part of Egypt at the beginning of winter. They come in greater numbers when the rains have ſet in. They are ſaid to be at that time very fat and delicate. Five or ſix jackals paſſed cloſe by us: we could eaſily diſtinguiſh them by the light of the moon, and the ſight of us appeared to give them no alarm.

All this day there was a very ſtrong wind from the eaſt-ſouth-eaſt; the ſky was cloudy, and in the evening there was a ſhower of rain. The ſea was high, its waves breaking againſt the dikes of Aboukir, and rolling with violence along the coaſt. Their roaring ſpread through the ſolitude over which we were travelling, and which they ſeemed deſirous to invade.

CHAP-

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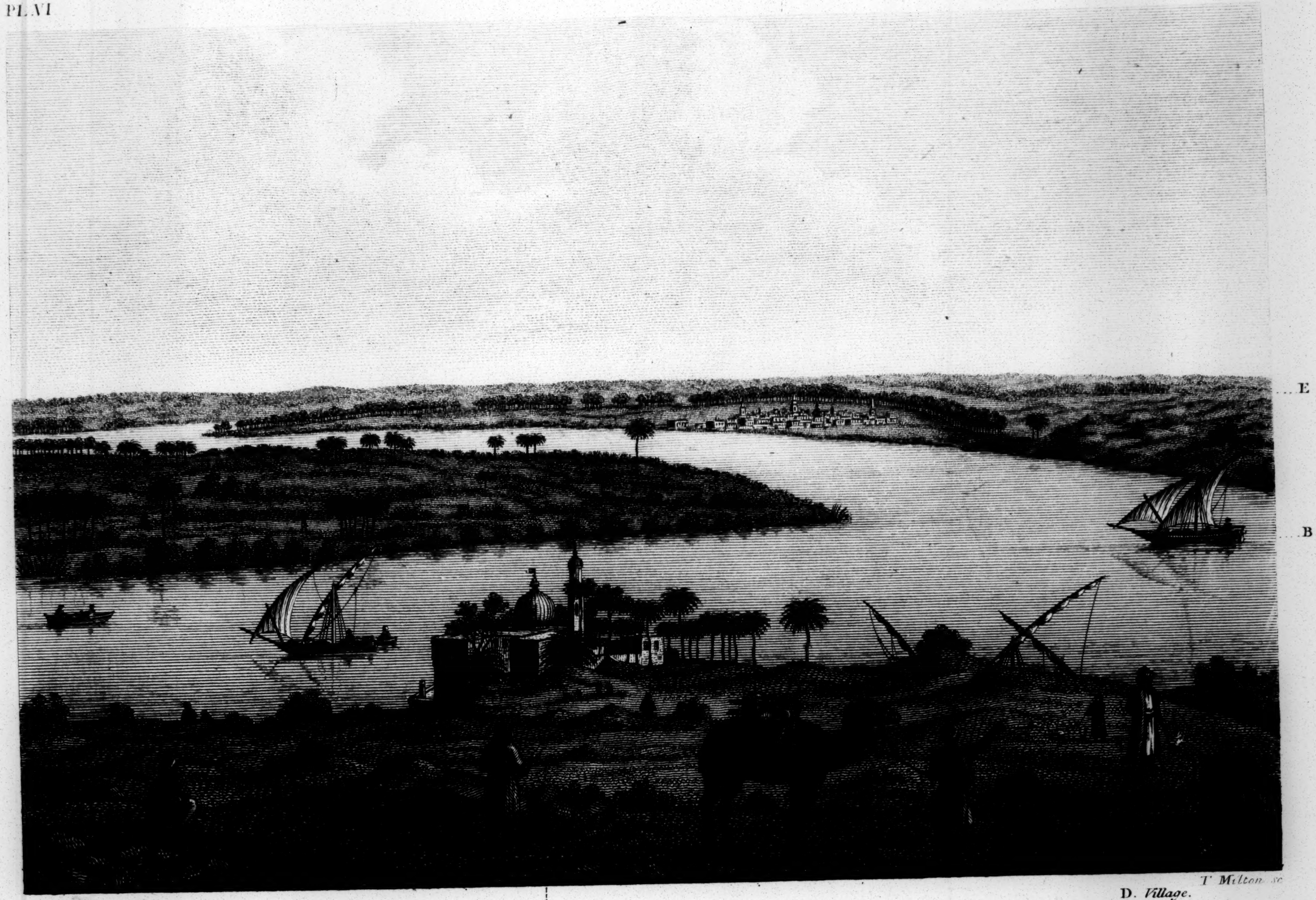
PL.VI


D
E
C
B
A
T. Milton sc.

A. *The Mosque of Abou-mandour.*
B. *Kanjas or Boats of the Nile.*
C. *Part of the Delta.*

D. *Village.*
E. *A Wood of Date Trees.*

ABOU-MANDOUR.

CHAPTER XXI.

BEDOUINS. — BIRDS. — BOGHASS. — TOWER OF CANOPUS. — ABOU-MANDOUR. — GRAPES. — DESERT. — JACKALS. — LIZARDS. — INSECTS. — SERPENT. — DIFFICULTIES IN REGARD TO THE PYRAMID OF ABOUKIR. — OPINION OF THE EGYPTIANS RESPECTING TRAVELLERS.

ON my return from Aboukir, I was deſirous of taking a near view of the mouth of the Nile, the *Boghaſs*, ſo celebrated for danger and ſhipwrecks. The vice-conſul, his drogueman, and a French merchant wiſhed to be of the party, and we ſet out, mounted upon aſſes. We ſtopped at the gardens above the caſtle, where ſome Bedouin Arabs were encamped; their tents were not large, and ſtill leſs comfortable; they announced the miſery of thoſe they ſerved to ſhelter. Their women do not cover their faces like thoſe of the other people ſettled in Egypt. The bloom of youth rendered tolerably agreeable the youngeſt of them, notwithſtanding the rather too tawny colour of their ſkin; and they appeared to be of an obliging diſpoſition.

We were immediately ſurrounded by theſe women aſking charity. One or two medines [*] were ſufficient to ſatisfy them. The old women, perceiving that theſe trifling preſents were moſt readily given to the young ones, took care to ſend them to us, the better to excite our intereſt and generoſity. They broke out into loud fits of laughter when they ſaw that their plan was ſucceſsful, and particularly, that the girls became in ſome degree objects of attention. While my companions were carrying on a lively converſation with the young Arabs, I was encompaſſed by a group of old women frightfully ugly. Having, perhaps, conſidered me more generous than the reſt, they kept me in the midſt of them, and would not let me go. I made a thouſand efforts to get rid of them, and was ſincerely thankful when I eſcaped from the circle of theſe importunate old hags, whoſe ſhrivelled and ſwarthy faces were rendered ſtill more ugly by the black compartments which, by means of indelible punctures, they had traced upon their chin.

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[*] In Turkey the medine *(parat)* is a piece in which there is a ſmall portion of ſilver; it is worth rather more than a *ſous*.

There were in theſe gardens turtle-doves, thruſhes, and blackbirds; and alſo ſome groſbeaks, or hawfinches *, upon the date-trees. I likewiſe ſaw there two birds of prey of the ſpecies deſcribed in page 212; and I ſhot, near a ſmall pool of water, two ſnipes of the ſpecies diſtinguiſhed by the name of green ſandpipers, vulgarly called by the French *culs blancs*, and in Provence *béchots* †. The male and the female were together.

Continuing our route towards the ſea, the ground, which had lately been covered with the waters of the Nile, was ſlippy, muddy, and interſected by ditches. Our beaſts fell down, ſunk in the mire, and ſeveral times left us in the water or the dirt. None of us eſcaped theſe little accidents, nor the mutual pleaſantries to which they gave riſe. At length we approached that narrow and dangerous channel which forms the bar acroſs the mouth of the Nile. The ſea running high in the offing, was breaking over it with fury, and raiſing boiſterous waves mingled with foam and ſand. We here alſo ſaw the maſt-heads of two *germs* which had been wrecked ſome days before; and upon the beach, ſailors were employed in carrying away the dead bodies of ſome of their ſhipmates caſt on ſhore by the ſea.

The coaſt is low, and entirely of ſand; it was covered with a number of water-fowl, ſuch as gulls, ſea-larks, herons of the common ſpecies *, &c. Theſe laſt were ſo remarkably wild, that it was impoſſible to approach them.

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* *Gros-bec*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 99.—*Loxia coccothrauſtes*, L.

† *Bécaſſeau*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 843.— *Tringa ochropus*, L.

The next day I went half a league to the ſouth of Roſſetta, to ſee a tower, which they call the Tower of *Canopus*, from the erroneous ſuppoſition that the town of Roſſetta is the ſite of the ancient Canopus. This tower has been built in modern times, upon a hillock of ſand, which, at this place, forms the weſt bank of the Nile. It is ſquare: it was partly demoliſhed, and the remains announced approaching ruin. In the lower part, the inhabitants of this diſtrict ſhewed the opening of a ſubterraneous paſſage, which, according to their account, led to Alexandria.

From the top of the tower is ſeen a general view of the country: it has no other bounds than thoſe which Nature has preſcribed. Vaſt plains exhibit their beauties in uninterrupted ſucceſſion. How ſublime, how diverſified are the proſpects that ſtrike the eye! What other ſpot can boaſt a ſimilar aſſemblage? In theſe variegated ſcenes, the moſt magnificent and the moſt awful decorations of nature alternately preſent themſelves to the admiring beholder. In the eaſt, verdure and fertility diſplay their treaſures upon the rich carpet of the Delta; to the north, the ſea, alike the ſource of wealth and misfortunes, heedleſsly rolls along its waves, the emblems of inconſtancy; while to the weſt, the dominion of ſterility ſeems eternally eſtabliſhed upon the parched deſerts of Lybia.

Near the foot of the tower, and cloſe to the edge of the Nile, ſtands a moſque conſecrated to a holy Muſſulman, called *Abou-mandour*, which ſignifies *Father of the light*. This ſaint, if he is the father of the light, is alſo the terror of the ſands, as, but for him, they would long ago have overwhelmed the city of Roſſetta, and added it to their dreary domain. The credulity of the Mahometans does not ſtop in ſo good a road. Abou-mandour is the enemy of every kind of ſterility; women afflicted with this malady go to implore his aid, and pay their *novenas* under the direction of the ſheick of the moſque; and it ſeldom happens, according to report, that their prayers are not heard. The worſhip of this powerful protector is general; not a boat paſſes before the place conſecrated to him, without the ſailors and paſſengers making an offering to the ſheick, in order to ſecure the favour of the ſaint.

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* *Heron commun*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 787.—*Ardea cinerea*, L.

Plate VI. repreſents a view of this moſque. In the fore-ground is the Nile, which a little higher up, after having aſcended it in a ſouthern direction, forms a conſiderable elbow to the eaſtward, and afterwards again runs to the ſouth. On the other ſide are the delightful plains of the Delta. This landſcape was taken from the foot of the tower of Canopus.

Ten or twelve years before my arrival at Roſſetta, a Turk reſiding there employed people to dig in the environs of this tower. He found ſeveral very beautiful columns of granite, which he had conveyed to Roſſetta, with a view of uſing them in the conſtruction of a building. Ali Bey, apprized of this diſcovery, imagined, or rather pretended to believe, that the Turk had found ſome gold. He condemned him to pay a conſiderable ſum, which totally put it out of the poor man's power to build, and completely diſguſted him with making reſearches. Part of theſe columns were ſtill upon the bank of the Nile, oppoſite to the houſe of the French, and the others had been broken, to be appropriated to various purpoſes. They appeared to have belonged to the ancient city of *Metelis*, the ſite of which ſhould be indicated by the tower of Canopus.

Oppoſite to the moſque of *Abou-mandour*, upon the eaſt bank of the Nile, are two or three houſes. They are called *Maadiè*, becauſe they ſtand at the place facing the uſual paſſage to the Delta. Above *Maadiè* is *Bouſſourath*, a village formerly dreaded on account of the great number of robbers who inhabited it, and uſed to plunder the boats. They were exterminated by a Bey of the name of *Mehemet*. A little higher than *Bouſſourath* is another village, called *Haſhbet*.

On the weſt bank, at a ſhort diſtance above *Abou-mandour*, is *Dgeddiè*, a conſiderable village, in the environs of which a great number of vine-plants grow in the ſand. From thence Roſſetta and Alexandria are ſupplied with grapes.

Although no wine is made in Egypt, the vines are nevertheleſs much multiplied by layers. Theſe are, in general, laid in the ſand, where they eaſily take root and grow rapidly; and the grapes which they produce acquire a moſt delicious flavour. Moſt of thoſe which are eaten contain but one ſtone. The Arabic name of the grape is *aneb*. The leaves of the vine are much uſed in Egyptian cookery. They are made uſe of to envelop large balls of haſhed meat, one of the diſhes moſt commonly ſerved up at good tables. The leaves muſt be young, and they are often ſold dearer than the grapes themſelves.

The wines of the environs of Alexandria, and of ſome of the other diſtricts of Egypt, were formerly very famous. It will be eaſy for us to reſtore their ancient reputation, by covering the ſandy ſoil with the excellent vine-plants which are there yet to be found.

The ſands in the vicinity of the tower of Canopus have a lively appearance, from the aſſemblage of a variety of birds. I diſtinguiſhed the Alpine vulture, a number of lapwings running along the beach in ſearch of their food, that is to ſay, of different kinds of inſects. I alſo ſaw ſome wagtails; and, laſtly, a few creſted larks *.

While the draughtſman, with whom I left the conſul's janizary, was taking the ſketch of *Abou-mandour*, I penetrated into the deſert. At a diſtance, this ſandy region appeared a level ſurface: it is, nevertheleſs, ſo good a road. Abou-mandour is the enemy of every kind of ſterility; women afflicted with this malady go to implore his aid, and pay their *novenas* under the direction of the ſheick of the moſque; and it ſeldom happens, according to report, that their prayers are not heard. The worſhip of this powerful protector is general; not a boat paſſes before the place conſecrated to him, without the ſailors and paſſengers making an offering to the ſheick, in order to ſecure the favour of the ſaint.

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* *Cochevis, ou la groſſe alouette huppée*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 503, Fig. 1.—*Aulada criſtata*, L.

Plate VI. repreſents a view of this moſque. In the fore-ground is the Nile, which a little higher up, after having aſcended it in a ſouthern direction, forms a conſiderable elbow to the eaſtward, and afterwards again runs to the ſouth. On the other ſide are the delightful plains of the Delta. This landſcape was taken from the foot of the tower of Canopus.

Ten or twelve years before my arrival at Roſſetta, a Turk reſiding there employed people to dig in the environs of this tower. He found ſeveral very beautiful columns of granite, which he had conveyed to Roſſetta, with a view of uſing them in the conſtruction of a building. Ali Bey, apprized of this diſcovery, imagined, or rather pretended to believe, that the Turk had found ſome gold. He condemned him to pay a conſiderable ſum, which totally put it out of the poor man's power to build, and completely diſguſted him with making reſearches. Part of theſe columns were ſtill upon the bank of the Nile, oppoſite to the houſe of the French, and the others had been broken, to be appropriated to various purpoſes. They appeared to have belonged to the ancient city of *Metelis*, the ſite of which ſhould be indicated by the tower of Canopus.

Oppoſite to the moſque of *Abou-mandour*, upon the eaſt bank of the Nile, are two or three houſes. They are called *Maadiè*, becauſe they ſtand at the place facing the uſual paſſage to the Delta. Above *Maadiè* is *Bouſſourath*, a village formerly dreaded on account of the great number of robbers who inhabited it, and uſed to plunder the boats. They were exterminated by a Bey of the name of *Mehemet*. A little higher than *Bouſſourath* is another village, called *Haſhbet*.

On the weſt bank, at a ſhort diſtance above *Abou-mandour*, is *Dgeddiè*, a conſiderable village, in the environs of which a great number of vine-plants grow in the ſand. From thence Roſſetta and Alexandria are ſupplied with grapes.

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theleſs, diverſified with ſteep hills, forming between them very narrow and deep valleys, to which it is eaſy to deſcend without the fatigue of walking: a perſon has only to let himſelf go, and the moving ſand, which ſinks under his feet, brings him gently to the bottom. Theſe deep ravines have, according to all appearance, been made by the waters running over a ſoil, which, though ſo ungrateful at this day, they formerly fertilized.

The tracks of different animals were here to be ſeen. I diſtinguiſhed thoſe of numerous jackals, and alſo their freſh dung, which they hide with the ſand, by ſcratching it up like cats.

The duſt which covers the beds of ſand is ſo fine, that the lighteſt animal, even the ſmalleſt inſect, leaves in it, as upon the ſnow, the marks of its feet. The variety of theſe impreſſions produces an agreeable effect, which relieves the mind, ſaddened in diſtricts where nothing but ſymptoms of the proſcription of nature can be expected to be found. I could not help admiring the tracks of a ſpecies of ſmall lizard very common in this deſert; the extremity of their tail deſcribes regular ſinuoſities, in the middle of two rows of impreſſions made by their four feet with their five ſlender toes extended. Theſe tracks are multiplied and interwoven near the ſubterraneous retreats of theſe little animals, and preſent a ſingular appearance that is not unpleaſing.

I have juſt mentioned one of the principal characters of theſe lizards; they have, in fact, five toes on each foot, thoſe of the hind feet being conſiderably longer than thoſe of the fore ones, and all of them being armed with nails. Their eyes are very large in proportion to the ſize of the body; their tail is round, and terminates in a tapering point. The ſcales upon the top of the head are large, and of an irregular ſhape; thoſe on the upper part of the body, the thighs, and legs, are ſemicircular, and very ſmall: thoſe on the inferior part of the body are oblong; thoſe on the belly are of the form of lozenges placed horizontally: the tail is covered circularly with bands of ſcales in the form of a mutilated cone. The tongue is broad, blackiſh, and forked at the tip.

The largeſt of theſe lizards which I meaſured was ſeven inches long, and the tail four inches four lines: their general ſize is from four to five inches. The top of the head is of a yellowiſh green, ſpeckled with black ſpots; all the upper parts of the body and the legs are variegated with green and yellow, and brown ſinuous lines, which form an agreeable contraſt with the ground tint; the toes and nails are yellow; the tail on the upper part is green ſhaded with yellow, and marked with blackiſh ſpots, the colour of which is paler towards the point: all the inferior parts of the body and the inſide of the legs are of a greeniſh gray, as well as the under part of the tail, which has a ſmall mixture of red on the half of its length, and at its extremity: this red tint is more or leſs ſtrongly marked in the different individuals. I alſo obſerved, that the ſpots on the head and back varied in form, and that the black is very ſhining in ſome of theſe reptiles, and very clear in others; differences which undoubtedly are merely thoſe of age and ſex.

To a handſome ſcaly covering, theſe little animals join great vivacity and agility in their motions. They quickly retreat into the numerous holes they make at the foot of the plants and of the few ſhrubs to be here found, which are of a very hardy appearance, and ſeem to partake of the barrenneſs of the ſoil where they grow. Here they never long remain, and the only way we could catch them was by watching at the mouth of their holes, and ſtriking them, as they came out, with the butt end of our guns. I held a living one in my hand; it bit my finger with all its force, but did not hurt me; its jaws and teeth, which are very ſlender, being too weak to occaſion any pain.

I found on the ſands the ſpecies of *carabus*, without wings under the elytra or wing-caſes, deſcribed by Citizen Olivier under the denomination of *carabe moucheté* *; and another ſpecies with wings under the elytra; its body is elongated and flattened to four lines and a half in length; has a broad and marginated corſelet, with two ſmall indentations in its poſterior edge, the elytra bordered and lightly marked with longitudinal lines, and each of them with three ſpots; the top of the head and of the corſelet, as well as the elytra, is of a beautiful gold colour and ſhining green; the elytra are bordered with a dazzling gold colour; all the upper part of the body is black; the antennæ, thighs, and legs are of a bright yellow; laſtly, the feet are of a deep yellow.

I alſo ſaw here four other inſects; one of them, four lines in length, was a *tenebrio*; its corſelet was rounded, convex, and marginated; each elytrum convex; ſo that the place of their junction was indented, the body terminating in an obtuſe point; the top of the head, of the corſelet and of the elytra were dotted with very ſmall points, more perceptible on the elytra than on the head and corſelet. This inſect is all over of a beautiful ſhining black †.

The ſecond ſpecies was a cricket, *acrydium*. Its length was two inches two lines; its reticular eyes were ſtriped with black and brown; its beautiful wings were gray, and covered with ſeveral ſpots, ſome yellow and others orange-colour: the reſt of the inſect was variegated with yellow and yellowiſh green.

Theſe large crickets are very common in the ſands which I traverſed:

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* *Carabus apterus ater, thorace cordato, albo marginato, elytris maculis plurimis albis —Carabus multigullatus.* Carabe moucheté. Olivier, Enc. Meth. *Note.* Theſe *carabi* are the ſame inſects which Geoffroi calls *bupreſtes.* Hiſt. des Inſectes des Env. de Paris.

† It is poſſible that the inſects I now deſcribe may have been indicated by ſome authors; but the uncertainty which the indicative terms leave, have often ſtopped me; and I thought it would be better to deſcribe them, than to loſe my time in making ſearches for the greater or leſs probability of the applications.

verſed: they fly better and farther than the other inſects of the ſame kind, and it is not eaſy to catch them.

The third inſect which I found in the ſame deſert, on the brink of a ſmall pond of rain-water, was a water-ſcorpion, *nepa*. Its antennæ, if that name can be given to parts which have more the appearance of legs and arms, are ſhaped like the claws of a crab; they have but one articulation to each tarſus: the eyes are very large and black; the abdomen, which is extremely flat, is terminated by two appendages in the form of a furcated tail. The wings are blackiſh, and all the reſt of the inſect is yellow. Little elongated eggs, pointed and of a bright red, were attached by one of their extremities to the belly of this individual.

The fourth and laſt ſpecies was a *ſcarabæus*, eight lines in length. It had ſtriated antennæ, and the head large and flattened in front, which forms a caſque projecting on its crown by two ſmall points, and two other ſmall prominent points at its interior border. The corſelet was broad, marginated, and bright, for half its length, and the reſt of it as dark as ſhagreen; a ſhield between the elytra, which were ſtreaked with ſmall points ſcarcely perceptible. The body was convex in the upper part, and almoſt as thick as it was broad. The feet were ſhort, the thighs large and thick; thoſe of the poſterior pair of claws, in particular, were uncommonly big, and had the form of ſmall balls a little flattened. The extraordinary thickneſs of the hind legs of this *ſcarabæus* gives it a very ſingular appearance.

Its colours are eaſily deſcribed; it is of a beautiful ſhining black on the upper part; a golden line marks the ſeparation of the head and corſelet; the antennæ, the feet, and all the inferior parts of the body, are reddiſh.

I had obſerved in the ſand a track drawn in a very regular manner, and which made me at firſt think it was the impreſſion of the folds of a ſerpent. Deſirous of knowing to what animal this track belonged, I followed it for a hundred yards, when I came up

with

with the beetle, which was ſlowly moving on with a ſteady pace. It muſt have taken a long time to traverſe that diſtance. Its compact and round-made body, its feet ſhort and aſtoniſhingly thick, indicate its ſtrength, which it appears to exert in making its little journies in the deſert.

We ſaw likewiſe a very ſmall ſerpent ſhining with the moſt beautiful colours. We could not approach it before it had creeped into a hole, concealed by the low branches of a ſhrub.

On returning to my lodgings at Roſſetta, M. Forneti ſhewed me a letter he had received from the Jew drogueman at Aboukir, informing us, that juſt as he was ſhipping the little pyramid which I had purchaſed, he was prevented by the garriſon of the caſtle. M. Forneti had immediately gone to wait upon the Aga of Roſſetta, who was alſo commandant of Aboukir; and had obtained, though not without much difficulty, an order to allow the pyramid to be ſent. This officer was already informed of the circumſtance before it had been mentioned to him by M. Forneti. He alleged, that the people with whom we had bargained for the purchaſe of the marble had no right to ſell it; and that it was to him alone we ought to have applied. The meaning of this was, that I muſt expect to pay for it twice over. The Aga added, that he had been aſſured the little pyramid was quite full of gold. In conſequence of this idea, he deſired that immediately on the arrival of the monument he ſhould be apprized, in order that he might examine it, and ſee himſelf what gold it contained. He conſented to ſell it to us, in caſe none ſhould be found.

The ignorant Aga was not ſatisfied with theſe precautions; he had privately brought to him the janizary who had accompanied us to Aboukir, in order to learn from him if there really was gold in this piece of marble. This janizary, who had for a long time been attached to the ſervice of the French, and accuſtomed to attend them, knew that gold was not the object of their reſearches in Egypt: he did every thing in his power to undeceive the Aga, but in vain; the Mamalûk could not poſſibly conceive that we could ſet any value upon a ſtone; and the queſtions he aſked on this ſubject were extremely ridiculous.

At length the pyramid arrived from Aboukir. As ſoon as it was landed at the port of Roſſetta it attracted a crowd of curious ſpectators. Exclamations on its beauty were heard on all ſides. It was in their eyes a precious ſtone, in the ſtrict ſenſe of that expreſſion, becauſe it ſparkled in the ſun. They could not refrain from feeling a reſpect for the *Franks*, who had the ſagacity to diſcover ſo admirable a ſtone.

There was every reaſon to believe that the ſtupid obſervations of ſo many ignorant admirers had reached the ears of the Aga, and confirmed his idea of a great treaſure. M. Forneti and I agreed to let the marble remain on the wharf, and to appear to think no more about it. In the mean while the Aga, who had had time to aſcertain that he had made all this ſtir about what was no more than a piece of ſtone, became ſurpriſed at the little anxiety we ſhewed to take it away. He ſent for the janizary, in order to know the reaſon of an indifference which was only affected. The latter, who had his leſſon, told the Aga, that after the claims he had ſet up reſpecting the ſtone, we had given up all idea of it; but that, at the ſame time, we would ſtill take it, if he did not put upon it too high a price. The janizary returned with an order to have it conveyed to my lodgings, and an aſſurance that the Aga would make a conſiderable abatement in his pretended demands; and that he would ſettle the matter with M. Forneti. The reſult was, that it coſt me only a preſent of no great value.

Circumſtances having prevented me from taking away my little pyramid when I quitted Egypt, I left it in a ſtorehouſe belonging to the French houſe at Roſſetta, and recommended it to the care of the conſul. If any perſon ſhould think they had a right to obtain poſſeſſion of it, as an article abandoned, I beg him to recollect, that its acquiſition coſt me conſiderable trouble, exertion, and even uneaſineſs; I ſay nothing of the money. I conſider that I am entitled to reclaim it; and the motives for my claim will ſurely induce the poſſeſſor to reſtore this beautiful piece of antiquity; ſince I have no other wiſh than to preſent it to the national muſeum, in which it deſerves to occupy a diſtinguiſhed place.

The opinion that the reſearches of the Europeans had no other object than the diſcovery of treaſures buried or concealed in the monuments of antiquity, was entertained by all the inhabitants of Egypt; and this was one of the greateſt difficulties that travellers had to overcome. A Turk belonging to Roſſetta had, at the door of his ſtorehouſe, a very beautiful piece of granite, on which were engraved hieroglyphics in perfect preſervation. After I had cauſed a drawing to be made of it *, I aſked the proprietor himſelf to ſell me the granite; offering, beſides, to have another ſtone placed in its ſtead at my own expenſe. The Turk would never liſten to any propoſal; he alleged as a motive of his refuſal, that this granite was full of gold. The man was poor, and when I aſked him why he did not break this ſtone, in order to get at riches that appeared ſo neceſſary to him, he anſwered, that it would be a wicked and dangerous action, becauſe his ſtone was a taliſman.

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* This drawing is one of thoſe which at different times I ſent to France, and which have been loſt. I regret that I had not preſerved them, as they would have been intereſting and proper to embelliſh this work.

CHAP-

CHAPTER XXII.

BANANA-TREE.—PAPAW-TREE.—ROUND-LEAVED PROSTRATE WHITE MALLOW.—MELOCHIA, OR GARDEN JEW'S MALLOW.—BAMIA, OR ESCULENT HIBISCUS.—ATLE.—BUFFALO.—WATER OF THE NILE.—THE PLAGUE.—CLIMATE OF EGYPT.—TREATMENT OF THE DEAD.—CEMETERIES.—DISEASES.—ELEPHANTIASIS.—DISORDERS OF THE EYES.

DURING the three winter months the yellow fruit of the banana-tree adorned the gardens of Roſſetta: this was the ſeaſon of its maturity. Theſe trees, which are not natives of the ſoil of Egypt, were as yet only cultivated in the northern part of that country. They are commonly met with about Roſſetta, and, as I was informed, near Damietta. Some alſo grow near Cairo; but none are to be ſeen beyond that city. They are even ſo ſcarce at Cairo, that a baſket of their fruit is there eſteemed a very acceptable preſent. It is oblong; its pulp is ſoft and mildly acid. It is the ſpecies the fruit of which is known in the French Weſt India iſlands by the name of *figue banane*, and in the colony of Cayenne by that of *bacove* *. It is of a more agreeable and richer flavour than the fruit of the common plantain-tree †.

By the ſide of theſe exotics I obſerved another ſpecies which I had alſo ſeen in America, and the fruit of which is equally gratifying to the taſte and ſmell. The papaw or cuſtard-apple *, tranſplanted into theſe gardens, attains the height of a middling tree. The fruit is covered with papillary elevations ſomewhat ſimilar to thoſe of a fir-cone. When it is ripe, its colour is green, mixed with yellow. It is of the ſize of a large apple. (See the repreſentation of it, Plate III. Fig. 3.) Its Arabic name is *kiſchta*, which ſignifies *cream*. Its ſoft pulp is, indeed, as white as cream. The ſeeds, which are numerous, are brown and oblong.

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* *Muſa ſpadice nutante, floribus abortientibus terminalibus deciduis—Muſa ſapientum*, L.—*Muſa ſapientum, ſpadice nutante, floribus maſculis deciduis—Bacobe.* Aublet, Hiſt. des Pl. de la Guiane, tome ii. p. 930.—*Muſa fructu cucumerino breviori.* Plum. Nov. Gen. 24.---*Ang.* Spotted muſa or banana-tree.

† *Muſa ſpadice nutante, floribus abortientibus perſiſtentibus—Muſa paradiſiaca*, L. Aublet, place above quoted.—*Muſa fructu cucumerino longiori*, Plum. Nov. Gen. 24.

In the ſhade of the orchards are cultivated various plants, the roots of which are alſo refreſhed by the water that is conveyed to them in every direction by little trenches; each encloſure having its well, or reſervoir, from which the water is diſtributed by a wheel turned by oxen. Here alſo grows a great deal of mallow †, which is called *hobezè*. It is dreſſed with meat, and is one of thoſe herbs in moſt general conſumption in the kitchens of Lower Egypt. There is not much of it in Upper Egypt, nor is it there eaten.

Two other plants, as frequently uſed as food, are the garden Jew's mallow and the eſculent hibiſcus. The former, the Arabic name of which is *melochia* ‡, bears a great reſemblance to the marſh-mallow; and when dreſſed, it yields, like it, a mucilaginous juice. Its flowers, in the ſhape of a roſe, of a yellow colour mixed with red, and its general beautiful appearance, would make it worthy of attention, as an ornamental plant, even were it not of the number of thoſe which nature has deſtined for the nouriſhment of men. The ſecond, which alſo bears its Arabic name *bamia* §, is likewiſe very ſimilar to the mallow. Its flowers are yellow. It is the *kalalou* of America [*], and furniſhes the moſt glutinous of all diſhes.

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* It is the ſpecies which Plumier has deſignated under the denomination of *guanabanus fructu cœruleo*, and Linnæus under that of *anona ſquamoſa*. Forſkal (Flora Egyptiaco-arabica) has deſcribed it, and called it *anona glabra*, *keſchta*, *foliis ellipticis*, *fructu globoſo*.—*Ang*. Scaly-fruited anona, or ſweet ſop.

† *Malva rotundifolia*, L.---*Ang*. Round-leaved proſtrate white mallow.

‡ *Corchorus olitorius*, L.---Forſkal, Flora Egyptiaco-arabica, p. 101.

§ *Hibiſcus eſculentus*, L.---Forſkal, Flora Egyptiaco-arabica, p. 125.

Theſe two latter plants, as well as the banana-tree and the *kiſchta*, are not natives of Egypt, although they are there very much propagated. But a tree which appears to be indigenous in that country, is the *atlè*, a ſpecies of large tamariſk [†] as yet little known. Linnæus has not mentioned it; and if it is deſcribed in the thirteenth edition of his *Syſtema Naturæ*, in which the author had no hand, it is becauſe Gmelin, the editor, has availed himſelf of the indication given of it by Forſkal.

This *atlè*, which is different from the common tamariſk [‡] by its ſize, as well as its ſpecific characters, upon which I ſhall quote a traveller perfectly verſed in the ſcience of botany [§], attains the height and thickneſs of the oak. Its leaves are alternate, long, very narrow, and of a pale green. I will not dwell upon its deſcription, having had a drawing made of the trunk and a branch of one of theſe trees. (*See Plate III. Fig.* 2.) I regret that at the time this drawing was made, there were neither flowers nor fruit upon the ſpecimen which the artiſt had to pourtray. Theſe trees are, in general, covered with galnuts, adhering to the branches. I have obſerved that before they were dried, theſe galls were filled with a liquor of a very beautiful deep ſcarlet, from which the arts may, perhaps, be able to derive conſiderable benefit; for the galls are exceedingly numerous, and the trees that bear them grow all over both Upper and Lower Egypt. I dwell the more upon this remark, becauſe I have read in a manuſcript catalogue of plants, which was in the poſſeſſion of a companion of M. Tott, that *the atlè is a ſpecies of the tamariſk which grows in Upper Egypt, towards Sahil.* Now there is ſcarcely a ſingle village in Lower Egypt, which, among the trees that ſurround it, has not ſeveral *atlès*.

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[*] The author has, in this inſtance, fallen into an error. The *hibiſcus eſculentus* is the *ochra*, not the *kalalou*, of America. T.

[†] *Tamarix orientalis*, Forſkal, Flora Egyptiaco-arabica, p. 206.—Lin. 13th edit.

[‡] *Tamarix gallica*, L.

[§] *Differt à tamar. gallica, cujus rami ſquamati, ſquamis alternis, ſeſſilibus lanceolatis; ramuli breves, imbricati; foliis lanceolatis, confertis.* Forſkal, place before quoted.

The wood of this tree ſerves for various purpoſes; among others, for charcoal. It is the only wood that is common in Egypt, either for fuel, or for manufacturing; indeed it is a common proverb among the inhabitants, that, were the *atlè* to fail, the world would go ill.

Under the ſhade of the *atlè*, and near the huſbandman's hut, is often ſeen the female of the buffalo, tied by the four feet, and feeding upon *barſim* with her young. She yields to her owner plenty of excellent milk, from which butter is made, and ſeveral kinds of cheeſe. The buffalo * is an acquiſition of the modern Egyptians; with which their anceſtors were unacquainted. It was brought from Perſia into their country, where the ſpecies is at preſent univerſally ſpread and very much propagated. It is even more numerous than that of the ox, and it is there equally domeſtic, though but recently domeſticated, as is eaſily diſtinguiſhable by the conſtantly uniform colour of the hair, and ſtill more by a remnant of ferocity, and intractability of diſpoſition, and a wild and lowering aſpect, the characteriſtics of all half-tamed animals.

Theſe buffaloes of Egypt, however, are not near ſo wild, nor ſo much to be feared as thoſe of other countries; they there partake of the very remarkable gentleneſs of other domeſtic animals, and only retain a few ſudden and occaſional caprices. The ſight of any thing red, which is ſaid to make them fly into fits of ungovernable fury elſewhere, makes no impreſſion on them in Egypt. The inhabitants of the country, beſides their red turban, wear alſo, in general, another ſhawl of the ſame colour which envelops the neck and cheſt, and I never obſerved that the ſight of either at all affected the buffaloes. I happened to ſhoot at ſome birds, near a few female buffaloes ſurrounded by their young, the report of my gun threw them into a violent agitation; they appeared to be in a great rage, and would have given me ſome uneaſineſs, had they not been very ſecurely tied. The owner reaſſured me, and ſaid, that the impetuous motions of the animal were only the effect of fear; ſo that the buffaloes of Egypt are more terrific, from their wild look and furious geſtures, than they are really dangerous. Perſons unaccuſtomed to ſee theſe animals cannot eaſily diveſt themſelves of all timidity. Haſſelquitz relates that the buffaloes appeared, eſpecially near Roſſetta, to be incenſed againſt him and his interpreter, becauſe they wore red clothes, ſo that their janizary was obliged to drive them away with his ſtick *: upon this I muſt remark, that animals of the ſize and ſtrength of buffaloes, which may be kept off with a ſtick, are not much to be dreaded.

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* *Bos bubalus*, L.

I have already obſerved that the colour of the buffaloes of Egypt is invariably the ſame: their whole body is blackiſh, except the tuft of hair on the forehead, and that at the extremity of the tail, which are of a yellowiſh white. Among the great number of thoſe which are kept there, I never ſaw but one that differed from the others, by its having the four legs, the under part, and the ſides of the body of a beautiful white.

The Egyptians have not derived all the advantages that they might from the acquiſition of buffaloes; they neither uſe them for tillage nor for any kind of labour. They rear the females for the ſake of their milk, and the males to be ſlaughtered and eaten. The fleſh is red, hard, and dry: it has, beſides, a muſky ſmell, rather unpleaſant. The Mahometans of Egypt, Arabs as well as others, far from conſidering this meat as unclean †, introduce it at their meals as an excellent diſh. They even quote upon this ſubject an aphoriſm of one of

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* Travels to the Levant.

† Michaelis' 85th queſtion.

their ancient phyſicians, who has affirmed that, after the fleſh of the ſheep, which he compares to *theriaca*, that of the buffalo is the moſt nutritive of aliments. Notwithſtanding this authority, I ſhall have ſome difficulty in believing that it will ever become a favourite diſh among Europeans; not that it is diſguſting to the ſight, or engenders vermin, as Bochart ſays*, but becauſe it is generally very tough, and has a ſmell which is not uſual in our ragouts. Niebuhr does not appear to have found it ſo bad, ſince he thinks he has eaten ſome without being aware of it†. However, it is hardly poſſible to miſtake it; and when the ſame traveller adds, that perſons of conſequence, as well as the common people, and even the European merchants, eat a great many buffaloes in the countries where theſe animals abound, this muſt not be underſtood of the French merchants in Egypt, whoſe taſte was too delicate to admit upon their tables ſo coarſe a diſh, which is baniſhed even from thoſe of the opulent Egyptians. The hides of buffaloes are, in Egypt, a conſiderable article of commerce; and various articles are manufactured from their horns, which are flattened and circularly ſtriated.

There are no land animals that delight ſo much in water as the buffaloes. They are fond of lying down and ſtaying in it a long time. I have ſeen ſome remain in it a whole day. It often happens that the water which is fetched from the Nile, near its banks, has contracted their muſky ſmell. They alſo ſwim with the greateſt facility, eaſily croſſing the river, however rapid and ſwelled; and the peaſants make uſe of them to paſs from one bank to the other. Their weight cauſing them to ſink deep in the water, the men who wiſh to uſe theſe living boats, muſt hold faſt by the horns, to prevent their being carried away by the rapidity of the ſtream. In Upper Egypt, I ſaw a young lad whom the ſtrength of the current waſhed from a buffalo, periſh in the water.

* Hierozoïcon.

† Deſcription de l'Arabie, p. 145.

The female buffalo never, or at leaſt very ſeldom, produces more than one young one at a time; the accounts which make them commonly bear two, and that of Maillet, which allows them four, are exaggerations of credulity.

It is to the water of the Nile that were paid the honours of theſe imaginary wonders of fecundity; and this miraculous influence was not confined to animals alone; women alſo felt its effects. It has been aſſerted, that it was ſufficient for them to bathe in the freſh waters of the river or to drink them, to become mothers *. The Provençal navigators were ſo thoroughly convinced of this prolific virtue, that if, during the courſe of their voyages up the Levant, they landed on the coaſt of Egypt, they never failed to fill a caſk with the water of the Nile, and to carry it home to their wives, as the moſt certain means of obtaining a numerous progeny.

The ancients had already extolled the properties of the Nile water; the moderns have ſurpaſſed them. But if ſome have ſaid ſo much in its favour, others have repreſented it as inſalubrious. The Nile was thus, at the ſame time, the ſubject of panegyric and cenſure. This is the lot of celebrity, when its object is remote.

The author of the *Recherches Philoſophiques ſur les Egyptiens et les Chinois* had taken upon himſelf to attack the water of the Nile; the only water that is drank in a country where there are no fountains, and where, with the exception of a bad ſort of beer, more in uſe in the Saïd than to the north, it is the ſole beverage of the inhabitants. He has collected all that travellers have related of its bad qualities, real or imaginary: he quotes Granger, Pococke, Haſſelquitz; and from their teſtimonies he ſees the ſource of a multitude of diſorders iſſue from the Nile; as if, in all the countries of the earth, theſe ſame diſorders did not afflict mankind as well as in Egypt, except the elephantiaſis, which is rather uncommon in

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* Voyages de Paul Lucas, tome ii. p. 83.

Lower, and altogether unknown in Upper Egypt, where alſo the Nile affords men the only means of quenching their thirſt.

During the courſe of my travels in that country, neither I nor my companions had any other beverage than the pure water of the Nile; we drank it in all ſeaſons, even in that when the inundation ſo loads it with ſlime, that it becomes thick, reddiſh, and truly diſguſting to the ſight, without any one of us having experienced the ſlighteſt indiſpoſition, without there having reſulted from it any inconvenience that we could reaſonably attribute to its uſe. For my part, I drank it in immoderate quantities, having been always tormented with a burning thirſt in hot countries, and never has it done me any harm; I perceived, on the contrary, that it paſſed off very quickly, and that, conſequently, it was very ſalubrious. Perſons who had lived in Egypt for a number of years, and who had never had any other drink than the water of the Nile, ſpoke very highly of it; and far from conſidering it as a ſource of diſorder, it was, in their opinion, the cauſe of the good ſtate of health they enjoyed. Such is alſo the generally received opinion in Egypt, where this water is reckoned not only very wholeſome, but is alſo ſuppoſed to poſſeſs qualities truly miraculous.

One of the fables to which the Nile has given occaſion, is that of its fermentation, which, according to the ſuperſtitious tradition of the Copts, adopted by ſome travellers *, begins at the time of its increaſe, that is, at the ſummer ſolſtice. Some perſons have gone ſo far as to fix the day and the hour of the firſt ſigns of its riſe, indicated by the fall of a particular dew, that is known by the name of *goutte*, and falls about the dawn of the day on which the Copts celebrate the feaſt of St. Michael, anſwering to what we formerly called the 17th of June. To eyes faſcinated by ignorance, this dew is nothing leſs than the archangel himſelf, ſent by the Divinity, in order to cauſe the river to ferment, deliver the country that it waters from the prevailing diſorders, purify the air, and give new vigour to mankind. The time that theſe miracles were expected, was the ſeaſon when the water of the Nile was conſidered as more particularly inſalubrious, and engendering different diſeaſes: a ſingular effect of the benediction of Heaven, and of the arrival of St. Michael. This corrupted ſtate of the waters, which was to be followed by a general purification, ſometimes laſted forty days, and during that period a perſon was at a loſs to procure wherewithal to quench his thirſt with ſafety. All this has been ſaid and repeated, as well as many other things which I omit; but a fable, though it may have employed the pen of ſeveral men, is not the leſs a fable. It even appears to be forgotten in Egypt; for I have there ſeen the water of the Nile fetched and drank, in all ſeaſons and at all hours, without perſons ſeeming to apprehend from it the ſmalleſt danger.

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* *See* Vanſleb. Nouv. Relation de l'Egypte, p. 47, &c.

The method employed in this country to purify the water of the Nile, when it is loaded with ſlime, is well known; Savary has given an account of it, and before him, Proſper Alpinus had deſcribed it more particularly. It conſiſts in beating about in the water, contained in great jars, ſome ſweet almonds ſlightly bruiſed, and in rubbing therewith the edges of the vaſe. At the expiration of a few hours, the impure particles ſettle at the bottom of the jar, and the water remains clear and limpid.

The water thus purified, is poured out for uſe, into little veſſels made of dried but unbaked clay, which the Turks call *bardacks*, and the Arabs *kollett*. They are not varniſhed, either without, or within; ſo that on being expoſed to the open air, the water gradually oozes through their pores; and it is perfectly cooled by the continual evaporation. Of theſe veſſels, ſome are more or leſs elegantly formed; the moſt admired are procured from Suez, and thoſe which are moſt commonly uſed come from *Kenne*, a ſmall town in Upper Egypt. They at the ſame time ſerve for water-jugs and goblets:

at table, as well as during the day, every one drinks out of theſe common veſſels. They have generally a cover made of ruſhes, and perſons in eaſy circumſtances burn in them Scio maſtic, the very powerful ſmell of which being imbibed by the porous ſubſtance, is thus a long time preſerved, and communicates to the water a perfume to which a ſtranger muſt be accuſtomed to find it agreeable.

If the uſe of the Nile water has been reckoned the primary cauſe of ſeveral complaints, the climate of Egypt has long been conſidered as the focus of the moſt terrible diſeaſes. A multitude of writers, and particularly M. Pauw, the conſtant depreciator of Egypt, have aſſerted that this country was the cradle of the plague, that irreſiſtible inſtrument of death, and the theatre of its moſt cruel ravages. This opinion has been ſucceſſively repeated and propagated even to our days. So late as the year 1773, a phyſician of Paris affirmed, that Egypt was the cradle of the plague *. Dr. Samoïlovitz, a Ruſſian phyſician, alſo wrote, much about the ſame time, that the plague habitually reigned in Aſia, and eſpecially in Egypt. It is only ſince the travels of Savary and of Citizen Volney that the public has been undeceived, and perhaps ſome partial doubts may ſtill exiſt on the ſubject.

It is neverthelefs very certain that the plague, which is endemical in ſeveral other countries of the Eaſt, is not ſo in Egypt, and that it never originates in that country. Whenever it makes its appearance, it has been brought thither, either from Conſtantinople, from ſome other part of Turkey, or from the interior of Africa. This latter kind, which is called *the Saïd plague*, becauſe it comes from Upper Egypt, is exceedingly dreaded. It is, in fact, more deſtructive that that which is brought from other quarters.

And what proves that the climate of Egypt, far from producing the moſt fatal of contagions, appears, on the contrary, to oppoſe it, is, that, at the period of my travels, it had not been felt there for upwards of twelve years, although the inhabitants took no precaution to ſecure themſelves againſt its introduction. Ships from Conſtantinople, the real focus of a contagion inceſſantly exiſting, frequently touched at Alexandria; the caravans from Africa arrived at Cairo ſeveral times a year, and no peſtilential ſymptom had been perceived. It was even known that, in 1780, a caravel belonging to the Grand Signior had entered the old port of Alexandria with the plague on board. A man who was ſtanding near a cheſt that was opened, being ſtruck with the peſtiferous *miaſmata* iſſuing from it, fell down dead upon the ſpot; nevertheleſs all the Turks belonging to this ſhip came on ſhore, and went into different parts of the town, without exciting the ſmalleſt anxiety; they even mixed with the inhabitants, and no bad conſequence reſulted from this intercourſe.

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* Expériences pour parvenir à déterminer la Nature du Venin peſtilentiel, &c. par Mauduit, D. M. (Journal de Phyſique, du mois d'Août 1773).

We may, therefore, baniſh all uneaſineſs reſpecting the fate of our intereſting countrymen, by whoſe exploits and labours Egypt is at preſent honoured, as it was formerly by its civilization and its monuments. This country is by no means the *cradle of the plague*; the Arabs and the Turks who inhabit it, are not the *authors of this epidemical diſeaſe*; they do not ſuffer it to *take birth*, *in a manner*, *under their feet**; and the moſt ſimple precautions will ſuffice to baniſh it from thence for ever. In the unfrequent inſtances in which it appeared there, it occaſioned great ravages; and this circumſtance is alone ſufficient to prove that it is not habitual in the country. Its effects were propagated in a manner equally ſudden and terrible; the Turks conſidered it far more deſtructive than that in the midſt of which they lived. It was always in the month of April that it made its appearance, and what was very ſingular, is that the contagion never failed to ceaſe at once at the ſummer ſolſtice. This epoch was alſo the term of the precautions which the foreign merchants took at Alexandria. The houſes were then again opened, intercourſe was reſumed, even before inquiries were made reſpecting the ſtate of the diſeaſe; ſo certain did they think themſelves that the period of its rage was at an end. The Alexandrians expreſs in *lingua Franca* the adage which their experience has made them adopt—*Saint-Jean venir, gandouf** *andar* (Saint John is come, adieu to the plague).

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* Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome i. p. 91.

It muſt neverthele ſs be admitted, that if the plague and the other diſeaſes which originate from putrid *miaſmata*, were ſo unfrequent, it was not that the then Egyptians did not do every thing in their power to render them common. They neglected the moſt ordinary precautions. Under the hand of theſe barbarians, not only the traces of the grandeur of ancient Egypt were almoſt all effaced, but ſuch works as were the indiſpenſable foundation of the fertility of the ſoil, and of the ſalubrity of the air, were daily diſappearing. Marſhes had uſurped the place of uſeful lakes; ſome canals were choked up; others, upon the point of being ſo by the quantity of mud that was ſuffered to remain in them, were nothing more, during a part of the year, than ſheets of ſtagnant water, diffuſing afar a fetid effluvium. The bodies of dead animals infected the plains, and ſometimes the interior of the cities; in ſhort, it ſeemed as if the inhabitants made it their ſtudy to render their country unwholeſome. And what opinion may not be conceived of the ſalubrity of a climate which, in ſpite of the efforts of the demon of deſtruction, in ſpite of the miſchiefs of ignorant indifference, had not contracted any dangerous influence?

In fact, no epidemical diſeaſes there prevail. The new comer is not attacked by thoſe violent and inflammatory fevers which, in our Weſt India colonies, compoſe the tribute of death; he is not there tormented by long intermittent fevers which, in thoſe countries, are followed by numerous obſtructions and dropſy. Frequent diſeaſes come not to threaten the life of the ſtranger, or of the native. Of us four Frenchmen, two only experienced any indiſpoſition. In Upper Egypt I was attacked by the ophthalmia in one of my eyes; and my draughtſman could not for a long time get rid of a cutaneous diſorder which he had brought with him: the reſt of the time we conſtantly enjoyed a good ſtate of health. We ſaw Turks arrive from Conſtantinople, emaciated by debauchery and its attendant complaints, and after ſome ſtay, reſume, at leaſt, the appearance of health. No reaſoning whatever can poſſibly overturn facts; and diſſertations may be heaped upon diſſertations, as has been done by M. Pauw, in order to prove that Egypt contains the ſeeds of an infinite number of diſeaſes; experience, the cleareſt of all demonſtrations, will atteſt the purity and ſalubriouſneſs of its atmoſphere.

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* Plague. In Arabic, *koubbè*.

Some traces of the precautions taken by the ancient Egyptians in the burial of the dead, are ſtill employed by the moderns. The art of embalming is unknown to them; but the care with which they arrange dead bodies, a care which is inculcated, it is true, by the precepts of the Mahometan religion, is ſtill the veſtige, or, at leaſt, the ſhadow of an ancient and forgotten practice.

As ſoon as a perſon is dead, the Egyptians preſs the different parts of the body, in order to make it diſcharge all its impurities: they waſh it repeatedly, ſhave it, pluck out all the hair, and ſtop all the apertures cloſely with cotton; they then pour upon them odoriferous waters, and the perfumes of Arabia penetrate into all the pores. After having laviſhed theſe attentions of cleanlineſs, and marks of reſpect, upon inanimate remains, they commit them to the earth, and depoſit them in the boſom of eternity. A ſmall ſtone pillar, crowned with a turban, is erected upon the ſpot where repoſes the head of the deceaſed. Every Friday, at the foot of this ſepulchral monument, they renew their mournful adieus. The women fail not to repair thither, and with devout enthuſiaſm, to expreſs their ſorrow and their hopes; the tears of the daughter bedew the face of the mother; while the groans of the mother, accompanied by painful recollections, prolong in her mind the exiſtence of the children ſhe has loſt. I do not ſpeak of the tears of huſbands; there are in this country none but maſters and ſlaves.

The exerciſe of this piety towards the dead, ſo neglected in our weſtern hemiſphere, is a ſacred duty among the people of the Eaſt; and no where is it better fulfilled. The idea that in dying we muſt renounce every token of the affection of thoſe who were deareſt to us, appals the ſoul and drives it to deſpair; but, when we are aſſured that regret and the marks of the moſt tender ſentiments attend us to the grave; that there exiſts an affecting and durable intercourſe between the living and the dead; that on cloſing our eyes to the light, we ſhall not be the leſs ſurrounded by the objects we loved, it ſeems that the enjoyments of the ſoul are about to be perpetuated, and that they will be more perfect, becauſe they will be leſs ſubject to interruption; and we boldly enter into this career of immortality, which ſenſibility prepares.

Whatever may be their reſpect for the dead, the Orientals think that they have no right to injure the health of the living. Beſides, ſolitude and ſilence beſt ſuit the frequent and melancholy viſits they receive. The laſt retreats of men are placed without the limits of any habitation. They are large, ſolitary, and ſilent encloſures: a thick layer of earth covers the bodies, and protects them from the derangement and confuſion that the courſe of time might produce; a delicate precaution which the moſt refined feelings alone can have ſuggeſted.

Coffins covered with ſome ſort of cloth, the colour of which is optional, are employed in Egypt to convey the dead to the place of interment. A turban, the privileged head-dreſs of the Muſſulmans, is placed upon the carpet above the head; and that their cuſtoms may in no reſpect agree with thoſe of Chriſtians, the dead are carried with the head foremoſt. They are preceded by prieſts reciting paſſages of the Koran; and women ſcreaming, crying, and moaning, for money, follow the coffin. It will readily be conjectured, that the better the pay, the more prieſts and hired female mourners ſwell the proceſſion.

There being no places deſtined for the interment of the French at Roſſetta, thoſe who died there were conveyed to Alexandria, where they were buried in the convent of St. George. The corpſe was accompanied by the vicar, a drogueman, and a janizary. Theſe funeral journies being made by land, they were very expenſive.

After having ſpoken of the cemeteries of Egypt, it is natural to ſay a word of the moſt common diſeaſes that ſend men thither. Though neither frequent nor epidemical, putrid and inflammatory diſorders there attack thoſe whoſe conſtitution is bilious. Dyſenteries occur in that country, though not ſo frequently as in Europe. Herniæ are by no means uncommon; but it is not the Nile water which occaſions them, as ſome authors have ſuppoſed: they originate from the relaxation occaſioned by the uſe of warm baths, from the exerciſe of riding without proper precaution, and, above all, from the extraordinary wideneſs of a part of the Egyptian dreſs. Cutaneous diſeaſes are common, and would be ſtill more prevalent but for the uſe of the bath. The leproſy, and that horrible malady the elephantiaſis, ſometimes make their appearance; but they do not ſeem to be very contagious, for perſons afflicted by them are ſeldom met with.

This laſt ſpecies of leproſy, to which the ancient Egyptians alſo were ſubject, deſiccates and hardens the epidermis of the legs, and makes them very big, rugous, and ſimilar in appearance to thoſe of the elephant. It is peculiar to the northern part of Egypt, ſeldom appearing at any diſtance above Cairo; a circumſtance which the ancient Egyptians had likewiſe remarked *. Hillary, who had ob-

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* *Eſt elephas morbus qui propter flumina Nili*
Gignitur, Egypto in medio neque præterea uſquam. LUCRET.

ſerved

ſerved this dry leproſy at Barbadoes, never ſaw both legs ſwelled at the ſame time*. The contrary is the caſe in Egypt, where they alike acquire a frightful and prodigious ſize. No remedy was there known for this diſeaſe: ſome will, doubtleſs, be diſcovered by the reſearches and talents of the French phyſicians, who will alſo have an opportunity of aſcertaining the efficacy of the method employed by the Indian phyſicians in the cure of the elephantiaſis, and which is very minutely deſcribed in the ſecond volume of the Aſiatic Reſearches, printed at Calcutta.

There is, perhaps, no country in the world where the diſeaſes which corrupt the ſources of generation are more widely ſpread than in Egypt. The ravages of the *ſyphilis*, although checked by the heat of the climate, abundant perſpiration, and warm baths, are not the leſs dreadful; and no remedy being employed to ſtop its progreſs, it ſometimes produces the moſt frightful effects.

But a malady truly endemical, is the ophthalmia, or inflammation of the eyes. Egypt is the country of the one-eyed and blind. Eyes perfectly ſound, or which are not ſwelled or watery, are rarely to be ſeen. Misfortune has likewiſe its bodies corporate; and the corporation of the blind at Cairo has ſometimes revolted, and carried matters ſo far as to make the government tremble.

If Haſſelquitz † may be credited, the vapours which exhale from the ſtagnant waters are the principal cauſe of theſe complaints of the eyes. But the ancient Egyptians kept the canals in the higheſt order: they cleanſed them, and never ſuffered the water to ſtagnate; they were, nevertheleſs, afflicted with the ophthalmia. On this principle, the ſame traveller accounts for the greater number of diſorders of the eyes at Cairo, than in other parts of Egypt, by the exhalations of the canal which croſſes that city. I have paſſed almoſt whole days at the window of an apartment that overlooked this canal, in the month of Auguſt, that is to ſay, at the time when the moſt fetid vapours exhale from it; and excepting the offenſive ſmell, I felt no ſort of inconvenience. If there be more blind people at Cairo, it is becauſe its population is very conſiderable, and beſides, the poor flock thither from all parts, in hopes of finding more relief. But the diſeaſes of the eyes are equally common in the reſt of Egypt. I preſerved my eyes ſound at Cairo, and had like to have loſt one of them in the Saïd.

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* William Hillary on the Glandular Diſeaſe of Barbadoes. London 1759.

† Voyage dans le Levant.

The exceſſive heat, the air impregnated with nitrous particles, the acrid and burning duſt which the winds ſcatter in the atmoſphere, are the principal cauſes of the diſorders of this organ. When the wind was a little ſtrong, I could not expoſe myſelf for a moment, in the middle of the day, on the terrace of the houſe in which I reſided at Cairo, without experiencing a very violent inflammation in my eyes. Theſe ſharp pains I often felt for ſeveral days; and I ſucceeded in getting rid of them only by the uſe of cooling lotions.

Among the cauſes of the cecity ſo general at Cairo, and in all the great towns, may be reckoned the frequent watering of the ſtreets and houſes. In order to temper the heat, a great quantity of water is thrown about them ſeveral times in the courſe of the day. The ground, for the ſtreets are not paved, being exceſſively heated, emits nitrous and fiery exhalations that are pernicious to the eyes. When I was cured of the ophthalmia with which I had been afflicted, my eyes were exceedingly weakened; and I obſerved, that whenever the ground, or the gallery in which I ſtaid, was wetted, they became painful, and for ſome moments I loſt my ſight. This remark, I think, has not yet been made. It is certain that water, thrown abundantly and frequently upon a burning ſoil, containing a great many ſaline particles, produces acrid vapours, which may be conſidered as one of the principal cauſes of blindneſs.

There exiſt alſo ſome ſecondary cauſes that render the diſorders in the eyes more frequent than they were in the time of the ancient Egyptians, as the bad quality of the food on which the preſent inhabitants ſubſiſt, and which communicates to the humours an acrimony that neceſſarily occaſions ſeveral complaints, and particularly thoſe affecting the ſight; and to theſe may be added the exceſſive propenſity of the Egyptians to pleaſures which are ſeldom thoſe of love*.

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[*] *Multiplicatio coïtûs eſt nocibilior res oculo.* Avicen. iii. cap. 5.

BRITISH MUSEUM

FIG. 1.

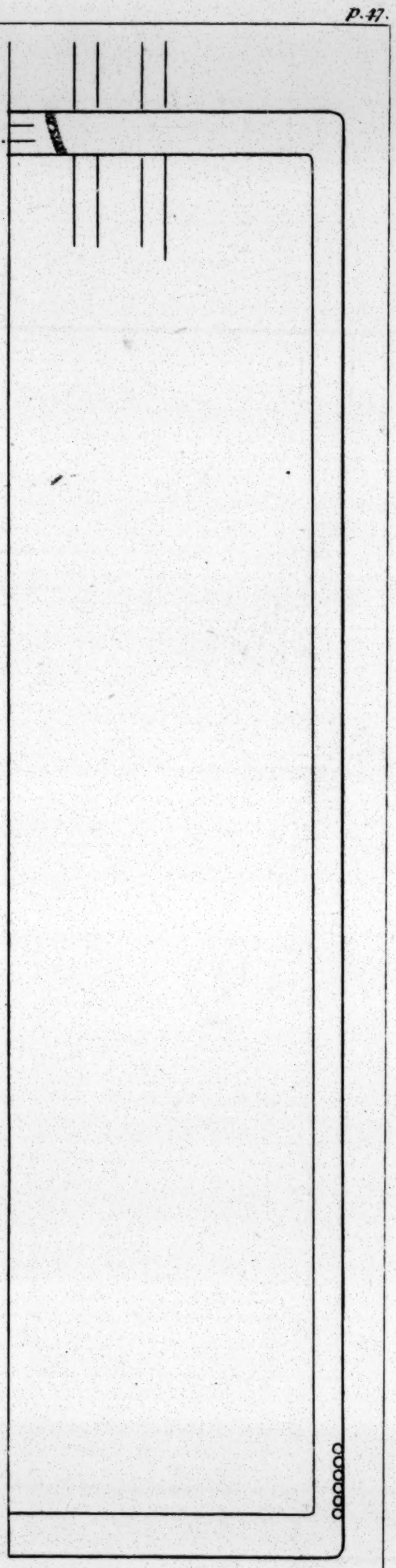
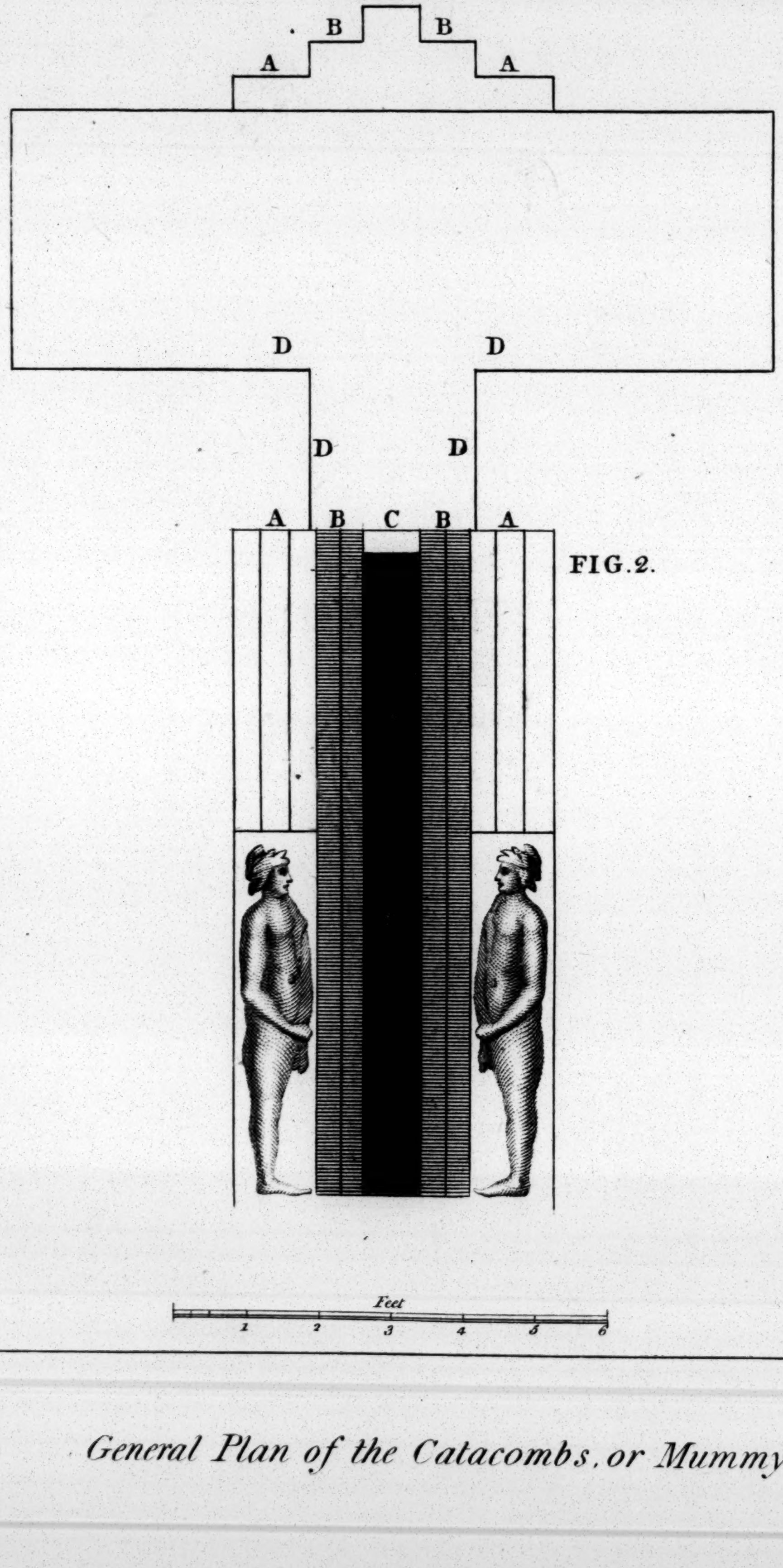


FIG. 2.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General Plan of the Catacombs, or Mummy-Pits at Saccara.

Published by J. Debrett Piccadilly, Oct. 12. 1799.

CHAPTER XXIII.

CIRCUMCISION OF THE WOMEN.—SECT OF THE SAADI, OR SERPENT-EATERS.

NO perſon is unacquainted with the nature of the circumciſion of men; no perſon is ignorant that the Jews and Muſſulmans are circumciſed. Among the ancient Egyptians this practice was conſidered as indiſpenſable. Whether it was really ſo in their climate, is a queſtion which I will not at preſent undertake to reſolve; although I am pretty well convinced that circumciſion, if not altogether neceſſary, is at leaſt of very great utility among a rude and ſlovenly people. It is likewiſe in uſe among the Copts, who, not thinking themſelves ſufficiently ſure of admittance into paradiſe by virtue of the baptiſm they receive as Chriſtians, reckon it alſo neceſſary to ſubmit to circumciſion, following, in this reſpect, as in ſeveral others, the precepts of the religion of the Mahometans among whom they live. How extraordinary is a religious practice which nature diſavows, and which cannot be mentioned without modeſty taking the alarm! The particulars of an operation, which is the ſame among all thoſe who follow the religion of Mahomet, will find their place in my Travels in Turkey; but in Egypt, it is not peculiar to the men: the women alſo undergo one of a ſomewhat ſimilar nature.

This latter ſort of circumciſion was likewiſe practiſed by the people of ancient Egypt. It has been tranſmitted to their deſcendants alone; for thoſe women who have come from other countries to ſettle in this, have not undergone it, nor, indeed, have they occaſion for the operation. I am ſenſible how difficult it is to treat ſubjects of this nature, without awaking other ideas than thoſe which occupy the naturaliſt in his reſearches; but this point of the natural hiſtory of man is too important to be paſſed over in ſilence; and no traveller, before me, has inveſtigated and determined it with preciſion. I ſhall confine myſelf to ſuch terms as anatomy has adopted. If it be, in any caſe, allowable not to be very intelligible to the generality of readers, it is, no doubt, on ſo delicate a ſubject.

It was well known that Egyptian women ſubmitted to circumciſion; but authors were not agreed as to the motive of this cuſtom. The greater number of thoſe who have written on this practice, have conſidered it as the retrenchment of a portion of the nymphæ, which grow, it is ſaid, in theſe countries, to an extraordinary ſize. Others, among whom is to be diſtinguiſhed that illuſtrious traveller James Bruce *, have imagined that it was nothing leſs than the amputation of the clitoris, the elongation of which is, according to the ſame authors, a diſguſting deformity. Mr. Bruce calls it *exciſion*, an expreſſion which his able tranſlator has introduced into our language, and for which it is, in fact, not eaſy to find a proper ſubſtitute.

Before an opportunity occurred of my aſcertaining the nature of the circumciſion of the Egyptian women, I alſo imagined that it conſiſted in the amputation of the excreſcence of the nymphæ or of the clitoris, according to circumſtances, and according as thoſe parts were more or leſs elongated. It is even very probable that theſe operations take place, not only in Egypt, but likewiſe in ſeveral other countries of the Eaſt, where the heat of the climate, and other cauſes, may produce too great an increaſe of theſe parts; and I had the more reaſon to be of this opinion, from having conſulted ſeveral Turks ſettled at Roſſetta, reſpecting the circumciſion of their women, as they gave me no other idea of it than that of a painful mutilation of this kind, the motives of which they alſo explained. Being, as has already been ſeen, great admirers of a ſmooth and poliſhed ſurface, every inequality, every protuberance, is, in their eyes, a forbidding defect. At the ſame time they alleged that, by one of theſe operations, the women loſt, with the ardour of their conſtitution, the facility of procuring themſelves illicit enjoyments. A barbarous refinement of tyranny, and the loweſt degree of debaſement of the one half of the human ſpecies, which, by cruel means, the other half moulds to its pleaſures at the will of its jealous deſpotiſm!

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* Travels in Nubia and Abyſſinia.

M. Niebuhr relates that Forſkal, and another of his fellow-travellers, having expreſſed to a man of conſequence at Cairo, at whoſe villa they ſtopped, a very anxious deſire to examine a circumciſed girl, their complaiſant hoſt inſtantly ordered that a country girl of eighteen years of age ſhould be brought in, and allowed them to examine every thing at their eaſe. Their painter made a drawing of the parts from nature, in the preſence of ſeveral Turkiſh ſervants; but he worked with a trembling hand, on account of the conſequences to be dreaded from the Mahometans *. M. Niebuhr has not publiſhed the drawing made with a trembling hand; nor does he give any other information concerning this circumciſion; but, from what precedes, it is clear that this traveller conſiders it only as the amputation of the nymphæ and clitoris, the enormous excreſcence of which is ſo diſpleaſing to huſbands in theſe countries.

I ſuſpected that there muſt be ſomething more than an exceſs in theſe parts, an inconvenience which, far from being met with in all women, could alone have given riſe to an ancient and general practice. At length I reſolved to leave no doubt upon this ſubject, and formed the deſign, which muſt appear ſufficiently bold to any perſon acquainted with the inhabitants of Egypt, not of having a drawing made of a circumciſed girl, but of having one circumciſed in my own apartments. M. Forneti, whoſe intelligence and obliging diſpoſition had ſo often been uſeful to me, had the goodneſs to

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* Deſcription de l'Arabie, par Niebuhr, tome i. p. 71.

aſſiſt me in this enterpriſe; and by the mediation of a Turk, who ſerved as a broker to the French merchants at Roſſetta, I ſucceed e in getting to my room a woman, whoſe profeſſion it was to perform circumciſion, and two young girls, one of whom had been circumciſed two years before, and the other who was now to undergo that operation. M. Forneti, the Turkiſh broker, the conſul's janizary, and myſelf, were the only men preſent at the ceremony.

I firſt examined the young girl that was to be circumciſed; ſhe was about eight years old, and of Egyptian origin. I was very much ſurpriſed to ſee her with a thick, flabby, and fleſhy excreſcence, covered with ſkin. This excreſcence grew from above the commiſſure of the labia, and hung down it about half an inch. A tolerably correct idea may be formed of its ſize, and even of its ſhape, by comparing it to the caruncle pendent from the bill of a turkey-cock.

The operatrix ſat down upon the floor; made the little girl ſit down before her; and, without any preparation, took out a bad razor, and cut off the ſingular excreſcence which I have juſt deſcribed. The child did not ſhew any ſigns of ſuffering much pain. A pinch of aſhes was the only topical application employed, although the wound diſcharged a conſiderable quantity of blood. The operatrix touched neither the nympha nor the clitoris; and thoſe parts were not externally viſible, either in this girl, or in the other older one, who had already been circumciſed.

Such is the nature of the circumciſion of Egyptian females, and it may eaſily be conceived that it is a neceſſary operation; for this ſort of elongated caruncle increaſes in proportion to a girl's age, and if ſuffered to remain, it would entirely cover the os externum. The woman who performed the operation aſſured me, that at the age of five and twenty, the excreſcence would be more than four inches in length. It is peculiar to the women of Egyptian origin; all others being exempt from it, though belonging to nations that are ſettled in the country, and, in a manner, naturalized.

In general, this circumciſion is not deferred to the age of puberty, which takes place earlier in Egypt than in our northern climates; but the Egyptian girls are deprived of this troubleſome ſuperfluity at ſeven or eight years old. The women of the Saïd are thoſe who are in the habits of performing this operation, which is attended with little difficulty, as the reader may have conceived. They go about the towns and villages, crying in the ſtreets: *Circumciſer! Who wants a circumciſer?* A ſuperſtitious tradition has fixed the period in which circumciſion is to be practiſed, at the commencement of the increaſe of the Nile. To find parents who would allow their daughter to be circumciſed in a ſeaſon ſo remote from that which is reckoned the moſt favourable, was one of the difficulties I had to ſurmount: it was then winter; but money removed this obſtacle as well as the others.

Now, if we conſider the nature of an excreſcence, a diſtinguiſhing characteriſtic of the women indigenous in Egypt, we ſhall diſcover ſome conformity with that which is peculiar to the inhabitants of the other extremity of Africa. Buffon was unwilling to give credit to the teſtimony of the only traveller who has aſſerted, that the Egyptian women had a ſort of hard ſkin growing above the os pubis, and hanging very low; but which they deſtroy by cauterization*. There was nevertheleſs ſome truth in the account of Thevenot, and much leſs exaggeration than in thoſe of the Jeſuit Tachard, and of Kolben, who, from imagination alone, had been led to deſcribe the natural apron of the female Hottentots.

If this ſort of natural veil be not what has been repreſented, it appears, at leaſt, that its exiſtence cannot abſolutely be denied; and if it be not a general appendage to the women of the ſouth of Africa, it cannot be conteſted that it is found among ſome of the nations inhabiting that country. A celebrated modern traveller had at firſt conſidered this conformation as fabulous, becauſe he had not ſeen it in thoſe parts which he viſited; but he has ſince met with it among the ſavage Hottentots, at a great diſtance from the Cape of Good Hope. He has given a drawing of one of theſe Hottentot women: it ſeems to indicate an elongation of the fleſhy ſubſtance which covers the os pubis; and which, in falling perpendicularly over the labia, is divided into two parts. However, Le Vaillant, who conſiders this ſingularity only as the effect of art, or rather a caprice of faſhion, adds, that it is an elongation of the labia, the diſtenſion of which is firſt produced by rubbing and pulling them, and afterwards continued by the ſuſpenſion of weights, till they ſometimes attain the length of nine inches *. Had Le Vaillant beſtowed a little more time in the purſuit of his obſervations, upon a point ſo intereſting to the natural hiſtory of man, he would probably have diſcovered that this extraordinary extenſion, which was repreſented to him as the effect of art, was the work of Nature alone. It is, in fact, very difficult to conceive how the ſuperior commiſſure of the labia can acquire any conſiderable length, whatever means may be ſuppoſed to be employed for that purpoſe. And when we reflect, that at the other extremity of the ſame continent, there exiſts a people whoſe women have a natural excreſcence, which differs from that of the female Hottentots examined by Le Vaillant only in being ſingle, and not bifurcated; when we are aſſured, that this excreſcence is not the effect of any friction or pulling, or of any other factitious means; ſince the women are born with it, and are anxious to have it removed, we cannot avoid thinking that it is not confined to the Egyptian women alone, but extends from their country as far as the Cape of Good Hope, by a line which includes the tawny women only, and not the female negroes, who have no ſuch characteriſtic. This conjecture acquires additional weight from the certainty we

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* Hiſt. Nat. de l'Homme.

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* Voyage dans l'Interieur de l'Afrique, tome ii. p. 347, &c.

have, that the Abyſſinian women undergo circumciſion as well as the Egyptian; and though we have no poſitive information concerning the motive of this operation in Abyſſinia, it is more than probable that it is a conſequence of a ſimilar conformation in both; and we have the more reaſon to be of this opinion, as the women who make a trade of circumciſing girls in Egypt come from that part of the country which is immediately adjoining to Abyſſinia.

I alſo contrived to procure myſelf, in my own apartments, a ſight of another kind. Nature alone had provided the ſubject of the former; the latter was a remarkable inſtance of the folly of men. The race of the Pſilli, a people who were perſuaded that they poſſeſſed the power of ſetting ſerpents at defiance, of charming them, of making theſe reptiles follow them at their call, and of curing their bites, has been perpetuated in Egypt. There exiſts a ſect called *Saadis*, from the name of their founder, a ſaint highly venerated among the Mahometans of that country. This *Saadi* had an uncle, a great man in Syria. Having one day ſent him for ſome branches of the buſhes in the deſert, when the lad had cut the faggot, he was very much at a loſs to tie it. After a fruitleſs ſearch, he bethought himſelf of knotting together ſeveral ſerpents, and with this living cord he bound his faggot. The uncle, delighted with his nephew's acuteneſs, ſaid to him: *Well, you may now make your way in the world, for you are more knowing than me.* Immediately on this the ingenious youth began travelling about the country, charming ſerpents by his wonderful and ſupernatural ſkill; and he had a great number of diſciples, to whom he communicated his art. His tomb is near Damaſcus; it is filled with ſerpents and other venomous animals, among which a perſon may lie down and ſleep, without their doing him the ſmalleſt injury.

Such is the ſuperſtitious origin of a very numerous ſect in Egypt, each individual of which inherits the ſkill of its founder. Every year they celebrate his feſtival in a manner analogous to the inſtitution. They march in proceſſion through the ſtreets, each holding in his hand a living ſerpent, which he bites, gnaws, and ſwallows piecemeal, making, at the ſame time, frightful grimaces and contortions. But this feſtival, which I was deſirous of ſeeing, was celebrated only in the ſummer; and I was extremely anxious to examine cloſely one of theſe ſerpent-eaters. On this occaſion, M. Forneti and myſelf had recourſe to the ſame means that we had employed reſpecting the circumciſion; and a *Saadi* came to my apartments, accompanied by a prieſt of his ſect. The latter carried in his boſom a large ſerpent, which he was continually handling. After having recited a prayer, he delivered it to the *Saadi*. I obſerved that the reptile's teeth had been drawn; however, it was very lively, and of a duſky green and copper colour.

The *Saadi*, with a muſcular hand, ſeized the ſerpent, which entwined itſelf round his naked arm. He began to be agitated; his countenance changed; his eyes rolled; he uttered terrible cries; bit the animal in the head, and tore off a piece, which we ſaw him chew and ſwallow. At that moment his agitation became convulſive; his howlings redoubled; his limbs writhed; his aſpect bore the marks of madneſs; and his mouth, diſtended by horrid grimaces, was covered with foam. From time to time he devoured freſh pieces of the reptile. Three men in vain exerted themſelves to hold him; he dragged them all three round the room, throwing his arms violently about on all ſides, and ſtriking every thing within his reach. To avoid him, M. Forneti and myſelf were ſometimes obliged to cling to the wall, to let him paſs and eſcape his blows. We could have wiſhed the maniac far enough off. At length the prieſt took the ſerpent from him; but his fury and his convulſions were not at firſt appeaſed; he bit his hands, and his paſſion continued. The prieſt claſped him in his arms, put his hand gently upon his back, lifted him from the ground, and recited ſome prayers. His agitation gradually ſubſided, and he became completely exhauſted, in which ſtate he continued a few moments.

The Turks who were preſent at the abſurd and diſguſting ceremony, were fully convinced of the reality of this religious frenzy. It is certainly true that, whether reality or impoſture, it was impoſſible to expreſs the tranſports of fury and madneſs in a more ſtriking manner, or to ſee a man in a more terrific ſituation.

The great number of theſe ſerpent-eaters had induced ſome authors, and particularly Dr. Shaw, to believe that they ſubſiſted entirely upon theſe reptiles. According to this Engliſh traveller, there are at Cairo and in its environs, more than four thouſand perſons who live on nothing but ſerpents *. This, however, is a miſtake; ſerpents are not a diſh among the *Saadis*; and if in their ceremonies they gnaw a few raw and alive, they are far from making them an article of food. In Egypt theſe men are very much reſpected; but among the Turks of the other parts of the Ottoman empire they are only objects of laughter.

I had an opportunity of converſing with a ſheick, or prieſt of this ſect. He was of an open diſpoſition; for, though he aſſured me that ſeveral of his fraternity had an extraordinary power over ſerpents, he confeſſed that he had not the ſmalleſt claim to it; but, on the contrary, was exceedingly afraid of theſe animals. By him I was informed of ſome particulars which I ſhall relate. In order to have ſerpents ready, upon every occaſion, they keep them in their houſes; but they previouſly take the precaution of extracting their teeth. If any perſon be bitten by a ſerpent, he runs directly to a *Saadi*, who mutters a few words over the wound, ſcarifies it with a razor; and, after having filled his mouth with lemon-juice, ſucks the blood from it repeatedly. Theſe men alſo cure the *ſerpent's*

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* Shaw's Travels, vol. ii.

breath, an appellation given by them to inflammatory puſtules which ſometimes break out on thoſe who ſleep in the open air with any part of the body uncovered, and which they pretend are cauſed by the poiſonous breath of a ſerpent. The remedy they employ is oil of ſeſamum mixed with ceruſe, or white lead. With this liniment they rub the puſtules, never failing, at the ſame time, to mutter a few words, without which every remedy would be perfectly ineffectual. Such is the lot of mankind, that there is no nation in the univerſe, of whoſe hiſtory many pages are not appropriated to ſuperſtition!

CHAPTER XXIV.

WINTER.—EEL OF THE NILE.—TURTLE.—BIRDS.—NIGHTINGALE.—A BIRD OF PREY.—LITTLE OWL.—WHITE WAGTAIL.—KING-FISHERS.—HERON.—SULTANA HEN, OR PORPHYRION.—SPUR-WINGED PLOVERS.—HOOPOES, OR DUNG-BIRDS.—TENEBRIO.—ORANGE-TREES.—ONIONS.—GARLIC.—LETTUCE.—EGYPTIAN ARUM, OR COLOCASIA.—ICHNEUMON.—THALEB, OR JACKAL-ADIVE.—MANNER IN WHICH THE AFRICANS DESCRIBE MEN.—RATS AND MICE.—SHEEP.—GOAT.—PREPARATIONS FOR QUITTING ROSSETTA.—METEOROLOGICAL OBSERVATIONS.—GALES OF WIND FROM THE SOUTH.

IF any thing can conſole us for the crimes which torment mankind, and become ſo often their ſcourge, it is undoubtedly the contemplation of Nature. In frequently viſiting the plains of Roſſetta, I forgot the abſurdities and the tyrannical evils of every ſociety of men; and the gloomy ſhades of melancholy which oppreſſed my mind, were ſucceeded by the moſt agreeable ideas.

It was now the end of December, which, in this country, is the depth of winter. Violent winds agitated the atmoſphere, and furrowed with waves the Nile, then retired within its bed. Rains, ſometimes accompanied with thunder, inundated the land already moiſtened with the waters of the river, by which it had been recently covered. The roughneſs of the ſea ſeldom allowed veſſels to venture out. The ſailors who were not kept in port by the impending danger, were expoſed to certain hazard; and death was often the reward of their temerity. Of two *germs* which, notwithſtanding the appearance of very bad weather, had quitted the tranquil ſhore of Roſſetta to ſet ſail for Alexandria, one was wrecked on the *Boghaſs*; and the other, having eſcaped the dangers of the bar, could not withſtand the fury of the ſea, but was ſwallowed up by the roaring and tremendous waves. Beſides their complement, theſe veſſels carried each fifteen

or

or twenty *galliondgis*, or Turkiſh marines, belonging to a caravel at anchor in the old port of Alexandria; and of the whole number not a ſingle perſon was ſaved. In the midſt of this tumult of nature, ſhoals of porpoiſes playing about, rapidly croſſed the mouth of the Nile, the ſcene of danger and death; and were, at this time, more frequently ſeen under the walls of Roſſetta, than at any other period.

The branch of the river which paſſes by Roſſetta, affords ſeveral kinds of fiſh which I ſhall have occaſion to mention. One of the moſt common at this ſeaſon is the eel of the Nile, which, according to Herodotus *, the Egyptians held ſacred. The prieſts had ſtamped this fiſh with the ſeal of divinity, in order to prevent the people from eating its fleſh; probably becauſe they had diſcovered in it ſome unwholeſome quality. Hence M. Pauw calls it *the pernicious eel of the Nile* †. At this day the Egyptians eat it without the ſmalleſt repugnance; the Europeans imitate their example, and neither of them have yet experienced any of its pernicious effects. The Turks, alone, refrain from it, on account of their averſion to an animal, which, they imagine, copulates with the ſerpent. Eels were very common at Roſſetta: three might be purchaſed for twenty *ſous*, each of them upwards of two feet long; and I found their fleſh as delicate as the eel of Europe.

This eel, however, ſlightly differs from the European in ſome of its characters, and may conſtitute a ſpecies, or at leaſt a variety. The principal traits of difference are, 1. the ſmall beards of the upper jaw are more elongated than thoſe of our eel: 2. the back fin terminates towards the head, while that of our eel ſcarcely extends beyond the middle of the body: 3. the different diſpoſition of the teeth: 4. the little holes of the lower jaw, which are not perceptible in the ordinary ſpecies, are very apparent in the eel of the Nile: 5. laſtly, their colours are not alike; the eel of the Nile being on all the upper part of the head and body of a deep black, ſhining with copper-coloured tints; its ſides of a brighter hue, and reflecting ſimilar tints; the ſides and inferior part of the head, as well as of the body, of a beautiful ſhining white; and laſtly, the iris of the eyes yellow. The Egyptians call it in Arabic *aneſch*, the generic name of the ſerpent.

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* Lib. ii. § 72.

† Recherch. Philoſ. ſur les Egyptiens et les Chinois, tome i. p. 154.

The fiſhermen of this country make uſe of different kinds of nets, among which I obſerved one ſhaped like a pouch, and which are called in France *truble*, or *trouble*.

A turtle was brought to me which had been caught at the mouth of the Nile, juſt upon the *Boghaſs*, by a bait fixed on a large hook. It was three feet and a half in length, meaſuring from the end of the beak to the point of the tail, which was only two inches long. The greateſt breadth of the animal, including the ſhell, was two feet. It was eaſy to diſtinguiſh this to be one of the ſpecies which Forſkal has deſcribed under the denomination of *three-clawed turtle* *. Its fin-formed feet are, in fact, each armed with three large projecting claws, of a dirty white. At the extremity of the upper jaw is an excreſcence in which the noſtrils are perforated, which gives its beak ſome reſemblance to the ſnout of a hog. The ſhell is rounded, covered with aſperities, and flattened and ſmooth on the edges. The inferior part of the body, that is to ſay, all that part which is not covered with the teſtaceous cruſt, is white; the upper part is of a greeniſh gray; laſtly, the head is gray, but variegated with a whitiſh hue.

Is this a ſea or freſh-water tortoiſe? Forſkal appears to conſider it as an animal peculiar to the Nile, as he ſays that it is rare in that river †. But, although a native of the Mediterranean, might it not alſo ſometimes enter the river with the water of the ſea, when, driven by the impetuous north winds, it mixes with that of the Nile, and imparts to the latter, even as high as Roſſetta, a brackiſhneſs which renders it diſagreeable to drink? And as this circumſtance does not frequently occur, it will follow that the tortoiſe alſo will be ſeen but rarely along the banks of the Nile. I know well that naturaliſts have agreed to aſſign this diſtinctive character to the ſea tortoiſe, that it has, like the one under conſideration, feet in the form of fins; and to the freſh-water tortoiſe, feet that are obtuſe and ſtrong. But the rules laid down by naturaliſts are not always thoſe of nature: and we daily ſee her ſport with and overturn them, as arrangements in which ſhe was not conſulted.

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* *Teſtudo triunguis. Thirsè.* Forſkal, Fauna Orient. p. ix.

† *In Nilo rarior.* Place above cited.

The place where this turtle was caught could not be better calculated to increaſe this uncertainty. It was taken on the moſt undetermined limits, on the very ſpot where the ſea, enraged at being unable to extend farther its domain, and to mix its turbulent waves with the freſh and tranquil waters of a river, breaks againſt the natural barrier that ſtops its career. The people of the country who caught it, and who know the ſpecies, aſſured me that it was a ſea tortoiſe. They call it *thirſè*, which, as I have already obſerved, is the name of tortoiſes in general, that of the whole genus, and does not ſerve to diſtinguiſh this amphibious race, like that of *tortue* in French. I may add, that the ſpecies in queſtion is very good eating. This I was aſſured of by the fiſhermen who ſold it to me, and I was perfectly of their opinion after I taſted it, having had the calipee dreſſed in the Weſt-Indian faſhion.

The bad weather had confined me to the houſe: thick clouds had for ſeveral days obſcured the ſun; but the firſt gleam of his rays was a ſignal for me to renew my excurſions; and I haſtened to the country, in ſearch of new pleaſures. I there found the numerous families of birds I had been accuſtomed to ſee. The ſmaller ſpecies, to which were added new ones, that I had not before obſerved, ſuch as tit-mice, fauvettes, fig-peckers, wrens, &c. were in the moſt cheerful agitation. The heat of the ſun, of which they had for ſome time been deprived, diffuſed amongſt them the moſt lively joy. They croſſed each other, mingled together in their flight, and hopped from branch to branch, ſeeming to vie with one another in expreſſing their happineſs. In the midſt of theſe ecſtatic emotions, ſome of them appeared to have forgotten their particular habits. The wagtails or bergeronnettes, deſirous of partaking in the common feſtivity, and of mixing with the mirthful throng, like them perched on the ſurrounding buſhes. I was careful not to interrupt them, or to diſturb this holyday of nature, but directed my homage to the beneficent planet, whoſe charming influence theſe birds were celebrating with ſuch rapturous ardour.

At ſome diſtance, a ſolitary and leſs lively bird glided into a thicket of ſtrong reeds. The nightingale[*] is known to ſpend the ſeaſon of our winter in Lower Egypt. I met with ſeveral in different parts of the Delta, where they frequent the moſt ſhady thickets in the vicinity of the water. They do not here diſplay the art of Philomela, or exhibit that melodious voice, thoſe brilliant modulations, which are loudly re-echoed in our foreſts and orchards; the only ſound they utter is a raucous croaking, that kind of rattling in the throat, which with us ſucceeds their delightful warbling, after they have ceaſed to ſing their loves.

It is then an erroneous aſſertion that there are no nightingales in Africa[†]; they are, at leaſt, to be found in the moſt eaſtern countries of that part of the world. They arrive there in autumn, and depart in the ſpring, when theſe ſongſters of nature repair to our woods to celebrate its return. It appears that they are more frequently met with in Syria and in other parts of Aſia. Haſſelquitz, quoted by Guenau de Montbeillard, had already ſaid, that theſe birds are found in the willow plots and olive groves of India. I cannot conceive why naturaliſts ſhould affect to throw doubts on his aſſertion, but prefer repeating that they know not to what places the nightingales retire during the winter. There can no longer be any uncertainty on this ſubject. I have ſeen them in Egypt, where they are common; and I have ſince been, during the ſeaſon of their paſſage, in the iſlands of the Archipelago, where they ſtop, probably on their way to Aſia.

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[*] Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 615. Fig. 2. *Motacilla luſciana*, L.

[†] Mauduit, Encycl. Méth. art. *Roſſignol.*

The ſcenes of gaiety and happineſs which I had before me, were on the point of being diſturbed and enſanguined. Some birds of prey which this delightful aſſemblage had attracted, hovered in the air, their piercing eyes having already marked out the victims of their voracity. Deſirous of protecting and avenging theſe little ſocieties, I declared war againſt the winged murderers. When I brought one down, I congratulated myſelf as the preſerver of a thouſand innocent beings, the delicate work of nature, and ſo grateful for her beneficence.

Several of theſe birds of prey were of a ſpecies I had never before remarked. No order of birds has been more difficult to claſs, nor more conſtantly baffled the arrangements eſtabliſhed by naturaliſts. I ſhall therefore not attempt to aſſign to this ſpecies the place it ſhould hold in this or that claſs, but content myſelf with deſcribing it, being ſatisfied that this method is of more utility to natural hiſtory, than diſcuſſions, which frequently give no information. This bird, however, appeared to me to have more affinity to the falcon than to any other genus.

The moſt remarkable particulars in the formation of this bird are, a hooked bill, with a very thick membrane covering its baſe; in this membrane the noſtrils are placed; the wings a little longer than the tail, and having the firſt feather ſerrated along the exterior vane; the legs ſhort, and covered with feathers on the fore part, almoſt to the inſertion of the toes; the talons crooked and ſharp; laſtly, the tail feathers nearly of equal length, for it is only when they are expanded that they perceptibly diminiſh as they approach the middle ones, which are ſomewhat ſhorter than the reſt.

Dimenſions.—Total length eleven inches and a half; the length of the bill twelve lines and a half; the legs ſeventeen lines; the tail four inches eight lines; the wings ten lines and a half; when folded, they extend beyond the tail eight lines.

The front, all the under part of the body and of the tail, as well as the greater wing coverts, are of the moſt beautiful white. The upper part and anterior angle of the eye are covered with ſmall, ſlender, black feathers. The body, the crown of the head, and the leſſer wing coverts, are cinereous; the wing quills are cinereous, lightly tipped with gray; the indentations of the firſt exterior feather are white; the tail and the two middle feathers, white mixed with aſh-coloured gray, and the reſt white on the interior, and of a light gray on the exterior ſide. The iris of the eye is of a bright orange-colour. The cere and legs are yellow; the bill and claws black.

The bird from which I took the preceding deſcription was a male. The right teſticle was conſiderably larger than the left. The inteſtinal tube was ſeventeen inches long; there was a gall-bladder, but I did not perceive any *cæcum*. The *trachea arteria* was very hard, and nearly oſſeous as far as the bifurcation; it then became cartilaginous and ſoft. The ſtomach was perfectly empty. The bird, however, had not been in the habit of faſting, for it was very fat.

Birds of prey of this ſpecies are frequently ſeen in the country, and particularly hovering over fields in which rice had been growing, and near the banks of the Nile. They are ſolitary birds, and continue long in the air without changing their poſition, merely moving their wings to ſupport themſelves. With their eyes fixed upon the ground they try to diſcover their prey; and if they perceive nothing, they fly a little farther to take a new ſtation; here they remain ſuſpended in the air, until they deſcry ſome of the animals they are accuſtomed to devour, when they dart upon them with the rapidity of a ſhot. I have never ſeen any of theſe birds alight upon the ground; they ſometimes perch upon the date-trees, and eaſily allow themſelves to be approached.

A ſpecies of birds ſtill leſs wild is the little owl [*]. Although I fired ſeveral ſhots in order to procure a couple, they were not ſo frightened as to be induced to fly to any diſtance; they did no more than remove from tree to tree. In general they are ſeen in pairs, at leaſt in this ſeaſon; and on a compariſon which I made between the male and female, I found no perceptible difference either in ſize or colour.

Among the great number of wagtails ſpread over the cultivated lands in Lower Egypt, I diſtinguiſhed one, the plumage of which was entirely white [†]; except a light tint of gray that extended along the upper part of the head and body, and deſcribed underneath the figure of a ſemicircle. All the reſt of the bird was of a dazzling white.

Near the water were to be ſeen flocks of birds, collected thither by the facility with which abundance of food was to be obtained. King-fiſhers [‡] ſkimmed with the rapidity of an arrow on the ſurface of the water; while others, reſting upon their long legs, waited for their prey as it paſſed. Among theſe birds was the patient and unfortunate heron, who is rendered very ſuſpicious by his habitual ſtate of miſery, and flies away the moment he diſcovers the fowler. So true it is, that the habit of ſuffering does not always produce an averſion to life: it oppreſſes only thoſe who being unaccuſtomed to misfortune, are ſuddenly overwhelmed by it, and have not learned that exiſtence is even an enjoyment to the wretched.

Near the pools of water are to be ſeen numerous flocks of curlews; and among the tall reeds, growing upon the banks, lies concealed the water-hen. This too is the retreat of that charming bird, of the moſt beautiful gloſſy blue plumage, and with a purple bill and feet, the natural and living ornament of the temples and palaces of the ancient Romans. Its noble aſpect and brilliant colours have obtained it the name of the *ſultana hen*[*]. It delights in the rice plantations, whence it has alſo been called the *rice-hen*. I kept ſeveral of theſe beautiful birds at Roſſetta. Having been taken when adult, it was not eaſy to accuſtom them to the privation of liberty. Reſtleſs and agitated, they inceſſantly tormented themſelves to eſcape from the aviary in which they were confined. At the commencement of their captivity they were wild and vicious, and bit ſeverely the fingers of any perſon that offered to touch them. The cry which they uttered from time to time, was not unlike the laugh of a perſon maſked, and aſſuming a feigned voice. It occaſionally became ſomewhat plaintive, and it was then ſhorter, and not interrupted like the former. They feed upon rice in the ſtraw, ſeparating the grain from the huſk; and often employ their feet to carry it to their bill and bruiſe it. After every grain of rice, they run to their water-trough, and ſeem to grind or maſticate it, when in the act of drinking[†].

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[*] See page 203.

[†] Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 652. *Motacilla alba*, L.

[‡] There are two ſpecies of that bird in this country; the king-fiſher, properly ſo called (*alcedo hiſpida*, L.), and the pied king-fiſher of Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 116. *Alcedo rudis*, L. the 24th ſpecies of Buffon.

The moſt numerous, and moſt widely diſperſed of all theſe aquatic birds were ſpur-winged plovers[‡]; noiſy birds, which might be alſo called *courtiers*, from their having a quick and almoſt continual motion, ſuddenly raiſing their head and neck, and again bending it forward, as if they were making haſty and repeated bows.

To complete the enumeration of theſe feathered tribes of the beautiful diſtricts of Egypt, I ſhall obſerve that there are ſcarcely to be found any ſandy ſpots, however ſmall, if in the vicinity of cultivated lands, where hoopoes are not ſeen ſcratching the ſands with their feet, and pecking into them with their long bill.

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[*] *Poule ſultane, ou le porphyrion.* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 810.—*Fulica porphyrio*, L.

[†] The ancient naturaliſts made the ſame remark: *ſolus morſu bibit.* Plin. lib. x. § 63. lib. xi. § 79.

[‡] See page 219.

Theſe ſands are, in fact, the retreat of a multitude of inſects, which penetrate into them with eaſe. I found in a hole they had there digged, an immenſe number of tenebrios, real inſects of tenebroſity, for they are entirely of a dull black. This is the ſpecies which Geoffroi has deſcribed under the appellation of *tenebrion cannelé* *. Thoſe I ſaw were, however, larger, ſome of them being above fifteen lines in length.

In the midſt of this profuſion of animated nature, vegetation unfolds her moſt brilliant riches. Almoſt all ſorts of fruits were then in maturity. Beſides thoſe which I have already mentioned, the delightful groves afforded in abundance, oranges, lemons, limes, citrons, and ſhaddocks. Which of our fineſt ſprings would we not conſent to exchange for ſuch a winter?

Who has not heard of the onions of Egypt? Who is ignorant in what high eſtimation they were held among the ancient Egyptians? Who does not know how much the Iſraelites regretted the loſs of them when forced to quit Egypt †? This ſort of vegetable is ſtill extremely common in that country: it is the ordinary food of the people, and almoſt the only ſuſtenance of the pooreſt claſs. The expenſe of the ſupport of a day-labourer in the country was a medine, about five French *liards*; with this moderate allowance he purchaſed as much bread and onions as he could eat, and had remaining ſome *bourdes*, a ſmall copper coin, eight of which make a medine. Onions are ſold in the ſtreets and markets for a mere trifle, both raw and dreſſed. The Egyptians eat them raw with their meat, to which they ſerve for ſeaſoning. I was fond of them in this ſtate, when they were young, green, and tender. Theſe onions are ſweet: they have not the pungency of thoſe of Europe; neither are they diſagreeably ſharp in the mouth, nor do they make the eyes water on their being cut. However, as they ſtill are onions, and differ from ours only in having a leſs pungent taſte or acrid flavour, there can be no doubt but the exceſſive uſe of them in Egypt contributes to increaſe the diſpoſition of the inhabitants to diſorders of the eyes.

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* Hiſt. Nat. des Inſ. des Env. de Paris.—*Tenebrio muricata*, L.

† "We remember the fiſh which we did eat in Egypt freely; the cucumbers, "and the melons, and the leeks, and the onions, and the garlic." Numbers, chap. xi. ver. 5.

Leeks are alſo eaten in Egypt, but in leſs quantity than onions; but they had no garlic, or, to ſpeak more correctly, they had no longer any; for this plant appears to me to have been cultivated by the ancient Egyptians. It is to be found among the liſt of thoſe which the Iſraelites ſo much regretted *; and Dioſcorides, whom M. Pauw ſeems to accuſe of error, alſo ranked garlic among the number of the plants of Egypt †. However this may be, it is no longer to be found in the kitchen-gardens of Roſſetta, and I was aſſured by the Egyptians that, from time immemorial, the ſoil has been unfavourable to its culture. In ſome parts of South America the inhabitants have not been unſucceſsful in every attempt to cultivate onions. They import them from France; and I have ſeen at Cayenne a plate of onions conſidered as a great delicacy. I know not whether the ſame attempts have been made in Egypt with regard to garlic. It is poſſible that the people being ignorant, and ſlaves to old cuſtoms, the preſent cultivators have pretended that this plant will not thrive in their ſoil, merely becauſe their forefathers did not plant it; and this reaſon, which in their eyes would be a certain demonſtration, might be ſufficient to prevent every idea of their making new attempts. Not but that there is at this day a conſiderable quantity of

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* See the note in the preceding page.

† Recherch. Philoſ. ſur les Egyptiens et les Chinois, tome i. p. 133, note.

of garlic conſumed in Egypt; but it is imported from Syria, and ſold under the name of *ſeeds of Damaſcus*.

Almoſt all the ſpecies of European vegetables abound in the gardens of Roſſetta; but horticulture not being there brought to perfection, the inhabitants have not acquired the numerous varieties which adorn our kitchen-gardens and tables. On the other hand, ſome ſorts are there great objects of culture: the Roman lettuce, for inſtance, covers their plains. It is eaten raw; and from its ſeeds is made very good oil. Here are likewiſe cultivated other plants for the food of man, which are not uſed in Europe, ſuch as the *colocaſia**, a ſpecies of *arum* well known in ancient Egypt, the roots of which, when dreſſed, have the taſte of our potatoes.

The Delta forming an iſland, it was eaſy to clear it of wild beaſts. Although bounded upon one ſide by the borders of the deſert, the cultivated plains of Roſſetta are no longer diſturbed by their preſence; they are kept at a diſtance by the operations and the effect of culture, and are baniſhed to the ſands of the deſert, or the ſolitude of the foreſts. But thoſe whoſe nature it is to deſtroy the poultry kept by man, willingly remain, being certain of hunting their prey with more ſucceſs there than any where elſe. The *nems*, or ichneumon, is frequently ſeen, and the *thaleb* † partakes in its depredations.

The thaleb is an animal which has ſome reſemblance to the jackal, but, at the ſame time, differs from it in ſome ſtriking features, and particularly in its habits. Buffon has given a very good drawing of this animal in *Le Supplément à l'Hiſtoire Naturelle des Quadrupèdes* under the name of *chacal-adive*. If the jackal is, according to the common people of Egypt, *father of Soliman*, the thaleb is to them, in like manner, *father of Huſſein* ‡. I was not able to diſcover the origin of theſe two ſingular denominations. I may, however, obſerve, on this ſubject, that when the Egyptians are ſtruck with a remarkable feature or attribute in any perſon, it is their cuſtom to give him the appellation of father of ſuch feature or attribute. Thus my large noſe frequently procured me the name of *father of the noſe*; and one of my companions, who wore very buſhy whiſkers, was known by no other appellation, in the courſe of our travels, than that of *Abou ſchenapp*, *father of the whiſkers*. A manner equally whimſical of diſtinguiſhing people without having occaſion to inquire their names, appears to be general in Africa, in a ſimilar ſtyle of pleaſantry. The negroes at Cape Verd gave the name of *father of the arm* to a clerk of the African Company who had but one arm; and the Jalofs diſtinguiſh the governor of Goree by no other title but that of *Borombir*, *father of the belly*, becauſe the rock forming that ſmall iſland has, in their opinion, a reſemblance to a big belly.

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* *Arum colocaſia*, L.

† *Canis aureus*, L.—*Canis vulpes*, Forſkal, Fauna Egypt.-arab. p. 4. N. B. The thaleb differs from the fox.

‡ See page 93.

There is every reaſon to preſume, that all that has been aſſerted, both by the ancients and moderns, reſpecting the fox of Egypt, muſt be underſtood to apply to the *thaleb*, who has, in fact, ſeveral features ſimilar to thoſe of the fox. His hair is of a bright fawn colour, deeper on the upper than the under part of the body. He is particularly remarkable for his large tail, ſtriped tranſverſely with black and gray. His eyes are as lively as his motions: his countenance is that of cunning and craft; and while the jackals, merely ferocious, frighten away their prey by their howlings and numbers, while their nocturnal excurſions are often unſucceſsful, and they are ſometimes compelled to appeaſe their hunger with food the moſt diſguſting and repugnant to their appetite, the more fortunate *thaleb*, ſurpaſſing them in addreſs, does not aſſociate with others, but goes alone; in the height of day approaches the habitations of men, eſtabliſhing near them his ſubterraneous abode, which he carefully conceals under thick buſhes, thence creeps out without noiſe, ſurpriſes the poultry, carries off the eggs, and leaves no other traces of the havock he has made than the havock itſelf. In hunting birds, he diſplays all poſſible agility and artifice; and ſcarcely any of them can eſcape him. One of the handſomeſt of quadrupeds, he would be, perhaps, one of the moſt amiable, if his tricks and his talents for depredation did not bear too ſtrong an impreſſion of knavery and falſehood. Taking one day a contemplative walk in a garden, I ſtopped near a hedge: a *thaleb*, who heard no noiſe, was coming towards me through the hedge, and, on his getting out, he found himſelf cloſe at my feet. On ſeeing me, he was ſo ſtruck with aſtoniſhment, that he did not even attempt to eſcape, but, fixing his eyes upon me, remained motionleſs for ſome ſeconds. His embarraſſment was painted in his countenance, in a manner of which I could not have conceived him ſuſceptible, and which indicated a very delicate inſtinct. For my part, I was afraid to make any motion that might diſturb this ſituation, which afforded me conſiderable pleaſure. At length, after taking a few ſteps from one ſide to the other, as if not knowing which way to fly, ſtill keeping his eyes turned towards me, he made off, not running, but ſtretching himſelf out, or rather creeping away, placing his feet alternately with ſingular precaution. He was ſo much afraid of letting himſelf be heard in his flight, that he held his large tail almoſt in a horizontal poſition, that it might neither drag on the ground nor bruſh againſt the plants. On the other ſide of the hedge I found the remains of his meal: it was a bird of prey, which he had nearly devoured.

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* See page 93.

To conclude this ſubject, I believe that the thalebs and the jackals take care to cover their excrements with earth or ſand, like the cats, having found ſeveral of theſe concealments both in the ſands and the cultivated ground, which could be only the work of thoſe animals.

This cleanlineſs would render the thaleb ſtill more intereſting, were he not ſo knaviſh.

Animals much more noxious, and, at the ſame time, exceedingly numerous, are rats and mice. They would be a ſcourge that would render Egypt uninhabitable, had they not a multiplicity of enemies: of quadrupeds, the cat, the ichneumon, the thaleb, &c.; of birds, the ibis, the ſtork, the vulture, and different ſpecies of birds of prey, hunt them, and conſtantly feed upon them: with the ſame view, man himſelf becomes their enemy; for there are ſeveral villages in the neighbourhood of Roſſetta, the inhabitants of which catch rats in order to eat them as ſoon as the waters of the Nile have retired from the plains. A ſtill greater number are deſtroyed by the inundation of the river; but their fecundity is ſo prodigious, that notwithſtanding theſe multiplied means of deſtruction, they are yet ſo numerous, that they appear to propagate in perfect freedom, and to breed in the very boſom of the obſtacles which oppoſe their exceſſive reproduction. As ſoon as the Nile, after having fertilized the lands, leaves them acceſſible to cultivation, there are ſeen innumerable multitudes of rats and mice, iſſuing, in ſucceſſion, from the moiſtened ſoil. This has made the Egyptians believe that theſe animals were produced by the earth itſelf. Some of them who paſſed for the moſt intelligent, aſſured me, and, notwithſtanding all I could ſay, inſiſted with the utmoſt effrontery, that they had themſelves obſerved mice at the moment of their pretended formation, and when the one half of their body was of fleſh and the other half of mud. This abſurdity is not peculiar to the inhabitants of Egypt; ſome authors even have unbluſhingly diſgraced their works by ſuch an aſſertion *.

All the animals that were hoſtile to mice and rats were held ſacred by the ancient Egyptians; they were under the protection of laws both civil and religious; nor do even the modern nations who inhabit

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* Macrobius, Porta, &c. &c.

the ſame country, barbarous as they are, deſtroy them, but preſerve for them ſome degree of the ancient veneration. The French will readily ſee the importance of adopting the ſame forbearance, and abſtaining from a ſport which would be ſo generally detrimental, and on which the proſperity of the colony in a great meaſure depends.

If from noxious animals we paſs to thoſe that are the moſt uſeful, we ſhall find two ſorts of them, which, being very numerous in Egypt, are extremely valuable to its inhabitants, the ſheep and the goat. Of all the domeſtic animals the ewe and the ram are the moſt common: their wool is an important article of commerce; and their fleſh is almoſt the only kind here uſed, that of the ox being ſcarce, and buffalo's fleſh being exceedingly bad.

The Oriental nations, in general, do not caſtrate their rams. This operation was by law forbidden among the Hebrews; and it is equally in diſuſe among the preſent Egyptians. This, however, would be the means of rendering their fleſh more tender and juicy, and depriving it of a ſlight taſte of the fat and the fleece, which injures its flavour. The race propagated in Lower Egypt is that of the *broad-tailed or Barbary ſheep*[*]. If its fleſh is in general not ſo delicate as our mutton, the ewes are here more prolific. They always yean twice a year, and generally have two lambs at a time.

The ſpecies of *goat* ſpread through Lower Egypt is the *Syrian*[†]. It has alſo been called the *Mambrina goat*, becauſe it is common in the mountain of that name, ſituated in the ſouthern part of Paleſtine, in the neighbourhood of *Hebron*. It is almoſt conſtantly of a bright reddiſh colour; its horns are ſmall, its body ſlender, and its hair ſhort; its head is longer, and rounder in front than that of any of the other ſpecies, which gives this goat a more lively, but, at the ſame time, a ſomewhat fooliſh aſpect. One character by which it can be eaſily diſtinguiſhed at firſt ſight, is its extremely large and pendulous ears, an unequivocal mark of its having been long a domeſticated animal *.

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[*] Buffon, Hiſt. Nat. des Quadrupèdes.—*Ovis laticaudata*, L.

[†] *Chèvre de Syrie*, Briſſon, Règne animal, p. 72.—*Chèvre mambrine, ou chèvre du Levant*, Buffon, Hiſt. Nat. des Quadrupèdes, art. Chamois.—*Capra mambrica*, L.

In the moiſt plains of Lower Egypt, the kids of this ſpecies are not very good eating; and we may even preſume that their fleſh is far from being wholeſome, with the more reaſon, that the dietetic ſyſtem of the ancients forbade its uſe in the *Nome* of Mendes and its environs, that is to ſay, in the diſtrict moſt inundated, while it was permitted in the mountainous countries of Thebaïs, where the fleſh of the ſheep was in its turn prohibited, for what reaſon is not clearly aſcertained. Although of conſiderable ſize, theſe goats cannot be uſed as beaſts of burden, or for the ſaddle, as has been aſſerted by Bochart. They afford abundance of excellent milk, of which there is a great conſumption. Every morning they are driven in ſmall flocks through the different quarters of the city of Cairo, and every one ſees taken from them the milk that he wants.

The ſame writers who have exaggerated the fecundity of the cow, and the female buffalo, have ſpoken of the Egyptian goats in the ſame ſtrain.

According to Maillet, they bear ſix or ſeven kids at a time; and as they have young twice in the year, it is by no means extraordinary to ſee one goat followed by fourteen kids, all of which ſhe has produced in the courſe of ſix or ſeven months †. It is true that the goats, as well as the ewes, bring forth twice a year; but it is alſo true, that they have each time only two or three, and rarely four kids.

I had now been upwards of two months at Roſſetta, and the troubles of Egypt, inſtead of ſubſiding, ſeemed to increaſe. A Bey, named Iſmael, had ſucceeded in expelling from Cairo Murad and Ibrahim, two other Beys who were at the head of the government. Theſe took refuge in the Saïd, whence, aided by ſome chiefs, they menaced Iſmael. The latter was raiſing an army, in order to take the field againſt them. The particular commandants, or *Kiaſchefs*, had quitted the diſtricts of their command, and followed their maſter. The Bedouins, profiting by their abſence, infeſted all the roads, and ſet no bounds to their depredations. The villages made war on each other, and ſent forth robbers ſtill more dangerous and cruel than the Bedouins. At length the moſt complete devaſtation deſolated the face of the country, and every attempt to travel was conſidered an act of temerity. But I was tired of remaining in a ſtate of inaction, and was hurt at the loſs of my time, as well as at the expenditure of the very inadequate allowance I received from government, without attaining the object I had in view, namely, of travelling through Egypt. Theſe conſiderations prevailed over the ſuggeſtions of prudence, and even thoſe of friendſhip; and as it was impoſſible to penetrate into Upper Egypt, filled with undiſciplined combatants and unbridled banditti, I reſolved to viſit that part of the deſert of Lybia called the deſert of Nitria, or of Saint Macarius.

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* Some authors have aſſerted, that their ears are ſo long that they drag upon the ground, and that the Orientals cut off one of them to ſuffer the animal to graze: but this is an error; the ears do not hang down to the ground, nor are they cut off.

† Deſcription de l'Egypte, partie ii. p. 5.

I had written to Cairo, in order to obtain from Iſmael Bey, then, and for a very ſhort time, governor general, or *ſheick-el-belled*, orders to his ſubalterns to protect me, and the ſtrongeſt recommendations to all thoſe through whoſe territories I had to travel. It is well known that the practice of medicine is in high eſtimation among the Orientals; it is a ſtronger ſhield than all the recommendations of authority. I therefore aſſumed the character of a phyſician; and that nothing might be wanting to complete my diſguiſe, or rather the precautions, without which it would be in vain to attempt to travel in that country, I took the name of *Youſef* (Joſeph). According to circumſtances, and to the perſons with whom I had to deal, I was

Mallüm, maſter, *Kavoudji*, merchant, or even *Sidi*, ſir. Neither was I afraid to adorn myſelf with the red turban, which, joined to my dreſs, and that of my three companions, who were habited as ſoldiers of the Beys, made me paſs more than once for a *Kiaſchef*, or officer of the Mamlûks, commanding ſome diſtrict.

Before I leave Roſſetta, I ſhall give the meteorological obſervations I made during my reſidence there, in the months of November and December, adding thereto thoſe of a part of the month of February, which I made on my return. The mercurial thermometer which I uſed for theſe obſervations was made by Aſſier Perica of Paris, a ſkilful mechanic in the conſtruction of inſtruments of this kind.

I made my obſervations three times a day; at eight o'clock in the morning, at noon, and at ſix in the evening, as will be ſeen by the following tables.

METEOROLOGICAL OBSERVATIONS

MADE AT ROSSETTA DURING THE MONTH OF NOVEMBER, 1777.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
6	8 morn.	18°	N.N.W.	At 3 o'clock in the morning there was a heavy ſhower of rain, the firſt that has fallen this year. At 7 there alſo fell a little rain; a rainbow; at 9 there was another ſhower, which laſted 10 minutes, the wind having ſhifted to the north. Cloudy weather. Strong breeze at the approach of the ſqualls, and falling as ſoon as the rain was over.
	Noon	19	N.N.E.	Cloudy weather. High wind. At 1 o'clock a ſhower of ſmall rain, which laſted four or five minutes.
	6 even.	18	N.N.E.	High wind. A great many clouds.
7	8 morn.	18½	E.N.E.	Light breeze. Fine weather.
	Noon	19	N.E.	Light breeze. A great many flying clouds.
	6 even.	18	N.E.	Very light airs. The ſky rather overcaſt.
8	8 morn.	17½	N.E.	Almoſt calm. A clear ſky.
	Noon	18	N.E.	Light breeze. Fine weather.
	6 even.	18	N.E.	Light breeze. A clear ſky.
9	8 morn.	17½	Calm	Very thick fog.
	Noon	18	N.E.	Light breeze. Weather a little cloudy.
	6 even.	18	N.E.	Very light breeze. Fine weather.
10	8 morn.	18	E.S.E.	Almoſt calm. Fog.
	Noon	18½	E.S.E.	Light breeze. Foggy weather. After noon, the wind ſhifted to the eaſt, and ſhortly after to N.N.E.
	6 even.	18	N.E.	Light breeze. Fine weather.
11	8 morn.	17½	E.S.E.	Light breeze. Fog.
	Noon	20	E.	Light breeze. Fine weather.
	6 even.	19½	N.N.E.	Light breeze. Fine weather.
12 13 14	-	-	-	*Abſent.*
15	8 morn.	17½	N.	High wind. Fine weather.
	Noon	18	N.	High wind. Weather a little cloudy.
	6 even.	17½	N.	Clear weather.
16	8 morn.	17½	N.N.W.	Light breeze. Sky cloudy in the eaſtern quarter.
	Noon	18	N. by W.	High wind. Cloudy weather.
	6 even.	17½	N.N.W.	High wind. Very cloudy weather.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
17	8 morn.	18	—	Calm.
	Noon	19½	N.	Very light breeze.
	6 even.	19½	N.	Very light breeze. Fine weather during the whole day.
18	8 morn.	19	W.	Wind rather high. Fine weather.
	Noon	20	W.	High wind. Weather ſtormy in appearance.
	6 even.	19½	W.	Light breeze. Fine weather.
19	8 morn.	17½	W.	Light breeze. Thick fog.
	Noon	20	W.	Light breeze. A dappled ſky.
	6 even,	19½	W.	Light breeze. Cloudy ſky. During the whole evening lightning in the eaſtern quarter, but no thunder.
20	8 morn.	18	W.	Almoſt calm. Cloudy ſky.
	Noon	19	W.	Wind rather high, and blowing in hard ſqualls. Gloomy and cloudy weather.
	6 even.	18½	W.	Light breeze. Rain.
21	8 morn.	18½	Calm	It rained the greateſt part of laſt night. In the morning cloudy weather.
	Noon	19	N. E.	High wind. Cloudy weather. After noon the wind veered round to the S. S. W. and it rained till 5 o'clock in the evening.
	6 even.	18½	Calm	A great deal of lightning in the eaſtern quarter, but unaccompanied by thunder. Rain almoſt the whole of the night.
22	8 morn.	17	S.W.	High wind. Very cloudy weather. Rain at intervals.
	Noon	17½	S.W.	Very high wind.
	6 even.	17	S.W.	High wind. Frequent ſhowers of rain during the courſe of the day.
				N. B. Till this day incluſively, I had kept my thermometer near the window of my room, the doors and windows of which were conſtantly open, except in the night-time; but on the 23d I removed it to a covered place, but continually expoſed to the air; this is what occaſioned the great differences that will now be ſeen.
23	8 morn.	11¼	S. S.W.	Wind very boiſterous, which has laſted ſince midnight. Some flying clouds.
	Noon	14	S. S.W.	Wind very boiſterous. The air darkened by the quantity of ſand that is drifted by the wind.
	6 even.	13½	S. S.W.	Wind ſtill very boiſterous. I have ſeldom ſeen any wind ſo violent, or of ſuch long duration, as this. It has abated a little after ſun-ſet, but it yet blows very hard. The air is ſtill darkened by the ſand.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
24	8 morn.	10½°	W.	Before daylight the wind ſhifted to W. and blew ſtrong. The whole morning was ſhowery.
	Noon	12½	W. N. W.	High wind. Cloudy weather.
	6 even.	14½	W. N. W.	High wind. The whole ſky covered with flying clouds. A ſhower of rain at 9 o'clock in the evening.
25	8 morn.	10	W.	High wind. Weather tolerably fine.
	Noon	14	W. S. W.	High wind. Fine weather.
	6 even.	13½	W. S W.	Light breeze. Fine weather.
26	8 morn.	14½	S. by W.	High wind. Fine weather. At 6 o'clock in the morning, the wind very ſharp, and the cold very perceptible. The thermometer, however, indicated only 9½.
	Noon	15	W.	Wind very boiſterous. The ſky ſcattered over with ſmall clouds. At 2 o'clock in the afternoon a ſhower of rain, accompanied by a very violent gale of wind and a rainbow. At 8 o'clock another ſhower heavier than the firſt.
	6 even.	14	W. by S.	Strong wind and rain, both of which laſted the whole night.
27	8 morn.	10½	W. S. W.	High wind. Rain.
	Noon	13½	W. S. W.	High wind. Rain.
	6 even.	12½	W. S. W.	High wind. Rain, which laſted almoſt the whole night.
28	8 morn.	10½	N. N. W.	High wind. Rain till 9 o'clock in the morning.
	Noon	13½	N. N. W.	High wind. Tolerably fine weather, which did not laſt, for it was ſhowery in the afternoon.
	6 even.	11	N. N. W.	Very high wind. Cloudy weather. Very frequent ſhowers of rain during the night.
29	8 morn.	10½	W. by N.	Light breeze. Rain all the morning.
	Noon	12½	W.	Light breeze. Rain. After noon, the weather cleared up a little.
	6 even.	11	W.	Cloudy weather without rain. Light breeze.
30	8 morn.	11¾	W.	Light breeze. Small drizzling rain for a few minutes. Cloudy weather.
	Noon	15½	W.	Light breeze. Fine weather.
	6 even.	14½	W.	Light breeze. Fine weather.

Remarks

Remarks on the preceding Table.

THE firſt days of this month were the beginning of winter at Roſſetta, Alexandria, and upon all the coaſt of Egypt. The firſt rain that fell this year was on the 6th; and the bad weather continued almoſt the whole month. From the 1ſt till the 6th, the day when it was firſt in my power to make any regular obſervations, the wind was to the N. or N. N. E.; and every morning there was a thick fog, which ſometimes laſted till 10 o'clock.

The wind varied conſiderably in the courſe of this month; however, it remained longer to the weſtward than in any other quarter. It frequently blew ſtrong; but the moſt violent gale was on the 22d at S.W. and continued till the 23d, when it was at its greateſt height at S. S.W. It ſeldom occurs that ſo hard a gale laſts two days blowing with the ſame violence. Theſe are thoſe ſoutherly gales, ſo dangerous and ſo fatal to the caravans and travellers who happen to be at that time croſſing the ſands of Egypt; for they run a riſk of being ſuffocated by the burning blaſt, or by the mountains of ſand which it raiſes. Notwithſtanding there are no large tracts of ſand in the environs of Roſſetta, on the 23d the air in the town was abſolutely darkened by a ſand ſo ſubtile, that it penetrated into the apartments, though all the windows and doors were cloſely ſhut. This extraordinary quantity of ſand was brought by the wind from the deſert of St. Macarius and its environs.

Since I expoſed my thermometer to the open air, that is to ſay, in the courſe of eight days, the higheſt degree of heat it indicated was 15° on the 30th at noon, and it never fell lower than 10°: the cold, however, was very perceptible, chiefly in the morning.

I remarked two rainbows; the one on the morning of the 6th, which was followed by fine weather; and the other on the evening of the 26th, after which the weather became exceedingly bad. This in ſome degree confirms the vulgar opinion, that in the morning this phenomenon is a ſign of fair weather, and in the evening its appearance indicates the reverſe.

Month of December, 1777.

Day of th Month	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
1	8 morn.	11°	S. S.W.	Light breeze. Fine weather.
	Noon	14	W.	Light breeze. Fine weather.
	6 even.	13	W.	Light breeze. Fine weather.
2	8 morn.	11½	W.	Light breeze. Fine weather.
	Noon	15¼	N.W.	Light breeze. The ſky ſcattered over with ſome blackiſh clouds.
	6 even.	14	N.W.	Light breeze. Fine weather.
3	8 morn.	11½	N.W.	Light breeze. Fine weather. Since ſun-riſe there has been a ſlight fog.
	Noon	15	N. E.	Light breeze. Fine weather.
	6 even.	14	N. E.	Light breeze. Fine weather.
4	8 morn.	12½	E.	Light breeze. Fine weather.
	Noon	16	E. N. E.	Freſh breeze. Fine weather. Some large dark clouds.
	6 even.	15	E. N. E.	High wind. Cloudy weather.
5	8 morn.	11	Calm.	Fine weather.
	Noon	14	N.	Light breeze. Fine weather.
	6 even.	13	N.	Light breeze. Fine weather.
6	8 morn.	13	Calm.	Fog.
	Noon	17½	N.	Very light airs. Weather rather cloudy.
	6 even.	14	N.	Very light airs. Weather leſs cloudy than at noon. A miſt.
7	8 morn.	12½	N. N.W.	Almoſt calm. A ſlight fog. A dappled ſky.
	Noon	16	N.	Light breeze. Fine weather.
	6 even.	13½	N.	Very light breeze. Fine weather.
8	8 morn.	15	N. N. E.	Light breeze. Cloudy weather.
	Noon	16	N. N. E.	Freſh breeze. Fine weather.
	6 even.	14	E. N. E.	Freſh breeze. Fine weather.
9	8 morn.	14½	N. N. E.	Freſh breeze. Fine weather.
	Noon	16	N. N. E.	High wind. Several ſmall flying clouds.
	6 even.	14	N. N. E.	Very light breeze. Scarce a cloud to be ſeen.
10	8 morn.	15	N. N. E.	High wind. A great many clouds.
	Noon	17	N. E.	High wind. Scarce a cloud to be ſeen.
	6 even.	15½	N. E.	High wind. Clear ſky.
11	8 morn.	14¾	E.	Light breeze. Fine weather.
	Noon	17	N. E.	High wind. Fine weather.
	6 even.	16	N. N. E.	Light breeze. Fine weather.
12	8 morn.	13	N.	Almoſt calm. Cloudy weather.
	Noon	16	N. N.W.	Freſh breeze. Cloudy weather.
	6 even.	14½	N. N.W.	Freſh breeze. Cloudy weather. The wind afterwards increaſed, and the ſky became clear. During the whole night the wind was very high.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
13	8 morn.	12°	N.W.	A ſtrong gale. Weather cloudy, and threatening rain. The Nile was very much increaſed by the ſtrength of the gale, which alſo raiſed in it a heavy ſwell. Towards noon, a ſmall ſhower of drizzling rain, which was very rapidly diſpelled by the violence of the wind.
	Noon	9	N.W.	A very ſtrong gale. Cloudy weather. In the afternoon, ſmall rain for ſome moments.
	6 even.	9	N.W.	Cloudy weather. The ſtrength of the wind has a little abated.
14	8 morn.	12	W.	High wind. Cloudy weather. Small rain.
	Noon	14	W.	High wind. Now and then a little ſmall rain.
	6 even.	12½	W.	High wind. Cloudy weather. Some ſhowers of rain in the evening and during the night.
15	8 morn.	13	N.W.	Light breeze. Cloudy weather.
	Noon	15¼	W.	Light breeze. Cloudy weather.
	6 even.	14	W.N.W.	Very light breeze. Cloudy weather.
16	8 morn.	11	S.	Very light breeze. A few ſmall white clouds.
	Noon	13	S.	A light breeze. The horizon cloudy to the ſouthward.
	6 even.	12½	S.	High wind. Weather cloudy and threatening a ſtorm.
17	8 morn.	11½	S.E.	Light breeze. Weather a little cloudy. About 10 o'clock the weather cleared up, and it was very fine the reſt of the day.
18	8 morn.	13	W.	Light breeze. A fog which aſcended, and the ſky became covered with clouds.
	Noon	16	W.	Freſh breeze. Cloudy weather.
	6 even.	15	W.	Light breeze. Cloudy weather.
19	8 morn.	13	W.	Freſh breeze. The ſky cloudy and very menacing in the northern quarter.
	Noon	16	W.	High wind. Clear ſky.
	6 even.	13½	W.	The horizon cloudy to the weſtward. At 9 o'clock in the evening a little rain.
20	8 morn.	11½	S.S.W.	Very light breeze. Fine weather.
	Noon	16½	N.W.	Very light breeze. Fine weather.
	6 even.	15	N.	Very light breeze. The horizon cloudy to the N.W.
21	8 morn.	11¼	Calm	Fog.
	Noon	15½	E.	Almoſt calm. The ſky interſperſed with flying clouds.
	6 even.	14½	N.E.	Very light breeze. Weather cloudy, and very black to the northward.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
22	8 morn.	11½°	S. S. E.	Freſh breeze. Cloudy weather.
	Noon	15	S. E.	Very freſh breeze. Cloudy weather. At 2 o'clock in the afternoon there fell a little rain, which laſted only a few minutes.
	6 even.	13	S. E.	Light breeze. Cloudy weather.
23	8 morn.	13	W. S.W	Light breeze. Very cloudy weather. Small drizzling rain during the whole morning.
	Noon	15	S.W.	Freſh breeze. Very cloudy weather. Small drizzling rain.
	6 even.	13½	S.W.	High wind. Very cloudy weather. Small drizzling rain.
24	8 morn.	12	W.	Very freſh breeze. The clouds, which entirely covered the ſky, are breaking.
	Noon	13½	S.W.	Freſh breeze. The clouds are more ſcattered than in the morning.
	6 even.	11	S.W.	Freſh breeze.
25	8 morn.	9	S.W.	High wind. Since ſun-riſe there has been a conſiderable fall of rain, which laſted till 11 o'clock.
	Noon	14	W. S.W.	High wind. The horizon cloudy and very black. In the afternoon ſome ſhowers of rain.
	6 even.	12	S.W.	The ſky almoſt entirely clear. The horizon cloudy in the ſouthern quarter.
26	8 morn.	11	S.	Light breeze. Cloudy weather.
	Noon	15	S. S. E.	Light breeze. Fine weather.
	6 even.	13½	S. S. E.	Light breeze. Fine weather.
27	8 morn.	12	W. S.W.	Almoſt calm. A ſlight fog. Dull weather. At 9 o'clock ſmall drizzling rain, which laſted till near noon.
	Noon	15	S.W.	Light breeze. Cloudy and dull weather.
	6 even.	13½	W. S.W.	Very light breeze. Cloudy and dull weather.
28	8 morn.	10½	W. S.W.	Fine weather. Light breeze.
	Noon	12½	W.	Clear ſky. Very fine weather.
	6 even.	11½	W.	Light breeze. Very fine weather.
29	—	—	—	*Left Roſſetta.* Very fine weather.

Remarks

Remarks on the preceding Table.

The month of December was, in general, finer than the month of November; the wind, till the 15th, was almoſt conſtantly from the northward, and the reſt of the month from the ſouthward: there was only one north-weſt gale (the 13th), which was leſs violent and of ſhorter duration than that of the month of October.

The thermometer, on the hotteſt day, the 6th, was at 17½°; what little wind there was, was northerly; it was foggy in the morning, and the weather was a little cloudy during the whole day.

The cooleſt day was the 13th: the thermometer, after having been in the morning at 12°, fell to 9°: before noon it blew a ſtrong gale from the N.W.; the weather was very cloudy, and there was a fall of rain.

The difference, therefore, between the hotteſt and the cooleſt day this month was 8°, and the mean term 13¼°.

Month of February, 1778.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
1	8 morn.	13°	W. N. W.	Freſh breeze. Large black and thick clouds. At half paſt 11 o'clock ſome ſmall rain, which laſted a quarter of an hour.
	Noon	14	W. N. W.	Freſh breeze. Several large flying clouds.
	6 even.	14	W. N. W.	Freſh breeze. Clear ſky.
2	8 morn.	11½	S. E.	Light breeze. Foggy ſky, with ſome flying clouds. At 9 o'clock a ſmall ſhower of rain.
	Noon	16	N. W. by N.	Light breeze. The horizon covered with thick vapours.
	6 even.	14	N.	Light breeze. Fine weather.
3	8 morn.	13	N. N. W.	High wind. From midnight till 9 o'clock there fell ſome heavy rain with a high wind from the N. N. W.
	Noon	13	N. W.	A very ſtrong gale. Several large flying clouds.
	6 even.	11½	N. W.	A very ſtrong gale. The horizon covered with black clouds. At ſeven o'clock the rain began, and laſted part of the night.
4	8 morn.	11	N. W.	Light breeze. Cloudy weather. At 9 o'clock the wind ſhifted to the W. and ſome rain fell.
	Noon	11½	W.	Light breeze. Rain.
	6 even.	11	W.	Light breeze. Cloudy weather. At 8 o'clock heavy rain, which laſted the whole night.
5	8 morn.	11¾	N. W.	Light breeze. Cloudy weather. At 9 o'clock rain, which laſted all the morning.
	Noon	11	N. W.	Light breeze. Heavy ſhowers of rain during the whole day and night, accompanied by violent gales of wind.
6	8 morn.	8½	W.	High wind. Rain.
	Noon	10½	W.	High wind and heavy rain during the reſt of the day and part of the night.
7	8 morn.	10½	N. N. W.	Light breeze. Cloudy weather. Rain in the morning.
	Noon	15	N. N. W.	Freſh breeze. Weather leſs cloudy than in the morning, and the ſun ſhewing itſelf from time to time.
	6 even.	12	N. N. W.	Light breeze. Weather leſs cloudy till noon.

Day of the Month.	Hour.	Reaum. Therm.	Wind.	OBSERVATIONS.
8	8 morn.	11°	S. S.W.	Light breeze. Clear ſky. Fine weather.
	Noon	14	S.	Light breeze. Very fine weather.
	6 even.	11½	N. N.W.	Light breeze. Fine weather.
9	8 morn.	10½	S. S. E.	Freſh breeze. Weather very thick and miſty.
	Noon	15	S. E.	Freſh breeze. Cloudy weather.
	6 even.	12½	E.	High wind. Weather leſs cloudy than at noon.
10	8 morn.	10½	S.	Almoſt calm. Fine weather.
	Noon	16	W.	High wind. Fine weather.
	6 even.	13	W.	Light breeze. Fine weather.
11	8 morn.	10	W.	Light breeze. Fine weather.
	Noon	15	W.	Light breeze. Fine weather.
	6 even.	13	Calm.	Very fine weather.
12	8 morn.	10½	S.W.	Light breeze. Very fine weather.
	Noon	15	W.	Light breeze. Very fine weather.
	6 even.	11	W. N.W.	Almoſt calm. Very fine weather.
13	8 morn.	12	N.W.	Light breeze. A few flying clouds.
	Noon	15½	N. N.W.	Freſh breeze. Some clouds.
	6 even.	13	N. by W.	Almoſt calm. A great many clouds.
14	8 morn.	13	N. N.W.	Almoſt calm. Cloudy weather.
	Noon	16	N. by W.	Light breeze. Cloudy weather.
	6 even.	13	N.	Almoſt calm. Cloudy weather.
15	8 morn.	10½	S. S. E.	Freſh breeze. Fine weather.
	Noon	17½	S. E.	High wind. Fine weather.
	6 even.	13½	S. S. E.	High wind. Weather very thick and miſty.
16	8 morn.	10¼	S.	High wind. Fine weather.
	Noon	17½	W.	High wind. Fine weather.
	6 even.	13	W.	Light breeze. Fine weather.
17	8 morn.	10½	S.	Light breeze. Very thick fog. *Left Roſſetta.*

Remarks

Remarks upon the preceding Table.

DURING the firſt ſeventeen days of the month of February, the 15th was the hotteſt day, and the 6th the cooleſt. On the firſt, the thermometer, at noon, was at 17½°, and on the ſecond 10½°, at the ſame hour, after having been at 8½° in the morning. It blew a ſtrong gale at W. and it had not ceaſed raining for two days. On the 19th, the hotteſt day, the wind was at S. S. E. and S. E. and the weather was very fine. The difference of theſe two days is 7°, and the mean term of the heat 14°.

The wind was very variable during theſe ſeventeen days; however, it came more frequently from the weſtern quarter than from any other. The weather was very bad, with almoſt continual rain, accompanied with ſtrong gales of wind. During this bad weather the wind was weſterly.

It muſt alſo be obſerved, that whenever the wind was at S.E. or S. S. E. and blowing freſh, the weather was thick and foggy; and this is a general remark which I made upon the weather at Roſſetta; for in the month of December the wind was three times at S. E. and S. S. E. and the weather was cloudy. Likewiſe, in the month of November, the wind was at E. and S. E. for two ſucceſſive days; and the atmoſphere, in the morning, was loaded with a heavy fog.

CHAPTER XXV.

DEPARTURE FROM ROSSETTA. — BEDOUINS.—AGREEMENT WITH THE ARABS.—RIOT AT ABOUKIR.—COAST BETWEEN ABOUKIR AND ALEXANDRIA.—WILD OXEN.—CONSEQUENCE OF THE RIOT AT ABOUKIR.—INSCRIPTION.—CAMP OF BEDOUINS.—CAMELS.—ALARM IN THE CAMP.—HOSPITALITY AND MANNERS OF THE BEDOUINS.—OPINION PECULIAR TO THEM.—ANTIQUE CUBE.

MY departure was fixed for the 29th of December. We had mules, the beaſts uſually employed to ride on upon the Alexandria road, and a camel to carry our baggage, which was contained in two great *caffaſs*, a handſome ſort of large covered pannier, that is faſtened on each ſide of the camel. The conſul inſiſted that his janizary ſhould accompany me to Aboukir, where I was in hopes of finding means to reach the deſert of Nitria; and we accordingly ſet off at nine o'clock in the morning.

On this occaſion we found, at the lake of *Maadiè*, a commodious decked boat. Half a league beyond this ancient mouth of the Nile there was a ſmall encampment of Bedouins, who, according to cuſtom, offered us water, and, in the moſt preſſing manner, invited us to paſs the night under their tents. A few days before, ſome European merchants, coming from Alexandria with their wives, and being detained at the ferry for want of a boat, had been obliged to ſleep in the camp of theſe Bedouins, and were extremely well ſatisfied with their behaviour. I felt no heſitation in placing a confidence in them, and hired ſome of them to eſcort the camel, whoſe ſlow pace had conſiderably retarded our progreſs; while we took the lead with the janizary and our mules, and arrived at Aboukir about eight o'clock in the evening. We alighted at the houſe of the Jew drogueman, who received us with every mark of honeſt hoſpitality.

When he was informed of the object of my journey, and I entreated him to procure me camels for traverſing the deſert, the good Jew exclaimed againſt the raſhneſs of the enterpriſe, repreſenting it to me as extremely dangerous, and even as bordering upon madneſs; and he concluded by declaring that he would take no concern in the buſineſs, as he would not be inſtrumental to my deſtruction, which he conſidered as certain. He conteſted the point till he found that I grew angry, and aſſured him that I would at all events ſet out on the journey; nothing being able to make me change my determination. A *ſheick*, or chief of Bedouin Arabs, was encamped at no great diſtance from Aboukir; he was a brave man, well known, and entruſted with guarding the road from Alexandria to Roſſetta. The drogueman, ſtill lamenting my obſtinacy, ſent for him, and he arrived at midnight. The terms of our agreement were inſtantly ſettled. The Arab was to find me a horſe and four camels, and to accompany me, for four patackes * a day, without my being obliged to provide food, either for him or his animals. At daybreak, a writer of the country drew up our agreement in Arabic, the conditions of which had been minuted down by the Jew drogueman. Like all thoſe of his nation who live in this country, he wrote in Spaniſh, but with Hebrew characters, in the ſame manner as the German Jews employ theſe characters when writing in German. The contract was atteſted by witneſſes, a formality at which I inwardly ſmiled; for before what tribunal ſhould I have ſummoned a Bedouin Arab, had he not fulfilled his engagements? The "high-contracting parties," the writer, the witneſſes, the Jew, the janizary, and my companions, were all ſeated in a circle on the ground; and when the agreement was ſigned, each ſtretching out his hands, offered up a ſhort prayer to God and to Mahomet, and finiſhed it by taking hold of his beard, or his chin, with the right hand, a manner of ſwearing to fulfil a promiſe, and which guarantees the performance of every contract, written or verbal.

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* *Patacke* is the name uſed in the Egyptian trade to deſignate a Hungarian ſilver coin, which is worth five livres ten *ſous* of our money. This name is corrupted from that of *aboutaka* (father of the window), which the Arabs have given to this piece, becauſe they take the ſhield of the arms for a window. In the ſame manner they call the Dutch dollar *aboukelb* (father of the dog), on account of the awkward figure of a lion which is repreſented upon it, and which appears to them to be a dog.

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During theſe arrangements, the people of Aboukir, who had found the pyramidical ſtone which I had purchaſed on my former journey, and which had been the ſubject of ſuch a number of difficulties, aſſembled together on being informed of my return, and raiſed their countrymen, under the pretence that I had carried off a treaſure from their territory, and was hiring camels to convey away others of ſtill greater value. They once more demanded of me the price of the immenſe riches of which I had deprived them. The riot was becoming general; the *barber-governor* was willing alſo to have his ſhare of the loads of gold I had taken, as well as of thoſe of which I was alſo preparing to rob him. He made his ſhop re-echo with imprecations againſt the *Franks* in general, and me in particular. The Jew drogueman trembled; the janizary harangued the mob, in order to undeceive them: my companions were exceedingly alarmed, and I myſelf was not quite at my eaſe; but I concealed my fears, and affected indifference and contempt for all this uproar, which, in truth, might have been attended with the moſt ſerious conſequences. To remove every ſuſpicion of my apprehenſions, I kept the mules belonging to Roſſetta, and reſolved to travel over the range of coaſt which lies between Aboukir and Alexandria.

I ſet out at eight o'clock in the morning, and paſſed through a ſmall village to the weſtward, very near Aboukir, which bears the name of *Kaſr Dsjami*, or *Caſtle of the Moſque*. There is, in fact, a temple in the village. Beyond it, and as far as Alexandria, I met drogueman, who received us with every mark of honeſt hoſpitality.

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All this coaſt is formed of hillocks of ſand, behind which a low and often inundated country affords a few ſpots capable of cultivation.

After having taken a little refreſhment under the ſhade of ſome date-trees, within two gun-ſhots of Alexandria, I returned towards Aboukir. In my way I paſſed before two or three tents of Bedouins: they kept a few wild oxen, which, having been caught very young, were as tame as thoſe of the common ſpecies. With the exception of a ſew ſhades of colour, they greatly reſemble the zebu, or dwarf ox, deſcribed by Buffon *.

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* "A peu de diſtance d'Alexandrie, et ſur le rivage, un lieu dont le nom, *Nicopolis*, perpétuoit la mémoire d'un avantage remporté ſur Antoine par Auguſte, eſt "appelé aujourd'hui *Kaſr Kiaſſera*, Chateau des Céſars." Géographie Ancienne, par Danville, tome i. p. 11.

† Lib. xvii.

On my return to Aboukir, I found the people ſtill more riotous than at my departure. Some impudent informers, atrocious villains, ſuch as are to be found in the midſt of all diſturbances, had atteſted that they had repeatedly ſeen me come by night into their neighbourhood, load my beaſts with gold, and immediately depart. This was enough to induce the mob to carry their fury to the higheſt pitch. They reſolved to let us load their riches on the camels that the Bedouins were to bring me, then to attack and murder us, in order to recover the treaſures of which we ſhould be in poſſeſſion. This project, which greatly alarmed my companions, gave me no uneaſineſs. Beſides, I was fully determined not to ſuffer myſelf to be attacked with impunity. The next day the Bedouins came for me with their camels. The ſtupid and unbridled populace ſurrounded us; but ſeeing that I betrayed no ſigns of fear; perceiving, above all, the camels carried nothing but men, and the panniers we had brought with us, they let us ſet off quietly, except venting a few threats, to which I paid little regard.

On taking leave of the Jew drogueman, he renewed his entreaties to induce me to relinquiſh my deſign, which, he ſaid, he was well convinced would coſt me my life. He urged me to think ſeriouſly of the riſk I ſhould run in diſtricts where I had no hopes of protection, after what had juſt paſſed in a place, where the habit of ſeeing Europeans and their ſhips had not prevented my being expoſed to danger. I thanked him for his ſolicitude. The janizary took the road to Roſſetta, while we directed our route to the ſouth-eaſt.

I had given the janizary a letter for M. Forneti, informing him of the riot at Aboukir, of which I had been the occaſion, and almoſt the victim. He communicated its contents to the Aga of Roſ-

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* Hiſt. Nat. des Quadrupèdes.

ſetta, who flew into a violent paſſion with the inhabitants of Aboukir, calling them *dogs*, and thus putting them on a footing with Europeans. He propoſed to M. Forneti to have them puniſhed; an offer which, as may well be ſuppoſed, was not accepted. Finally he added, that when I again wiſhed to make the ſame journey, he would order me to be accompanied by one of his people, before whom all Aboukir would tremble; a mode of governing, in every reſpect worthy of the men ſubject to ſuch rulers.

We croſſed an uncultivated, ſandy plain, entirely deſtitute of inhabitants. A numerous herd of antelopes * appeared at a diſtance. On the road we met with the tomb of a Muſſulman ſaint. Theſe tombs are generally encloſed within a little chapel, which the pious Mahometans never fail to enter, and there offer up their prayers. I went into this without any ceremony with my Bedouin ſheick, whoſe name was *Huſſein*. I there ſaw a piece of beautiful white marble, upon which was engraved a Greek inſcription. Half of the firſt line was effaced; the remainder was in good preſervation; but the characters were rather badly formed. No ſooner did I expreſs a wiſh to have this marble, than Huſſein, like a profane reprobate, pulled it up from the pavement to which it belonged, and tendered it to me for ſale. It was twenty-two inches long, ſixteen broad, and rather more than four inches thick. It was among a great number of other curioſities that have been ſtolen from me, as well as from the national eſtabliſhments for which I intended them; and I can neither accuſe the Arabs, nor any other Orientals, of ſo ſhameful a breach of truſt. I here inſert the inſcription with a tranſlation, for which, and likewiſe for the notes that accompany it, I am indebted to Citizen Gail, the learned profeſſor of Greek in the college of France.

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* *Paſan*, Buffon, Hiſt. Nat. des Quadrupèdes.—*Antilope oryx*, L.—*Capra gazella*, Forſkal, Fauna Egypt.-arab. p. iv.—*Ang.* The bezoar antelope, or paſan.

……………ΦΛ′ЄΥΤΟΛ
ΤΟϹЄΠΑΡΧ′ΤΟΥΙΘ·
ΑΙΓΥΠΤΙΑΚΗϹΔΙΟΙ
ΑΓΑΙΑΠΟΘЄΜЄΛΙ
ΒΑΘΟΥϹΠΗΧ′ΔЄΚΛ
ΑΜΗΚΟΥϹΠΗΧ′ΔΙ·
Π′ΛΡΡ′·ΑΛЄΞΑΝΔΡΟΥ
ΤΟΥΤΑΓΜΑΤΟϹΚΑΙ
ΓΥΠΤΙΑΚΗϹΔΙΟΙ

. . . . EUTOLTUS,
GOVERNOR OF THE NINETEENTH (*nome* or *department*),
IN HONOUR OF EGYPTIAN JUPITER.
THE FOUNDATION OF THIS (*monument*) IS TEN CUBITS.
ITS PERPENDICULAR ELEVATION IS FORTY
CUBITS. THE HEIGHT OF ITS SIDES IS A HUNDRED CUBITS.
IN HONOUR OF ALEXANDER,
OF HIS ARMY,
AND OF EGYPTIAN JUPITER.

" This inſcription, which, at firſt ſight, appeared to me eaſy to " be explained, is, on the contrary, very difficult to be underſtood. " I ſhall not endeavour to divine the meaning of the firſt two let- " ters φ, λ, as the points which precede them indicate an hiatus. " The ſtroke after επαρχ′ denotes an abbreviation, which I was as " much at a loſs to fill up as to gueſs at the ellipſis of the word " *nome*, or *department*. As for the third line, it appeared to me " ſuſceptible of two ſignifications: αιγυπτιακης Διοι may mean, either " in honour of the Jupiter of the land of Egypt, (χωρας being un- " derſtood after αιγυπτιακης), or in honour of the Egyptian Jupiter,

“ that is to ſay, probably Iſis, the ſame as the moon. (On the ſub- “ ject of Iſis, ſee *l’Origine des Cultes* of my celebrated colleague, “ Dupuis, the mythologiſt.)

“ At the word Διοι, a grammarian might poſſibly ſtop me. I “ ſhall obſerve that it is the genitive of Ζευς; Ζευς having Δὶος in “ the genitive caſe, for which Διοι is ionically ſubſtituted. Let “ me remark, by the way, that the modern, and probably alſo the “ ancient Greeks, pronounced the diphthong οι like the French *i*, “ whence the Latins ſeem to me to have derived their genitives and “ nominatives in *i*.

“ Θεμελι is, I think, an abbreviation for θεμελιων, governed by απο.

“ Πηχ′ for πηχεες, the nominative plural of πηχυς, εος.

“ *Its perpendicular elevation is forty cubits*. In Greek it is ex- “ preſſed ΔΙ, which ſignifies either four and ten, that is to ſay four- “ teen, or perhaps four multiplied by ten, that is forty. The firſt “ number appearing to me too ſmall, and the ſecond being merely “ conjectural, I ſhould rather ſuppoſe that the Δ was included in a “ large Π, in this manner |Δ|; and as the Δ inſerted in the Π implies “ a number five times greater, I ſhould have fifty-one for the reſult. “ I ſhall, however, reſume this calculation when I ſpeak of the “ arithmetic of the Greeks, which I intend to inveſtigate.

“ Π′ΛΡΡ′. Theſe firſt three letters being never connected in Gre- “ cian arithmetic, I ſuſpect that ſome error has been here committed “ by the artiſt who engraved the inſcription. Inſtead of Π′ΛΡΡ′, I “ would propoſe to read ΠΛΡ′ by abbreviation for πλευραι, which “ ſignifies *ſides*. As for the ſecond Ρ, it will ſtand for *a hundred*.

“ *In honour of Alexander*. Does this mean Alexander Severus, “ or Alexander the Great? The inveſtigation of this queſtion, and “ of two others which I aſked myſelf on reading the inſcription “ a ſecond time, might be the ſubject of an important diſſertation, “ which my preſent engagements will not permit me to undertake.”

At five o'clock in the afternoon we arrived at an encampment of Arabs: it was Huſſein's camp. We had ſet out from Aboukir at nine o'clock in the morning, and I eſtimate the diſtance we this day travelled to be about ſeven leagues.

Theſe Bedouins having been apprized of our viſit, Huſſein's tent was prepared for my reception. The women had ſpread out ſome carpets of their own manufacture, and a few faggots, covered with theſe carpets, ſerved as ſeats. The animals, which are accuſtomed to partake of the ſhelter of the Bedouin, had been driven out, excepting only a young ox. Theſe tents of the Bedouins are all of the ſame ſhape, and differ only in ſize; thoſe of the Arabs, who lead a more wandering life, are ſmaller, for the facility of conveyance. Huſſein and the Arabs of his tribe were both wanderers and cultivators, and their tents were more ſpacious. They are all low, of much greater length than breadth, and entirely open on one of their long ſides, that ſheltered from the wind; and as the northerly winds prevail moſt in this country, it is generally the north ſide that is cloſed. The ſtuff of which they are made is wove from camel's hair. I had a drawing made of Sheick Huſſein's tent. *(See Plate VII.)* It was diſtinguiſhed from the others only by a large plume of black oſtrich feathers placed upon its top.

This drawing may ſerve as an anſwer to Michaëlis, who aſked the travellers, ſent to the Eaſt by the king of Denmark, what was the ſhape of the tents of theſe people[*]? As for the ſecond part of the ſame queſtion, namely, whether the Bedouins have preſerved the cuſtom of placing their tents ſo as to be ſhaded by a tree, I ſhall obſerve that, in general, thoſe of Egypt encamp in ſpots deſtitute of trees; and when any happen to be there, it is no conſideration with them in the pitching of their tents.

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[*] Voyageurs ſavans et curieux, Queſt. 9. tome i. p. 20.

The camp was ſituated about a hundred yards from the canal of Alexandria. Its waters, turned off by the labour of the Bedouins, diffuſed fertility through an extenſive piece of ground. Various kinds of food for animals were here cultivated, and horſes, camels, ſheep, and a few oxen were ſeen at paſture.

In following the diſtinction made by Pliny and Ariſtotle, and adopted by Buffon *, between two ſpecies of animals which nature herſelf has diſcriminated by a uniform and very remarkable character, no camels will be found in Egypt. In fact, there are in that country no animals of the kind that has two bunches upon the back †: all thoſe which are met with there have only one bunch, and are conſequently of the ſpecies of the dromedary. But the generic name of camel is ſo much uſed to indicate even this latter ſpecies with one bunch on the back, and that of dromedary is ſo generally applied to a particular race of theſe animals, that I ſhould probably not be clearly underſtood, were I to adopt a diſtinction neceſſary to the preciſion of ſcience, but which might cauſe ſome confuſion in my narrative. The Arabic word *dsjemmel*, which anſwers to that of *camel*, is likewiſe the only one that the inhabitants employ to deſignate the moſt common and moſt uſeful race; that of the greateſt ſize and ſtrength, of the ſloweſt pace, and which is intended for the conveyance of heavy burdens ‡. On the contrary, that ſpecies which is not ſo tall nor ſo ſtrong, and which is extremely active, is called the *dromedary* by the Europeans, and by the Arabs, the *hadjin* §, becauſe it is the beaſt on which the *hadjins* or pilgrims generally ride.

Beſides theſe two races of camels, there is alſo in Egypt a third, much leſs known. I ſaw a few individuals of this ſpecies among the Bedouins. They are of a ſhorter make, their body is rounder, their hair is longer and thicker, and of a fawn colour, inclining to brown.

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* Hiſt. Nat. des Quadrupèdes, art. du *Chameau*.

† *Chameau*, Buffon, Hiſt. Nat. des Quadrupèdes.—*Camelus bactrianus*, L.

‡ *Dromadaire*, Buffon, Hiſt. Nat. des Quadrupèdes.—*Camelus dromedarius*, L. —*Camelus vulgaris*, Forſkal, Fauna Egyptiaco-arabica, p. iv.

§ *Camelus dromedarius*, Forſkal, place above cited.

On covering the ſoil of theſe burning regions with deſerts, nature gave man the camel to croſs them; and formed it to endure fatigue, hunger, thirſt, and all the inconveniences of heat and aridity. Without this animal, vaſt plains of ſand and flints, barren mountains covered with rugged rocks, would have been to man an inſurmountable barrier; with the camel, numerous troops traverſe the moving ſands, and offer a wonderful ſpectacle to the obſerver, aſtoniſhed to ſee men in places which ſeem to repulſe every animated being; with him circulate all the riches of the Eaſt; with him, in ſhort, the iſolated traveller fears not to commit himſelf to the immenſe void that ſeparates one nation from another.

With qualities of ſo general utility, theſe valuable animals poſſeſs likewiſe a ſuperior degree of inſtinct and intelligence. They are even reckoned very ſenſible of injuſtice and bad treatment. The Arabs aſſert that a perſon who ſtrikes them without reaſon finds ſome difficulty in eſcaping from their vengeance, and that by a remarkable conformity between their diſpoſition and that of their maſters, they treaſure up the remembrance of the injury till they have an opportunity of gratifying their reſentment. In the rutting ſeaſon particularly, they are eaſily provoked. They then moſt frequently utter a ſort of hoarſe lowing, a ſtrong rattling in the throat, and puſh out of their mouth a reddiſh veſicle, of a diſguſting appearance, and as large as a hog's bladder. It is ſaid that in their fits of paſſion they ſometimes lift up a man with their teeth, throw him on the ground, and tread him under their feet. Eager to be revenged, they loſe all animoſity as ſoon as they have ſatisfied, or even think they have ſatisfied, their vengeance. Indeed, when an Arab happens to have excited the anger of a camel, he puts his clothes in the place where the animal is to paſs, and arranges them in ſuch a manner that they ſeem to cover a man lying down. The camel recollects the garments of him by whom he has been unjuſtly treated; ſeizes them with his teeth; ſhakes them with violence, and tramples upon them with fury. When his rage is over, he quits them; the owner of the clothes may then ſhew himſelf without fear, and conduct and load at his pleaſure the animal, who, with aſtoniſhing docility, ſubmits to the will of a man that a moment before it was his intention to deſtroy.

I have ſometimes ſeen *hadjins* or dromedaries, weary of the impatience of their riders, ſtop ſhort, turn their long neck to bite them, and utter cries of rage. On theſe occaſions, the rider muſt not on any account alight, for he would inevitably be torn to pieces; he ſhould alſo avoid ſtriking the animal, as that would only increaſe his fury. There is no other remedy than patience; and when he has ſucceeded in appeaſing the dromedary by patting him with his hand, which frequently requires ſome time, the beaſt will, of his own accord, proceed, reſuming his uſual ſtep. The pace of theſe dromedaries is a very long trot, during which they carry the head high, and the tail ſtiff and extended in a horizontal poſition. The ſaddle, or rather pack-ſaddle, on which the rider ſits, is hollow in the middle, and has on each ſide of the head, a round piece of wood placed vertically, which he graſps firmly with his hands, to keep himſelf in his ſeat. Some of theſe ſaddles are flatter, not ſo well ſtuffed, nor ſo convenient as thoſe of the Arabs, and the handles are placed horizontally. The latter are brought from Senaar, the capital of Nubia. Long pockets hanging on each ſide, and containing ſome proviſion for the rider and his beaſt, a ſkin full of water for the man alone, the dromedary being able to travel a week without drinking, a thong of leather in the hand to whip the animal, form the whole of the equipage of the traveller; and thus accoutred, he can croſs the deſerts, and go fifty, and even as much as eighty leagues a day. This manner of travelling is exceſſively fatiguing: the loins ſuffer very much from the rough and quick jolts of the dromedary; the hands ſoon become ſwelled and extremely painful; and the fiery atmoſphere through which the rider rapidly paſſes, checks the breath ſo as almoſt to induce ſuffocation. The moſt extraordinary journey of this kind that I ever heard of, was performed by a Bedouin, who was frequently pointed out to me at Cairo. In five days he travelled from thence to Mecca, that is to ſay, more than four hundred leagues, a journey in which the caravan of the pilgrims employs upwards of thirty.

When the traveller is not in great haſte, or accompanies the caravans, that always proceed very ſlowly, on account of the camels of burden, there is fixed upon one of theſe animals a ſort of covered litter, which is tolerably commodious, and in which he may, if he chooſes, lie down. The women generally travel in this manner; and ſometimes there are five or ſix of them together in one of theſe litters.

Pliny has related, after Xenophon, that camels, and under this generic name are compriſed dromedaries, could not bear horſes. Other authors have ſaid that they had an equal averſion for mules and aſſes: but the truth is, that all theſe animals, at leaſt in Egypt and Turkey, live and travel together, and there is moſt commonly an aſs at the head of a ſtring of loaded camels, which he leads; and the firſt of which being tied to the aſs, follows him ſtep by ſtep. Others again have agreed in the aſſertion, that camels muſt not be ſtruck to make them go on, and that to ſing or whiſtle is ſufficient to make them quicken their pace. Indeed they muſt not be beaten too much, nor undeſervedly, otherwiſe, they would ſoon become reſtive; but the drivers of the loaded camels have a ſwitch with which they ſtrike them, and a long leather ſtrap is employed to whip thoſe uſed for the ſaddle. Both are urged on by a clicking of the tongue, much the ſame as is practiſed by our coachmen to encourage their horſes. It is likewiſe proper to remark upon this ſubject, that the Bedouins never whiſtle; and that they even feel hurt when a traveller, ignorant of their cuſtoms, whiſtles in their company. I am alſo of opinion, that when they ſing, they have no other view than to beguile the tedioufneſs of their route.

The Hebrews were forbidden to eat the fleſh of the camel *; but the Arabs, and all the inhabitants of Egypt, except the Chriſtians, conſider it as a delicacy, and eſteem it very wholeſome food; for, in the towns where fanaticiſm is at the higheſt pitch, as at Cairo and Alexandria, they prohibited this kind of meat to be profaned by its being ſold to the *Franks*, who, however, by no means regret the privation; becauſe, though not being bad-taſted, it is dry and tough. In Barbary, camels tongues are cured and ſmoked, to be ſent to Italy and other countries, and they are very good eating.

The camel, though an animal ſo admirably framed for theſe countries of the Eaſt, where it conſtitutes the chief wealth of thoſe nations, who venerate it as a gift of Heaven, was not among the animals held ſacred in ancient Egypt. Under a government whoſe ſole aim was to keep the people iſolated, and to attach them wholly to agriculture, every thing not immediately tending to that object was regarded with indifference; and every thing that could militate againſt it, became ſubject to odium. In this point of view, the horſe, the camel, and the aſs, animals neceſſary to commercial nations, were, by the Egyptians, held in contempt.

The preſent inhabitants of Egypt keep a great number of camels, which are bred and ſold to them by the Arabs. They neverthelefs fetch a pretty high price. At Cairo they are worth from four to five hundred livres apiece; they were not ſo dear in Upper Egypt, where their price varied from two to three hundred livres. In

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* "Ye ſhall not eat of them that chew the cud, or of them that divide the hoof, "as the camel; becauſe he cheweth the cud, but divideth not the hoof: he is unclean "unto you." Leviticus, chap. xi. ver. 4.

Barbary they are equally numerous; but the ſpecies becomes more ſcarce in proceeding along the weſt coaſt of Africa, and it appear not to extend much beyond Cape Verd; for I never ſaw more than one or two camels in the poſſeſſion of ſome of the chiefs in the country of the Jalofs.

Beſides the two highly uſeful properties of carrying the traveller and conveying merchandiſe, the camel poſſeſſes other qualities not leſs valuable. Its hair is an important article of commerce, and alſo ſerves for the fabrication of the tents and carpets of the Arabs: its dung mixed with chopped ſtraw, and afterwards dried in the ſun, is the common fuel in thoſe countries where wood is extremely ſcarce; ſal-ammoniac is likewiſe obtained from the ſame ſubſtance; and the milk of the females is one of the ſimple and ſalutary articles of nouriſhment of the Bedouins.

We had not been an hour with Huſſein's Bedouins, when an alarm was ſpread through the camp, at the ſight of a troop of hoſtile and predatory Arabs, which was diſcovered in the plain. Every body was inſtantly in motion; the women ſhrieked with fear; the men ran to their arms; ſome mounting the firſt horſes that came within their reach; others on foot ſet out in purſuit of the banditti. In the midſt of this unexpected buſtle, we remained perfectly quiet with the old men and the women to guard the camp. But reflecting on the ſudden appearance of this hoſtile troop, the idea occurred to me that we were the object of its purſuit, and that its march was occaſioned by the riot at Aboukir, and by the opinion there propagated concerning the immenſe treaſures we had carried away. I did not chooſe to make my companions uneaſy by communicating to them my ſuſpicions, but the ſequel proved how well they were founded.

Tranquillity being re-eſtabliſhed, hoſpitality, whoſe duties are ſacred among theſe nations, reſumed her rights, the exerciſe of which nothing leſs than the immediate neceſſity of ſelf-defence could for a moment have ſuſpended. A live ſheep, intended for the ſupper of my little party, was brought to me in Huſſein's tent, which was now become mine, and of which the young ox had only a ſhare, my companions being diſperſed in different tents. But, when it was perceived that I was deſirous of ſparing the life of this poor animal, we were preſented with ſome delicious milk, and various ſorts of little cakes that were criſp and very good, Huſſein's women aſking me every moment if I would have any thing to eat.

It is in the midſt of theſe ſocieties of the deſert, that we muſt look for that frank cordiality which inſtantaneouſly converts a hoſt into a friend and brother. Here that deceitful politeneſs, thoſe falſe expreſſions of kindneſs which perſons reciprocally laviſh upon each other in our faſhionable circles in Europe, and by which they mutually agree not to be deceived, are entirely unknown. Here ſimple and natural offers are made only of articles equally ſimple, to refuſe which would excite real pain in the mind of thoſe who make them; while, by accepting theſe hoſpitable preſents, a ſtranger is ſure to inſpire gratitude, and runs no riſk of being thought troubleſome.

Neither is jealouſy, that daughter of pride, here the tyrant of the women. Luxury and factitious pleaſures, bringing immorality in their train, have made no attempt to fix their abode on thoſe parched and barren ſands. The manners of theſe people are preſerved pure, ſimple, and ſuch as are deſcribed in their ancient hiſtories. The women are not, like thoſe of the other nations of Egypt, afraid to ſhew their face uncovered, nor to converſe freely with a ſtranger, and diſplay that natural and pleaſing gaiety which is the companion of virtue, and the enemy of remorſe. I have already ſaid, that when young, theſe women might be reckoned not deſtitute of beauty, although they have a tawny hue, and the eyes of an European cannot eaſily be reconciled to the indelible compartments which they painfully mark, on the lower part of the face, with a needle and black dye. This fantaſtical ornament is common to ſeveral people, chiefly Africans; it is even introduced at Malta, where the inhabitants make ſimilar impreſſions, not on their face, but on other parts of their body. The Provençal ſailors who landed on that iſland, in general, never failed to employ thoſe men whoſe trade it is to trace upon the hands and arms figures of every ſort, and particularly objects of devotion. The grenadier of marines that I had with me, had alſo been ſo fooliſh as to have himſelf marked, and on his arm was repreſented a large crucifix, which reached from the elbow to the wriſt. I did not obſerve it till our arrival at Cairo, that is, when it was too late to diſmiſs him; for a crucifix was certainly a ſtrange recommendation in a country where Mahometan fanaticiſm is carried to the higheſt pitch.

The Bedouins are, in general, very handſome men. A ſimple and uniform mode of life, uninjured by exceſs, prolongs their exiſtence to the period fixed by nature. They live to be very old, and, at an advanced age, they are remarkable for their venerable and truly patriarchal phyſiognomy. There is neverthelеſs a part of this nation, that miſery, continual excurſions, and the hardſhips of a toilſome and reſtleſs life, have, in a manner, perverted from their natural ſtate. Theſe, ever wandering, predatory, and wretched, are, for the moſt part, of a ſlender make and mean appearance, and it is difficult to diſcover among them any traces of the beauty of their original race.

I found that my entertainers held a ſingular opinion, which tradition had rendered ſacred among them. They aſſert that their anceſtors were Europeans and Chriſtians, one of whoſe ſhips having been wrecked upon the coaſt of Egypt, the crew had been plundered, and reduced to the neceſſity of living in the deſert. All they have retained of the ſuppoſed chriſtianity of their forefathers, was the ſign of the croſs, which they traced with their fingers upon the ſand. I cannot ſay how far this account is deſerving of credit; but it was certainly related to me at different times by ſeveral men belonging to the camp, without any opening being given to them, and I never heard it repeated in any other tribe.

I did not ſleep the whole night, being tormented by a prodigious number of fleas, which did not ſuffer me to get a moment's reſt. They are attracted by the animals and the fire kept in the tents; the ground and the carpets were covered with them, and I could not help envying the inſenſibility of the Bedouins, who ſleep ſoundly in the midſt of theſe inſects.

A Bedouin had found a ſmall antique bronze cube, which I procured from him. Its ſides meaſured nine lines in length. (*See a repreſentation of it* Plate IX. Fig. 5.) The two letters LV, which are engraved upon it, are probably the Roman numerals 55.

CHAP-

CHAPTER XXVI.

JOURNEY ACROSS BAHIRA.—BEDOUINS.—STARLINGS.—BEANS.—DAMANHOUR.—REPORTS CIRCULATED RESPECTING THE AUTHOR'S JOURNEY.—COTTON.—COURTESANS.—CONTINUATION OF THE AUTHOR'S ROUTE TO THE DESERT.—WRETCHED STATE OF THE PEASANTS.—BEAUTIFUL PLAINS.—THE DESERT.—HARES.—BIRDS.—WILD OXEN.—ANTELOPES.—TIGER.—OSTRICHES.

AFTER having preſented ſome trifles to Huſſein's women, we ſet out on the 1ſt of January, 1778, at eight in the morning. I rode a fine horſe, that would have carried me on quickly, had not the camels, of the ſmall ſpecies, on which my companions were mounted, by their extremely ſlow pace, retarded my career. Upon a height, and at a league from the camp, towards the north-weſt, ſtands a village named *Karioum*. We continued to follow the canal of Alexandria, which takes a ſouth-eaſt direction. On this ſide we ſaw ſome very ſmall ſpots in cultivation; the reſt was an entire plain of ſand, leſs parched, however, than that we had croſſed the preceding evening in our way from Aboukir; a difference which indicates that a ſhocking deſpotiſm, and the barbarity of the inhabitants, had occaſioned the preſent ſterility of the land on this ſide of the river. The oppoſite bank preſented a leſs diſmal proſpect. We there ſaw, at ſome diſtance, a line of villages running parallel to the canal.

Having rode on before, I arrived at a village called *Berſik*, on the ſide of which were encamped ſome Bedouins of the ſame tribe as Huſſein. The *ſheick*, without knowing who I was, conducted me to his tent. I informed him that I was a Frenchman, whereupon I was immediately ſurrounded by a crowd of Bedouins: they ſtared at me, examined me, felt me, as if I had been an extraordinary being.

Like

Like thoſe I had juſt left, they made the ſign of the croſs with their fingers, or traced it upon the ſand. The women were equally eager to ſee me; but they accompanied their curioſity with a preſent of ſome excellent milk. The Bedouins preſſed upon me on every ſide, till, at length, the arrival of my party releaſed me from a very well meaning, but rather importunate ſet.

After leaving *Berſik*, the dry plains of ſand were ſucceeded by fertile fields, in which were a prodigious number of larks, flying in large flocks.

We arrived about noon at a village, or rather at three villages, adjoining each other, and which all three bear the name of *Sentaw*. In the vicinity of this place I ſaw, amongſt a herd of cows, a numerous flock of ſtarlings [*]; they were the firſt I had ſeen in Egypt, where they come to paſs the winter.

Huſſein conducted us to the houſe of the *ſheick el belled* (chief of the country), to whom I preſented the letter or order of Iſmael Bey. He could not read, but was well acquainted with the ſeal of the commander in chief, ſomewhat as the ſavages of Guiana obeyed the bearer of the ſignet of the governor of Cayenne. A dinner was ſerved up, very diſguſting in itſelf, and ſtill more ſo by the filthy manner in which the Bedouins and peaſants fell upon the diſhes.

At two o'clock we continued our journey, acroſs plains every where embelliſhed with culture, and bounded only by the horizon. They were covered with beans [†], the bloſſoms of which diffuſed through the air a ſweet and agreeable fragrance. The wind paſſing over theſe beds of flowers, became impregnated with their ſcent, and conveyed to the towns a delightful perfume. Among the ancient Eyptians this plant was held in abhorrence; the inhabitants not only abſtained from eating beans, but they were alſo forbidden to ſow them; and even the ſight of them could not be endured by the prieſts. At preſent, extenſive fields are covered with them, and this pulſe is one of the principal articles of food for ſheep and beaſts of burden. No plain that I ever ſaw can be compared with that which we were now croſſing: ſome hillocks ſeem to have been placed there on purpoſe to form a contraſt with the uniform brilliancy of the flowers; while the ruins of ſeveral deſerted habitations rendered the proſpect ſtill more pictureſque.

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[*] *Etourneau*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 75.—*Sturnus vulgaris*, L.

[†] *Vicia faba*, L.—*Ang.* The cultivated garden bean.

In the evening we arrived at *Guebil*, a village ſituated on the weſt bank of the canal of Alexandria, and, like all the reſt which I had ſeen, built of mud. The *ſheick el belled*, of whom I inquired if there were in his village, or its environs, any remains of antiquity, told me, that there was a very fine figure to be ſeen in the moſque. I requeſted to view it, and found this famous figure to be the half of a lion's head, certainly antique, which the inhabitants of the place had enchaſed in a wall of their temple.

On the 2d of January, at daybreak, I perceived a conſiderable flock of cranes * paſſing over the village. We croſſed the canal of Alexandria, then quite dry, oppoſite to *Guebil*, and arrived at *Damanhour* at ten o'clock in the morning. The road which we travelled between theſe two places ran through fields covered with trefoil and beans in bloſſom. This extent of cultivated land makes part of the province of *Bahira*, of which *Damanhour* is the capital; and it is certainly one of the fineſt countries in the world.

I ſtopped at the entrance of the town, in order to learn if certain dealers in cotton, who carried on a regular correſpondence with our merchants at Roſſetta, were at home; my friends at that place having promiſed to apprize them of my journey, and to recommend me to their notice. Although no letters had reached them from Roſſetta,

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* *Grue*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 769.—*Ardea grus*, L.

they nevertheleſs ſent one of their ſons to conduct me to their houſe, where I was very well received. But, next day, finding that I ſaid nothing of the purchaſe of cotton, which they took for granted was the purpoſe of my journey, I could perceive a certain coolneſs in their behaviour; I therefore took leave of my too mercantile-minded entertainers, and eſtabliſhed my quarters in a kind of dark and dirty apartment in a caravanſary. I had ſcarcely taken poſſeſſion of my new lodgings, when I received an expreſs from Roſſetta, with a letter of recommendation to the cotton-merchants. On its being communicated to them, they came and requeſted me to return to the apartment in their houſe, which I had quitted: I thanked them, but declined their offer.

M. Forneti wrote to me, that it was the opinion at Roſſetta that the roads were not ſafe, and that I ought to be upon my guard; he alſo adviſed me, for my perſonal ſecurity, to give up all reſearch after objects of antiquity. "The ſtone," ſaid he, "which you have "carried to Damanhour, has made here a great deal of noiſe; and I "aſſure you that I am not without uneaſineſs; for I have been in"formed by ſeveral perſons, that a ſtranger, accompanied by ſome "Arabs, was travelling from village to village, in ſearch of trea"ſures, and had found one near Damanhour."

How quickly circulate ſuch reports, the fruit of barbarous ignorance! They had preceded me at Damanhour; and the gold that I had collected, and which the Bedouin's camels were intended to carry away, was there the general ſubject of converſation. A merchant of the country, full of this idea, came to ſee me privately, and made me a propoſal of a partnerſhip. He would, he ſaid, take upon himſelf all the expenſe of my journey to every place at which there were ruins, and of digging to diſcover them, &c. on condition that I would ſhare with him the treaſures that I ſhould find under ground. I contented myſelf with laughing in the fool's face; but he was ſo angry at my refuſal, that he did every thing in his power to increaſe my difficulties, and to accredit the ſilly reports that were ſpread. Nothing in the world could convince theſe people, that this opinion which they had entertained reſpecting travellers was erroneous: they could form no conception of a man quitting his own country, expending ſums of money, and expoſing himſelf to a thouſand dangers, merely for the ſake of making a few drawings, of examining animals and plants, and of collecting pieces of ſtone. Purſuits like theſe were altogether beyond their comprehenſion; and they choſe rather to believe, that the Europeans poſſeſſed an art that they called *the art of writing well*, by the practice of which each of us has the faculty of attracting treaſures to the ſurface of the earth, however deep they may be buried. I paſſed, in their opinion, for an *adept* in this *ſupernatural art of writing well.* Finding that it was impoſſible to undeceive them, I finally reſolved not to make myſelf uneaſy on the ſubject, but, whatever might be the conſequence, perſevere in the plan of my journey, as well as in the proſecution of my reſearches.

However, my conductor Huſſein, on whoſe mind theſe reports had made a greater impreſſion, ſtarted ſome difficulties reſpecting the continuation of the journey. I could perceive that, notwithſtanding the written agreement, the witneſſes, and all the ceremony which had paſſed at Aboukir, he had no deſire to fulfil the conditions of his bargain. Not wiſhing him to ſuppoſe that I could not do without him, I diſcharged him; but he ſoon returned, and earneſtly ſolicited me to take him again into my ſervice. He expreſſed the greateſt ſatisfaction when I conſented to renew our engagement; and I muſt ſay, that, from that period, I had every reaſon to be pleaſed with this Arab's behaviour.

The city of Damanhour is large, but ill built, moſt of the houſes being of earth or bad brick. It is the reſidence of the Bey, or governor of *Bahira*, and of a *Kiaſchef*, or particular commandant. The former was with the army, and the latter had gone out of town the evening before my arrival, in purſuit of ſome Bedouins who were plundering in the neighbourhood. But what is more intereſting, Damanhour is the centre of the trade of the cotton that is gathered in the extenſive and beautiful plains by which it is ſurrounded. It is there picked from the buſhes, beaten, carded, and ſpun; and in theſe different operations conſiſts the chief employment of the greater part of the inhabitants.

Theſe important agricultural and commercial occupations appeared not to prevent the progreſs of depravation of manners; the town being infeſted by a great number of courteſans, who, having laid aſide all ſort of modeſty, had the effrontery to expoſe their face among a people who conſider the diſplay of it as the height of indecorum. They lived near the principal coffee-houſe, where they had ſmall tents, into which they conducted their admirers. Some of theſe girls were very pretty, and all of them underſtood the ſame means of ſeduction as are practiſed in our great towns; as if Nature, when ſhe implanted in the minds of all mankind her propenſities and precepts, indicated alſo to them the ſame means to counteract them.

A ſmall bronze idol, pierced with holes, probably in order that it might be worn as an amulet, was the only piece of antiquity that fell into my hands at Damanhour: it was two inches three lines in length. *(See Plate IX. Fig. 3.)*

On the 4th, at nine o'clock in the morning, we ſet out from Damanhour, to proceed on our journey towards the deſert. I obſerved that the city was almoſt entirely ſurrounded with water. In a pool I ſaw ſome pied king-fiſhers *. At a little diſtance from Damanhour, towards the ſouth-eaſt, ſtands a ſmall village, the name of which I have forgotten. From thence we directed our route to the ſouthward for a league and a half, when we reached the village of *Gragueſs*, after firſt paſſing through another called *Saneſs*. Near the former, the banks of a large pool of water were covered with a number of little egrets, or criel herons, ſpur-winged plovers, green ſandpipers, and a ſpecies of lapwing or plover; for I could not get near enough to diſtinguiſh them: their plumage was white, their wings were gray, and their legs red.

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* See page 280.

On one ſide of *Graguefs*, about a quarter of a league to the weſtward of it, is a village, oppoſite to which, and on the eaſt ſide of the road, is ſituated another: between the two, and alſo a little to the eaſtward of the road, is to be ſeen the tomb of a Muſſulman ſaint. From *Graguefs* we proceeded ſouth-ſouth-eaſt for half a league, to the village of *Dentſchell* (probably the *Donchal* in Danville's map), which ſignifies *a jar carried off*. The villagers relate, that their anceſtors having once found in this place a large vaſe, filled with pieces of gold, they deferred till next day the diviſion of the treaſure, but when they returned, they found neither gold nor *jar*. To this anecdote, whether true or falſe, the village, according to their account, owes its name. Immediately adjoining *Dentſchell*, and hardly ſeparated from it, ſtands another village, which is called *Lavoiſchi (travers)*, meaning *acroſs*, on account of its tranſverſal ſituation in reſpect to *Dentſchell*; and oppoſite to it, on the other ſide of the road, are to be ſeen the ruins of a large village of mud-walled houſes, which had been built on an eminence. We heard in the neighbourhood the cry of ſome quails.

The road led us ſouth by eaſt, a quarter of a league, to *Schambrenoum* and *Fareſs*, two places ſtanding contiguous. Between them I diſcovered a *thaleb* lying in a field of corn; when he ſaw me approaching, he roſe and ſtole off, ſtretching out his body and legs, and raiſing his tail horizontally. The gait of this animal much reſembles that of the fox.

We ſaw two Bedouins on horſeback, who ſet off like lightning as ſoon as they perceived us. Their appearance predicted no good; for it was probable that their only object was to diſcover our route.

From *Schambrenoum* we proceeded ſouth by eaſt, about half a league, and arrived at *Nagreſch*, where we paſſed the night. At our approach the inhabitants ran into their houſes and ſhut their doors, under the perſuaſion that we were either the *kiaſchef*'s people, or Bedouins, who came to plunder them. We had the utmoſt difficulty to perſuade them to give us admiſſion; and when we had obtained it, I could not conceive the reaſon of their fear of being pillaged, as they all appeared plunged in the moſt dreadful miſery, not excepting the *ſheick el belled*, at whoſe houſe we lodged, according to the cuſtom adopted by *Huſſein*. The inhabitants were at war with thoſe of a larger village in the neighbourhood; and dreading an attack, they paſſed the night in a ſtate of anxiety and alarm, in which we were obliged to participate. Not an hour paſſed without the women coming to take refuge at our door, ſetting up loud cries, and telling us that the banditti were approaching. No perſon, however, appeared, but we were not the leſs deprived of our night's reſt.

Nagreſch was ſurrounded by water. On its banks we found the ſame kinds of aquatic birds as at *Damanhour*, beſides ſome ducks and ſnipes; and ſeveral trees in the neighbourhood were covered with turtle-doves.

We quitted this place at eight o'clock in the morning. Soon after we ſet out I diſcovered three Bedouins, and galloped towards them; but Huſſein ſent after me, and begged me not to moleſt theſe men, as they were his friends, acknowledging at the ſame time that they were robbers.

Having travelled to the ſouth-weſt near a quarter of a league, I met a Mamalûk officer, who, taking me for a Turk, ſaluted me with *Salam aleikum*, a ſalute paid only to Mahometans, and turned aſide his horſe, in order to make way for me. The road led ſouth for a quarter of a league, and afterwards ſouth-eaſt for half a league, till it reached *Ramſès*, built upon the bank of a large canal. Before we arrived at this place, we ſaw, at a diſtance, about two hundred perſons, ſome on foot, and ſome on horſeback. Taking them for Bedouin robbers, we prepared for battle; but when they approached, we found that it was a funeral proceſſion.

By the road's ſide was a flock of lapwings, which ſuffered us to get near enough for me to ſhoot one of them. It was of the ſpecies of the common lapwing *. This bird is called by the Arabs *goud-guatt*.

After travelling ſouth for a quarter of a league we paſſed through *Kadouſs* and *Abouamer*, and then ſtriking off to the ſouth-weſt, in half an hour we arrived at *Biban*, a town which is the reſidence of a *kiaſchef*. Every Monday there was here held a very conſiderable fair for camels and other cattle. We happened to reach this place upon the day of this fair, which was kept in the open fields; and we found no ſmall difficulty in paſſing, from the great aſſemblage of men and beaſts. Proceeding to the ſouth-ſouth-eaſt, we came to *Herbetè*, in about a quarter of an hour; and ſoon after reached two villages to the ſouthward, ſituated about a hundred yards from each other, both of which bore the name of *Honèze*. Here our conductor had meant that we ſhould ſleep, but the inhabitants were not of the ſame way of thinking: they all ran away, and ſhut up their houſes; and we were under the neceſſity of having recourſe to threats, in order to procure a little ſhelter. Conſtantly expoſed to pillage, they know not which moſt to dread, the plunder of profeſſed robbers, or the oppreſſion of thoſe in whoſe hands authority, inſtead of being a protection, was only a more certain engine of tyranny and extortion, and from which they were not even always exempted by their poverty and wretchedneſs. How ought this miſerable people to bleſs the generous and powerful hand that comes to deliver them from the galling and iniquitous yoke which they have ſo long been doomed to bear! With what tranſports ought they not to welcome their French deliverers, in the certainty of at length enjoying the abundance afforded by their ſoil, in which fertility, aſtoniſhed at finding herſelf where liberty was unknown, had, nevertheleſs, eſtabliſhed her domain! But, ſlaves, equally ſtupid and ſavage, they have eſpouſed the cauſe of their tyrants, and by a ſtrange and deteſtable effect of ſuperſtition and ſervility, have united the partial efforts of ignoble cruelty, and of barbarous perfidy, to the impotent arms of the moſt odious of rulers. Slavery, then, is the loweſt degree of the abaſement of man, ſince it ſo effectually deſtroys and effaces the moral and intellectual faculties, as to make its victims not even regret their ſituation.

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* *Vanneau, première eſpèce,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 242.—*Tringa vanellus,* L.

At a league to the eaſtward of *Honèze* is a ſmall town called *Saffranè*, under the command of a *kiaſchef*.

The diſtricts through which our route was directed, favoured by nature, diſplayed the luxury of ſlight and eaſy culture; they formed domains which plenty ſeems to have made her favourite abode; and to men capable of enjoying the gifts of nature, preſented the moſt intereſting, as well as the moſt magnificent ſpectacle. But we were now upon the borders of theſe privileged plains, and had reached the deſert. The village of *Honèze* marked the boundary between the moſt brilliant vegetation and the moſt complete aridity, between a land fertilized by the overflow of the Nile, and ſands moiſtened in vain by copious dews.

On the morning of the 6th of January, we entered one of the depopulated parts of the globe, one of the vaſt diviſions between habitable countries, the abode of perpetual ſterility and burning drought, and which, like the liquid plains of the ocean, are expoſed to pirates and their wrecks. The immenſe deſert of Libya opened upon us: here no road, no path of any kind, can guide the traveller's ſteps; here tracks, which hardly leave an impreſſion, are immediately effaced; and men are often ſwallowed up in waves of ſand, raiſed by the impetuous winds. The Arab, habituated to theſe ſolitudes, is able, without roads, as well as without a compaſs, to traverſe them in all directions, and, guided by the ſtars, he never miſſes his way. Huſſein had much experience in journies of this ſort. I fancy I ſtill ſee him, ſeldom upon his camel, but almoſt always on foot, with his hands behind his back, walking over theſe naked plains, where there was nothing to direct the ſteps, with as much indifference as if he had been in the ſtraighteſt avenue.

The Arabic name of theſe barren regions, in which there is not a ſingle particle of vegetable earth, but all is ſand and ſtone, is *Dsjebel*, which ſignifies mountain. In fact, the ground riſes by an eaſy aſcent, which forms, at firſt, acclivities, then hills, and in the end, mountains.

We aſcended, imperceptibly, for two or three leagues, a thick bed of fine and moving ſand, in which both men and beaſts ſink as they walk. We then entered plains covered with pebbles. Theſe ſpaces were at firſt few, but increaſed in ſize; and the fine ſand diſappeared in proportion as we reached the more elevated land. At length, on the ſummit of the hills, we found no more of this ſmall and moving ſand; the ſandy ſtratum became ſolid, and interſperſed with pebbles in different forms, and of a variety of colours, with that ſpecies of jaſper known by the name of *Egyptian pebbles*, which takes a very beautiful poliſh, and the inſide of which is variegated with different colours, and figures of animals and plants, formed more by the imagination than by the pencil of nature; and laſtly, of pieces of petrified wood, if this other ſort of jaſper be ever produced by the transmutation of wood into ſtone. There are alſo to be ſeen here, but more rarely, ſmall ſpots, full of vitrifiable ſtones, of a reddiſh gray, and ſtrongly fixed in the ground, above which their ſharp points appear. Theſe ſtones, as well as the *Egyptian pebbles*, and petrified wood, are to be met with only on the hills; elſewhere there are none but common flints to be found.

All theſe ſubſtances, the ſlow but inanimate productions of aged nature, are only appendages to a ſcene of aridity and horror. On theſe rugged and deſolate ſpaces, no plant relieves with its verdure the wearied eye; no tree offers its ſhade, under which the traveller can take breath. It is only in the leſs elevated ſituations, in the gorges which divide the hills, where the finer ſand is ſufficiently ſeparated to retain a portion of the refreſhing dews, or where the deep ſtrata are not weighed down by a great quantity of ſtones, that a few hardy and ſlender plants, or a few ſhrubs very bare of foliage, and which, for the moſt part, produce as many thorns as leaves, creep along and barely vegetate. Theſe ſhrubs, although in general at a diſtance from each other, ſometimes grow in patches in the leſs ungrateful ſpots, and form diſmal warrens, in which hares feed and make their forms, and antelopes and other wild animals find retreat and paſture.

Hares are pretty numerous in the deſert; although expoſed to the purſuit of carnivorous quadrupeds and birds, at leaſt their tranquillity is ſeldom interrupted by their moſt cruel enemies; for, except in the plains of the Pyramids, and of Saccara, where the Europeans reſident at Cairo ſometimes, though very rarely, take the amuſement of hunting, theſe animals have nothing to dread from man, who has, in our countries, declared againſt them a war of extermination. The inhabitants of Egypt never diſturb them; their fleſh is forbidden by the Mahometan, as it was by the Jewiſh law; neither is it eaten by the Copts, who have adopted ſeveral of the cuſtoms of the Jews. The difference of climate has produced a trifling difference in the quality of the hair in the animals of this ſpecies that inhabit the burning and ſandy plains of Africa: they are there nearly gray, which colour changes and grows darker in proportion as the temperature becomes leſs ſultry. Thoſe I have ſeen at Cape Verd were of a ſomewhat lighter gray than thoſe of Egypt; the latter have no ſhade, more or leſs deep, of fawn colour, or rufous, which gives the

hares

hares of Greece a greater reſemblance to thoſe of the more northern countries. Ariſtotle had formerly remarked, that they are alſo ſmaller in the ſouth than towards the north. In other reſpects, the hares of theſe very hot climates are far from being ſo good eating as ours, and this gives additional weight to the general obſervation which I made when ſpeaking of the oxen of Egypt. In fact, their fleſh, as well as that of moſt of the animals of theſe ſouthern countries, is leſs firm and ſavoury than in the north of Europe; it is alſo not ſo high coloured, and, like every ſpecies of game in the torrid zone, wants that particular flavour which is its principal recommendation. Perhaps it is from this difference in the fleſh of the hare that it has been conſidered unwholeſome, and that its uſe has been forbidden in the Eaſt.

Lizards, of the ſpecies deſcribed in page 238, alſo make their holes at the foot of theſe ſhrubs. I ſaw likewiſe, in this neighbourhood, ſome birds of a cinereous colour, and of the ſhape and genus of the blackbird. Solitary as their place of abode, they do not go in flocks, but remain iſolated; they never perch; run nimbly with little haſty ſteps; fly little; and if they be obliged to take wing, they ſoon alight, and again trip along.

I obſerved, near one of theſe blackbirds, another ſort of tripping bird; its plumage was rufous, but I was not able to diſtinguiſh its ſhape. Theſe two ſpecies of birds feed on gnats and other inſects; and it is to be preſumed that they never drink, or at leaſt very ſeldom, as they paſs their life in plains where a drop of water is a phenomenon.

We travelled all day towards the ſouth-weſt. At ſix in the evening we halted, and lying upon the ſand, in this manner paſſed the night. From midnight we were as completely wetted by a copious dew as if we had been expoſed to a heavy ſhower of rain. We ſuffered greatly from the cold, but did not chooſe to light a fire, for fear of being diſcovered. At five in the morning we continued our journey, and as ſoon as the fog was diſperſed, we perceived on all ſides herds of antelopes and wild oxen. Theſe groups of animated beings preſented moving ſcenes, the only ones that could excite intereſt in the midſt of an immenſe void; and this concourſe of living creatures rendered the deſert leſs naked, leſs hideous, and, in a word, leſs a deſert.

I have already had occaſion to ſpeak of wild oxen, having, among the Bedouins encamped between Aboukir and Alexandria, met with ſeveral individuals which had been domeſticated*. From what I then obſerved, and from what I could ſee of them, at the great diſtance at which they frequently appeared to us in the deſerts; from the very name of *bakkar el oueſch*, or wild ox, which the Arabs give to this ſpecies, I am the more confirmed in the conjecture, that this is a particular race in the genus of the ox, and nearly approaches that of the zebu, if it be not preciſely the ſame. The axis, an animal of a different genus, allied both to the ſtag and fallow deer †, bears the ſame name of *bakkar el oueſch* in Barbary, according to the account of Dr. Shaw ‡; but the wild ox of the Arabs of Egypt is altogether of a diſtinct genus from the axis, and, as I have already remarked, is a ſpecies of that of the ox §.

I have generally ſeen theſe oxen in herds of from eight to ten; they almoſt conſtantly follow each other in a line; ſometimes they ſtop to play or fight with their horns. The moment they perceive a traveller they make their eſcape. The Arabs hunt them on horſeback, and ſometimes conceal themſelves behind the thickets of ſhrubs, in order to take them unawares and ſhoot them. Their fleſh is good, and their hide in great eſtimation, on account of its ſtrength and thickneſs.

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* See page 306.

† *Axis*, Buffon, Hiſt. Nat. des Quad.—*Cervus axis*, L.

‡ Shaw's Travels.

§ *Bakar waſch*, *Bos ſylveſtris*, Forſkal, Fauna Egypt.-arab. p. iv. N. B. Forſkal has claſſed this animal in the ſection appropriated to thoſe of an uncertain genus, *generis incerti*, and which he had never ſeen.

That beautiful ſpecies of quadruped, whoſe eyes are reckoned in the Eaſt the model of fine eyes, the antelopes, travel in numerous herds, and nimbly ſcour over the hills and plains. They are as ſhy as the wild oxen; and on the approach of any ſtrange object they immediately diſappear. Their lightneſs and ſpeed are unexampled. Nature has given them long, ſlender, and tendinous legs, which, while they ſecure their liberty, ſeem yet to be an obſtacle to the deſire they have to make uſe of them: theſe legs being, in fact, ſo ſmall, and at the ſame time ſo brittle, that they break in the conveyance of the animals from place to place; and even when the antelopes are kept in a paved encloſure, or where the floor is ſo ſmooth as to become ſlippery. The Arab, however, mounted on his courſer, is able to overtake theſe ſwift-footed creatures, and to throw a ſtick at them, in which their legs are entangled, and moſt frequently broken: indeed, it is not common to procure them alive, without their being ſo maimed that they cannot poſſibly be preſerved.

But an enemy ſtill more dangerous to this numerous race of light and elegantly formed animals, is the tiger, under which generic name I comprehend all the African quadrupeds having ſpotted ſkins, as the panther, the ounce, the leopard, &c. I except the ſtriped tiger, which, as is well aſcertained, inhabits only the Eaſt Indies. This whole genus is known in Egypt under the Arabic name of *mémoura*. I did not learn whether the inhabitants make uſe of any particular denominations to diſtinguiſh the ſeveral ſpecies of which it conſiſts. The tigers, ranging with exceſſive ferociouſneſs over a ſoil of burning aridity, analogous to their diſpoſition, ſurpriſe wild oxen, and, inſtigated by their thirſt for blood, dart upon the timid and innocent antelopes.

I frequently obſerved recent tracks of oſtriches *. The purſuit of theſe animals is one of the exerciſes in which the Arab diſplays the greateſt addreſs, and his horſe the greateſt ſpeed. Huſſein, who was an experienced ſportſman, in order to give an idea of the length of this kind of chaſe, informed me, that if it was begun at eight o'clock in the morning, the hunters could not ſtop the oſtrich, by throwing a ſtick between his legs, as at the antelope, till about four in the afternoon. With greyhounds the chaſe is much ſhorter. Some ſportſmen, more patient, keep concealed behind the buſhes, and watch until an oſtrich paſs within gun-ſhot. But no perſon eats them; their purſuers, when they kill them, contenting themſelves with plucking their fine feathers, in order to make plumes, and taking their fat, which they employ in cookery. A great many oſtrich's eggs are likewiſe brought into the towns; they are very good eating, and ſo large, that one of them is ſufficient for a perſon's meal. Theſe eggs, ſuſpended from the roofs, form one of the moſt common ornaments of the moſques of the Mahometans, as well as of the churches of the Greeks and Copts,

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* *Autruche*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 457.—*Struthio camelus*, L.

CHAP-

CHAPTER XXVII.

LAKES OF NATRON.—CONVENT OF COPTS IN THE DESERT.—WE MEET WITH A TROOP OF ARAB ROBBERS.—SINGULAR SCENES TO WHICH THIS MEETING GAVE RISE.—DIFFICULTIES IN OBTAINING ADMITTANCE INTO THE MONASTERY.—WILD BOARS.

AFTER having travelled about thirteen or fourteen leagues from *Honèze*, riding conſtantly over a plain with a gradual aſcent, we arrived at the ſummit of a hill, or rather a chain of hills, extending to the north-north-weſt. At three or four leagues diſtance is another chain, parallel to the firſt; they form between them a deep valley, furrowed with narrow and ſtill deeper gorges. The ſides of this valley are perpendicular from the top of the hills to more than half of their height. The remaining part is an eaſy declivity of fine looſe ſand. In the bottom of the valley, and at the foot of the eaſternmoſt hill, are the lakes of natron, which captivate the attention of the traveller fatigued with the frightful monotony of the deſert. A vaſt ſheet of water, the number of ſhrubs which overſhadow its banks; the reeds and other aquatic plants which diſplay their verdure on its ſurface; the herds of deer that aſſemble there to quench their thirſt; birds, in the midſt of which the beautiful flamingo * is diſtinguiſhable by the ſplendour of its plumage, preſent on this ſpot the picture of ſmiling Nature, while every thing around exhibits her only in an inanimate ſtate.

It is not poſſible to aſcertain the extent of the lakes in which the natron is formed, as it varies according to the ſeaſons. When there is moſt water, the two lakes are united into one, which is much longer than it is broad, and occupies a ſpace of ſeveral leagues; at other times they are only ponds of no great extent.

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* *Flamant, ou phénicoptère,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 63.—*Phœnicopterus ruber,* L.

If Pliny, when he aſſerted that the Nile acts on the ſalterns of Nitria as the ſea does on ſalt-water pools, meant that the inundation of the river extended as far as the lakes, he was aſſuredly miſtaken, as has been obſerved by Father Siccard *. But if he meant no more than that there is a ſort of conformity between the Nile and the lakes, he indicates only a ſingular, but certain fact, with which the miſſionary had been unacquainted, but which the people of the country have obſerved, and which they erroneouſly attribute to a communication that cannot exiſt between the waters of the Nile and the natron lakes. The riſe of the latter is in an inverſe proportion to that of the former; ſo that when the Nile begins to overflow, the lakes diminiſh ſo much as to appear only like ſmall ponds, at the time when the river has attained its greateſt height. The waters, on the contrary, ſeem to return, when thoſe of the Nile diminiſh, and inundate a long extent of the valley, while thoſe of the river are at the loweſt.

Struck with this regular difference between the periods of the riſe and fall of the waters of the Nile, and of the lakes of natron, the Egyptians alſo imagine, that the river acts upon the body of water in the deſert, as if that action, ſuppoſing it to exiſt, would not produce an effect altogether the reverſe of what really happens; for then the overflow of the Nile and of the lakes, as well as their decreaſe, would take place nearly at the ſame time. But, when it is conſidered that the riſe of the Nile, occaſioned by the rains in Abyſſinia, begins at the ſummer ſolſtice, that is to ſay, in the hotteſt and drieſt ſeaſon in Egypt; and that at the time when the river has retired, or during the winter, the rains, nevertheleſs, fall very abundantly in the northern part of that country, it will be obvious,

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* Mémoires des Miſſions du Levant, vol. vii. p. 61.

that the ſeaſon when the Nile increaſes muſt alſo be that in which the waters ſpread over the ſands, dry up, and diminiſh; and that, on the other hand, the local rains, which can in no reſpect influence the overflow of the Nile, are ſufficient to increaſe the ſprings that ſupply this body of water.

When the two lakes ſeparate, and their waters retire, the ground which they have inundated, and now leave expoſed to view, is covered with a ſediment that is cryſtallized and hardened by the ſun: this is the *natron*. The thickneſs of this layer of ſalt varies according to the longer or ſhorter continuance of the waters on the ground. In thoſe ſpots which have been moiſtened only for a very ſhort time, the natron exhibits but a ſlight effloreſcence, reſembling flakes of ſnow. I was informed, that at certain ſeaſons the waters likewiſe were covered by this ſubſtance. Granger relates, that at the end of Auguſt the ſalt of the lake was congealed on their ſurface, and of a ſufficient thickneſs for his camels to paſs over it*; but at the time I ſaw them they were clear and limpid. Perhaps they are the moſt diuretic of all waters; a property to be aſcribed to the great quantity of ſaline particles they contain; and medicine, which ceaſes to be a conjectural art only when it is guided by philoſophy, will probably find, in their uſe, a ſimple and naturalcure for obſtructions of the viſcera, as well as for ſome other diſeaſes common in Egypt.

This natron is procured principally in the month of Auguſt; it is found likewiſe, but in ſmaller quantity, during the reſt of the year. It is diſengaged from the ground by iron inſtruments, and carried on the backs of camels as far as *Teranè*, where it is ſhipped on the Nile to be conveyed to Cairo, or to the ſtorehouſes at Roſſetta. The quantity annually collected amounts to near twenty-five thouſand quintals, and a great deal more might be obtained: it is uſually ſold at from fifteen to eighteen medines the quintal, delivered in either of theſe two towns.

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* Relation d'un Voyage en Egypte, p. 169.

On this ſide of the lakes there ſtands, upon the declivity of the hill, a ſmall houſe, in which the Copts ſay there was born a ſaint, whom they particularly honour, called by them *Maximous*, probably the Saint Maximus, or Saint Maximinus, of the Catholic legend.

I ſtopped ſome time near the lakes, and traverſed their banks; at length we continued our route ſtill in a ſouth-weſt direction. After travelling over a ſand entirely covered with hardened natron, that rendered our progreſs extremely fatiguing, both to us and our beaſts, we arrived within a ſmall diſtance of a large ſquare building, in which ſome Coptic monks live ſecluded from the world. I do not believe that there is upon earth a ſituation ſo horrible or forbidding as this ſort of monaſtery. Built in the middle of the deſert, its walls, although very high, when they are ſeen at any conſiderable diſtance cannot be diſtinguiſhed from the ſands, having the ſame reddiſh colour and naked aſpect. There is no apparent entrance. Not a tree, not a plant of any ſize, ſurrounds it; no road leads to it; no trace of men is to be obſerved near it; or, if ſome footſteps are there imprinted, they are ſoon covered by the ſands, or effaced by the feet of wild and ferocious animals, the proper inhabitants of theſe frightful ſolitudes. Such is the harſh and repulſive appearance of this retreat of men, as uſeleſs as their habitation.

When we had come within five or ſix hundred yards of the convent, Huſſein went on before, in order to procure us admittance, which it is very difficult to obtain. I was at ſome diſtance, and the reſt of our party had lagged a conſiderable way behind. A troop of Bedouins on horſeback ſuddenly darted out from behind the walls. I did not at firſt diſtinguiſh them in the midſt of the cloud of duſt which they raiſed; but as ſoon as they were diſcernible, I perceived the quality and number of the people with whom we had to deal, I inſtantly turned about, and, mounted upon an excellent horſe, with which I was in no danger of being overtaken, I quickly rejoined my companions, who, from the back of their camels, had alſo perceived the horſemen. I found them on foot, and drawn up in a cloſe body. I diſmounted inſtantly, and encouraged them to make a vigorous defence. Our whole number was ſix, and on three only of theſe could any dependance be placed. Two natives of the country could afford no great aſſiſtance; and the draughtſman, who was young and inexperienced, did not know how to diſcharge a muſket.

The firmneſs of a handful of men, alone in the midſt of a ſandy deſert, and wholly unprotected, overawed a ſquadron, amounting to near a hundred Bedouin Arabs. Hence a judgment may be formed, how little is to be dreaded from ſuch enemies, whoſe courage goes no farther than to unite in numerous bodies, in order to commit, with impunity, every kind of depredation, and thus carry on a cowardly war of pillage. Although they rode up to us at full gallop, they halted ſuddenly at the diſtance of an hundred yards, and called out to us not to fire: I anſwered by deſiring them not to advance. They remained for ſome moments, as if doubtful how to act; during which time we could obſerve they were holding a conſultation. They then divided themſelves into four bodies, three of which ſet off at full ſpeed, and ſtationed themſelves on our flanks and in our rear. This manœuvre, which it was not poſſible for us to prevent, diſconcerted my two ſoldiers; and, in ſpite of all my entreaties, I could not prevail upon them to ſtand on their defence. We had good guns, and a conſiderable number of cartridges. I knew that the moment the Bedouins ſaw one of their party fall, they would betake themſelves to flight; and I was certain that our firſt diſcharge would bring ſeveral of them to the ground. I did not reflect, it is true, that we were in the midſt of an immenſe deſert; and that, if our enemies fled, it would be only to return again ſoon, in order to overpower us by thouſands, and, by maſſacring us all, to revenge the death of their comrades. I threw down my gun, in vexation at being compelled to ſubmit to ſuch a banditti. They immediately came upon us, and without even taking the trouble of diſmounting, they ſtripped us in an inſtant. Money, arms, clothes, proviſions; all our property, in ſhort, was taken. They left me my long under waiſtcoat and my breeches: my companions were ſtripped to their ſhirts. My turban having alſo been taken, my head, bare and ſhaved, was expoſed to the burning heat of the ſun, and pained me exceſſively; and although I covered it as well as I could with both my hands, this precaution afforded me no relief. The booty was ſpread out upon the ſand. A ſcore of Arabs on foot, whom we had not before perceived, from their having been concealed behind a heap of ſtones, now joined the others; and the whole party, not without noiſy quarrels, began to divide the ſpoil.

This ſcene would have furniſhed a ſkilful artiſt with a ſtriking ſubject for a picture. On one ſide he might have repreſented the gang of robbers covered with duſt, of a black or tawny complexion, their countenances parched as the ſands which their robberies render ſtill more dreadful, quarrelling about the booty: in the midſt of them my old ſervant endeavouring, with great *ſang-froid*, to ſeize upon ſome of the articles of which we had been plundered, and occaſionally making ſnatches at them: in the fore-ground the grenadier, motionleſs and confounded: the two Egyptians, ſtupidly gazing at one another: myſelf in the back-ground, biting my nails, with a look of anger and indignation: and laſtly, the draughtſman, weeping aloud, and anſwering me with ſobs, when I aſked him if he had met with any ill uſage: *No, Sir; but what can we now get to eat?*

Tired of being the ſpectator of a ſcene in which it was unneceſſary for me to exhibit myſelf, I was proceeding towards the monaſtery, in hopes of finding Huſſein, who had repaired thither; when I heard myſelf called, and immediately found myſelf laid hold of by the arm. It was the chief of the robbers, an Arab of the deſerts of Nubia, for his face was as black as a negro's. Without ſaying a word, he carried me back into the midſt of his troop. I took it for granted that he was diſpleaſed that I had any of my clothes left, or that, upon conſideration, he had reſolved to take away my life. How great was my aſtoniſhment when I ſaw this chief carefully inquiring after the clothes and property which belonged particularly to me; and after having been a rather too active valet-de-chambre in undreſſing me, once more perform that office, but with more civility, in aſſiſting me to put on the different parts of my dreſs, at the ſame time returning me my purſe, and reſtoring my arms. In the mean while, other Bedouins rendered the ſame ſervice to my companions, equally aſtoniſhed at an adventure as ſingular as it was unexpected.

This was effected by the ſpirited conduct of Huſſein. While he was near the walls of the convent, whither he had repaired, his gun hanging over his ſhoulder, ſome Arabs had been detached to detain him, and had ſeized his piece; but Huſſein, after a long conteſt, ſucceeded in leaping on horſeback behind a Bedouin, and reaching the place where moſt of the band of robbers was collected, "Arabs," ſaid he, addreſſing himſelf to their chiefs, "you have ſtripped a "man entruſted to my protection, and for whoſe ſafety I will ſtake "my life; a man with whom I have eaten, who has ſlept in my "tent, and has become my brother! Never again can I enter "that tent; never again dare I return to my camp: I muſt henceforth renounce all hopes of the pleaſure of embracing my wife "and children: Arabs, take my life, or reſtore to my brother every "article of his property." This harangue, accompanied with the moſt determined look, and delivered in the moſt reſolute tone, made an impreſſion upon the Bedouins. Huſſein had ſnatched his gun from the perſon who held it, and while they were conſulting together, levelled it at the principal chief of the banditti, reſolved to ſhoot him in caſe of refuſal, and thus expoſe himſelf to be butchered, rather than conſent that we ſhould receive the ſmalleſt injury. Our conductor was well known: the Arabs were convinced from his decided character, that he would put his threats in execution; and partly from fear, and partly from deference, the black chief conſented to reſtore every thing they had taken from me; and this was performed with a fidelity truly admirable. Indeed, when any thing conſidered valuable by the perſon who had ſtolen it was mentioned, it was neceſſary to urge the claim; but no ſooner did the chief inſiſt upon its reſtitution, than the article was inſtantly forthcoming. This diſcipline among ſuch a people, and in a place where we could not expect to have found an inſtance of it, appeared to me extremely aſtoniſhing. The chief aſked me what part of my property was ſtill miſſing; on my naming an article, he aſcended a ſmall eminence, and cried out: *Arabs, ſuch a thing is not reſtored, let it be produced.* If his orders were not immediately obeyed, he added: *Come, Arabs, be quick;* and the article claimed was delivered to me in an inſtant. The chief then mentioned another part of the property ſtolen, and it was reſtored to me in the ſame manner.

Two hours elapſed before this ſort of inventory of my effects was completed: every thing was given back to me, except my money, of which I received but a very ſmall part; but this was not the fault of the two *ſhiecks*. Huſſein, in particular, required that I ſhould count in his preſence the ſequins that had been returned. The Arabs, in whoſe eyes my purſe appeared a valuable prize, and who had divided moſt of its contents, anxiouſly waited the reſult of this reckoning, and their embarraſſment ceaſed when they heard me declare that I had received all my money. Thinking myſelf fortunate to get off ſo well, I readily made a ſacrifice of two thirds of what I poſſeſſed, rather than incur the hatred and vengeance of the honeſt thieves by whom I was ſurrounded. I did not forget that I was ſtill in the deſert, and had every thing to dread,

ſhould

ſhould I fall a ſecond time into their hands, or meet with another troop of robbers, to whom they might give information of our route, and who might poſſibly treat us with leſs complaiſance.

It was not enough for theſe banditti to appear juſt, they muſt alſo ſhew themſelves polite. The chief brought me his horſe, and inſiſted upon my mounting it, to ride the ſhort diſtance from the place where we were, to the monaſtery, while he followed me on foot. Some of the other Arabs paid the ſame compliment to my companions, each of them walking in like manner by the ſide of his horſe. When we approached the walls, we ſaw coming down by a rope, baſkets of bread, and wooden platters filled with lentils. Forming a circle on the ſands, we partook of theſe proviſions with people who a moment before appeared as our enemies. After the repaſt, ſome of them approached me with frankneſs and even with a kind of cordiality, thanking Heaven that I had met with no injury; and with a degree of intereſt, blamed me for my temerity in undertaking a journey into the deſert, which they acknowledged was the reſort only of thieves and banditti. They did not fail to offer up their prayers with great devotion, after having covered their arms and legs with ſand, for want of the water neceſſary for the ablutions preſcribed by their law. Mahomet, himſelf an Arab, foreſaw how very frequently his followers might have occaſion to traverſe the deſerts, and directed that whenever water could not be procured, ſand might be uſed as a ſubſtitute.

The *ſheick* of the robbers applied to me for a gratification, obſerving, that he had kept none of my money, and that he had, beſides, taken a great deal of trouble to have my property reſtored. I meant to have given him the ſequins I had left; but Huſſein, ſeeing this, flew into a violent paſſion, and proteſted that he would not ſuffer me to give him a ſingle medine. And, in fact, although I endeavoured to deceive his vigilance, I could find no opportunity of making my preſent to the other *ſheick*.

Huſſein's

Huſſein's obſtinacy, which doubtleſs was dictated by the moſt generous motives, irritated our new friends, and had like to have made them once more our enemies. They, however, contented themſelves with warning me to be upon my guard; for that another time they would behave in a very different manner, and begin by putting Huſſein to death. But Huſſein laughed at their threats, and ſtill perſiſted in his refuſal. Had he known that theſe people were then poſſeſſed of a great part of my money, he would not have let them had a moment's peace till the whole was reſtored.

Laſtly, that nothing might be wanting to complete the ſucceſſion of theſe extraordinary ſcenes, the *ſheick Abdalla*, for that was the name of the Bedouin chief, deſired that I would write him a certificate, ſtating that I had met with him in the deſert, and that he had taken nothing from me, but that, on the contrary, I was ſatiſfied with his conduct. He cauſed one of the monks of the convent to deſcend by the ſame rope by which the plates and baſkets had been let down: the certificate was written in Arabic, and preſented to me to ſign. Having moſt aſſuredly no deſire to atteſt the good conduct of ſuch banditti, I aſſumed a name which had ſome analogy to our adventure, and ſubſcribed it *La Déroute*. Abdalla carefully pocketed this *valuable paper*, and left us, after having wiſhed me a very good journey, and once more cautioned me to be on my guard. His advice was unneceſſary: I had fully reſolved to uſe every precaution in my power, that I might not again be taken by ſurpriſe.

I learned that theſe Arabs were apprized of our journey, and from its commencement had followed our route. They had been lurking under the walls of the monaſtery ſince three o'clock in the morning, and had informed the monks that ſome *Franks* would arrive there that very day. Till the moment when they perceived us, they had been concerting the manner in which they might attack us with the ſmalleſt riſk; for they were not free from apprehenſion, knowing that we were well armed. For ſome time they had reſolved not to ſhew themſelves, but to let us approach ſo near that they could eaſily ſhoot us: at the entreaty of the Copts, however, they conſented to drop this plan of aſſaſſination.

Having got rid of theſe dangerous people, I was obliged to enter into a long altercation with the monks. Having been ſpectators of what had paſſed in the morning on the plain, they could have no doubt of our being Europeans; they pretended, however, not to believe it, and required that one of us ſhould demonſtrate to a father ſent on purpoſe as an examinator, that we had not undergone any religious mutilation. This obſtacle being removed, a freſh difficulty was ſtarted. They inſiſted upon drawing us up by the rope, as the only mode of admiſſion. Their convent, the walls of which are very high, is encloſed on all ſides, with the exception of a ſmall door, or iron wicket, and I deſired to be admitted by this *natural* entrance. The Copts aſſerted that the door was not opened but on particular occaſions, when they received their proviſions, and never when Arabs were roving about in the neighbourhood; they therefore entreated me to faſten myſelf to the rope. In order to ſhew us the convenience of this method of travelling in the air, the monk who was with us ſuſpended himſelf to the rope, and he was immediately, by means of a pulley, drawn up like the bucket of a well. Two or three of my party, thinking that they ſaw the Bedouins ſtill at their heels, ſuffered themſelves to be hoiſted up in the ſame manner. Their example had no effect upon me; and as there was a gate, I inſiſted that it ſhould be opened. I was ſeconded by Huſſein, who ſwore that if the monks did not afford ſhelter to his camels, he would return in a few days, and exterminate every ſoul in the convent. His threats were more efficacious than my ſolicitations, and the wicket was opened to us, not without extraordinary precaution. But as it was much too low to allow the camels to enter, Huſſein made them lie down upon a mat, and, to prevent them from riſing, tied one of their legs, by a cord paſſed round their back. By the joint exertions of ſeveral men, the camels, having their heads held down, were, one after another, dragged in upon the mat. I was at a loſs which to admire moſt, the ingenuity of the Arab in making a large animal go through a ſmall wicket, or the patience of the camel in ſuffering itſelf to be tied, jerked, and dragged in this extraordinary manner.

It was quite dark before we and our beaſts were all got into the convent. The monks conducted the whole party, except Huſſein, to their chapel. We there attended a very long ſervice, which was followed by a rather ſcanty ſupper, conſiſting only of plain boiled rice.

The moon ſpread her ſilver rays over the ſurrounding deſert, and by her mild light ſoftened its dreary aſpect. Around us reigned the moſt profound ſilence. We were in the midſt of an immenſe ſolitude, in which there was no object to interrupt the view. At length Huſſein perceived a large animal, and he fired at it juſt as it paſſed the foot of the walls, but did not bring it to the ground. It was a wild boar, which the Arabs call *hanzire*, a name they give likewiſe to the domeſtic hog. We had before ſeen two of them, but at a diſtance, in the courſe of our journey through the deſert.

It does not appear to me probable, that the wild boars of Egypt are the ſame with thoſe in Europe. The great difference of climate, and the ſtill greater difference of ſituation, muſt have occaſioned at leaſt ſome varieties in the ſpecies of theſe animals. More multiplied in temperate or cold countries, which appear more ſuitable to their nature, they inhabit the thick receſſes of the foreſt, where they can find abundance of food. They never leave the woods but to go from one to another, or to ravage the growing crops; and theſe predatory excurſions are undertaken only by night. In general, they retire to the cloſeſt and darkeſt places at the riſing of the ſun, the brightneſs and heat of which they ſeem to dread. The wild boar of Egypt, on the contrary, has no ſhelter. Continually expoſed to the rays of a burning ſun, he roams over the hotteſt ſands, where he with difficulty finds a few ſcattered ſhrubs, which afford him a ſcanty ſubſiſtence, and ſcarcely any ſhade. He is alſo frequently ſeen in the deſert of Nitria, which is the reſort of a greater number of animals than any other part of the deſerts, on account of the ſheets of water it contains, and of the plants that grow upon their banks.

Theſe boars are ſolitary, though a general want of food ſometimes drives them in herds to the environs of the lakes of natron. The two that I ſaw were by themſelves; they carried their head low; and their gait is a ſort of trot.

As the Mahometans and Copts do not eat the fleſh of the wild boar more than that of the hog, and hold both theſe animals in equal abhorrence, it was impoſſible to procure a wild boar in Egypt, at leaſt without going for it in perſon to the deſert. Huſſein's ball having miſſed the one at which he fired, I loſt the opportunity of verifying my conjectures reſpecting the race of theſe wild boars; but I cannot conceive them to be the ſame as thoſe of Europe. It is perhaps in this ſenſe only that we muſt underſtand the paſſages of Ariſtotle [*] and Pliny [†], who have aſſerted that there are no wild boars in Africa.

The travellers who have preceded me, have not been more fortunate than myſelf; or if ſome of them have had an opportunity of examining a *hanzire*, they have done it in a very ſuperficial manner. What information, for inſtance, can be obtained from this paſſage of Maillet? "*A few wild boars are to be met with in Egypt; they* "*are more gentle than our domeſtic hogs; it would even be very dif*"*ficult to diſcover any difference between them* [‡]." "Wild boars," ſays Buffon, "are as common in Aſia and Africa as in Europe [§]."

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[*] Hiſt. Nat. lib. viii. cap. 24.

[†] Hiſt. Nat. lib. viii. cap. 33.

[‡] Deſcription de l'Egypte, p. 31.

[§] Hiſt. Nat. du Cochon.

But this paſſage has left us in the ſame uncertainty as to the ſpecies of theſe animals in Africa; it is afterwards apparently removed, Buffon having given an account and a drawing of *an African wild boar* *, which is remarkable for ſeveral particular characters; hence there is reaſon to believe that the *hanzire* of Egypt is the ſame animal as the *wild boar of Africa*.

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* Suppl. à l'Hiſt. Nat. des Quadrupèdes.

CHAP.

CHAPTER XXVIII.

DEPARTURE OF HUSSEIN.—COPTIC MONKS.—THEIR CONVENT; THEIR CHURCH; THEIR SERVICE; THEIR RITES; THEIR FOOD; THEIR DRESS; THEIR GARDEN.—FULFUL BELADI.—GYPSUM.—SAL-GEM.—OTHER CONVENTS IN THE DESERT.—SEA WITHOUT WATER.—BEDOUINS.—VILE BEHAVIOUR OF THE MONKS.—FOGS AND RAIN.

THE day after our arrival at the monaſtery, Huſſein reminded me of what had paſſed the preceding evening, and of the trouble he had had to extricate me from ſo perilous a ſituation. He obſerved, that another time he could not poſſibly hope for the ſame ſucceſs, and concluded by declaring candidly, that it was out of his power to anſwer for what might happen, as the Arabs of the deſert would not fail to kill him, if they ſhould again find us together. He added, that for his own ſafety he was going to return immediately, and offered to conduct me back by the ſame route we had come; but that I muſt inſtantly decide. My determination was as prompt as he could deſire. I had not undertaken this journey to finiſh it ſo abruptly; dangers of which I was well aware before I ſet out, did not appear ſufficient to deter me; and, as I had reached the middle of theſe deſerts, I wiſhed, at leaſt, not to leave them without making ſome obſervations. Huſſein, vexed at my reſolution, ſet off immediately, but not before he had embraced me in a kind and affecting manner; and he left me ſhut up within four walls, without either of us knowing how I ſhould get out.

This retreat was formerly inhabited by Greek monks. They were ſucceeded by Copts, or natives of Egypt, who, having embraced Chriſtianity, had ſeen ſpring from their boſom ſome of thoſe communities which mankind have agreed to call religious, but which, in general, have been the ſinks of vice and lazineſs. Here barbariſm and groſs ignorance had ſtill fixed their abode. Theſe monks ſtill perpetuated the memory of the ancient anchorites, who, thinking themſelves born for no uſeful end, retired in the prime of life to ſeclude themſelves from ſociety, and bury themſelves in theſe diſmal ſolitudes. A Saint Macarius, in particular, had made himſelf very famous, and his name was given to the deſert that, in ancient times, was diſtinguiſhed by the appellation of *Nitria*, an appellation it will, no doubt, retain, as there will always be found here the *natron*, or nitre of the ancients, and as the deſignations made from nature have a character of grandeur and immutability much beyond thoſe which originate in the caprices of man.

The preſent habitation of the Coptic cenobites is called *Zaïdi el Baramous*, and by the Arabs, *Kaſr Zaïdi*. It is an encloſure of high walls without any gate, for that name cannot be given to a little wicket which is opened only twice or thrice in the courſe of a year. Perſons coming in and going out are hoiſted up and lowered down by means of a ſtrong rope and a pulley. The building is entirely conſtructed of ſoft calcareous ſtones, ſeveral of which contain foſſile ſhells. Within the walls there is a ſort of ſmall fort, ſurrounded by ditches, over which is built a drawbridge. Here the monks retire, when the Arabs ſucceed in forcing the outer wall. Ten years before, they had been obliged to take refuge here againſt Huſſein, who, having made a breach in the great walls, had pillaged and ſacked the convent. The Copts, who related to me this event, added, that the ſame Huſſein, my faithful companion, my brave and truſty friend, was then the moſt formidable of Bedouins, the moſt determined of robbers; but that for ſome years he had led a peaceable and honeſt life. He muſt have been a dangerous enemy; for to extraordinary courage he added uncommon dexterity. I have frequently ſeen him ſhoot at ſmall birds at a great diſtance with a ſingle ball, and he ſeldom miſſed his mark.

In the little fort are a church, a ciſtern, proviſions; every thing, in ſhort, to enable the monks to ſuſtain a long ſiege. Here they alſo keep their books, written in the Coptic language, which is compounded of the Greek and the remains of the ancient Egyptian. They are not to be prevailed upon to part with any of them, although they never read them, but ſuffer them to lie about on the ground, eaten by vermin, and covered with duſt.

Zaïdi el Baramous being a place ſo remarkable in the hiſtory of my travels, I had a drawing of it made. *(See Plate VIII.)* The view was taken from the north-eaſt. The great gate, the appearance of which is to be ſeen in the front, is entirely walled up, and the little wicket is the only entrance left. It is alſo proper to mention, that in order to give ſome idea of the lakes of natron, the draughtſman has delineated a part of them in a falſe ſituation: they are at a much greater diſtance, and lie in front of the convent.

The cells of the monks are vaulted and very low: they are level with the ground in the court; dens ſuitable to the ſlothful and ignorant wretches by whom they are inhabited.

The church is ſimple, and without any other ornament than a few oſtrich's eggs, and ſome bad pictures of ſaints. In countries where paintings are in a manner proſcribed, theſe paſs for maſterpieces; and the monks, who took a pleaſure in ſhewing them to me, appeared aſtoniſhed at my viewing them with an air of diſdain. The ſervice is performed in Arabic and modern Coptic, that is to ſay, in Greek Coptic, for the literal Coptic, or the language of the Pharaohs, is unknown to the preſent Copts *. The Goſpel is read in Arabic, in order that it may be underſtood by the natives. Although the prayers are ſaid in modern Coptic, which moſt of the monks underſtand, yet none of them can ſpeak that language, and they make uſe only of the Arabic. In ſhort, it is impoſſible to give an idea of the confuſion that ſometimes prevails in their church: they often know not what they are to ſing; one would have a particular anthem or pſalm, and another a different one; they then diſpute and come to blows: in the mean time a third chants a prayer, which is followed by the choir, and thus the quarrel is terminated. Their ſinging conſiſts of Turkiſh and Arabic airs, accompanied by cymbals, the noiſe of which, mixed with their ſqualling voices, and their diſcordant muſic, makes the church re-echo with a medley of jarring ſounds.

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* Vanſleb (Nouv. Relation de l'Egypte, p. 363.) relates that he had the ſatisfaction to ſee at *Siout*, in 1763, the laſt Copt who underſtood his language, and with whom it was to die. This man being eighty years old, and deaf, Vanſleb could get from him very little information.

Want of occupation had made us devout: we ſeldom miſſed attending church. The monks had imagined that it would be highly agreeable to us to be preſent at their night maſs; and the ſuperior himſelf took the trouble to call us in the middle of the firſt night that we paſſed there; but I gave him to underſtand, that we would in future diſpenſe with this ſuperfluous mark of his attention. It was quite enough to witneſs their extravagancies during the day. In other reſpects, we followed the ſame ceremonies as the Copts. I obſerved the monk next to me, and imitated all he did; each of my people did the ſame; and there ſometimes occurred ridiculous ſituations and comic ſcenes, at which, to the great offence of the community, my companions laughed aloud.

During ſervice the monks neither kneel, ſit, nor ſtand upright: they remain upon their feet, keeping their rump againſt the wall, with their body bent forward, and ſupporting themſelves on a kind of crutch or ſtick, in the form of the letter T. The chancel is ſeparate and kept ſhut, as in the Greek churches. The prieſt celebrates maſs with water. Their ſacred vaſes are nothing more than a kind of glaſs plates, like thoſe which at our tables are uſed to ſet off the deſſert. They conſecrate common bread: the prieſt cuts it in pieces and mixes it with water, which is likewiſe conſecrated. This makes a kind of ſoup, of which he eats a few ſpoonfuls; and afterwards adminiſters the ſacrament, alſo with a ſpoon, to all thoſe that are preſent. After the communion, the officiating prieſt waſhes his hands, places himſelf at the door of the chancel, with his wet hands extended; and every perſon goes in proceſſion to preſent his face to be ſtroked with them, ſo that the faces of the congregation ſerve inſtead of a towel. During the maſs, the prieſt alſo bleſſes little round loaves, which are not half baked: theſe he diſtributes at the concluſion of the ſervice, though this diſtribution is not made without ſome quarrels. The prieſt who celebrates maſs, is dreſſed in a kind of white ſhirt, made with a cowl, and covered with little croſſes. During the other prayers, he wears only a large fillet of white linen, with ſimilar little croſſes, half twiſted round his head in the form of a turban, and the two ends hanging down before and behind.

Theſe Copts are fond of the buſtle of rites and ceremonies, which rapidly ſucceed each other: they are always in motion during the time of ſervice. The officiating monk, in particular, is in conſtant exerciſe: he is every moment ſcattering incenſe over the ſaints, the pictures, the books, &c. At every one of theſe operations he kiſſes his left hand. After having made frequent uſe of his cenſer, he runs up to each of the perſons preſent, applies his hand to their forehead, and again ſeizes hold of his cenſer. When all his rounds are finiſhed, he gives his benediction with a ſmall croſs, on the top of which he firſt ſticks a little bit of wax taper. When the whole ſervice is over, every one of the congregation goes and kiſſes a little cuſhion, covered with a greaſy cloth, then a croſs, and afterwards the ſhrine of the ſaints, on which he rubs and rolls his head.

The Arabs, like true reprobates, thinking that religious knavery is common to all countries, allege, that the ſhrine, which is very large, contains only bones of camels and aſſes that have died in the deſert, and been collected from all quarters by the monks. The latter, on the contrary, pretend, that it is the repoſitory of the bodies of ſeven ſaints, among whom they moſt particularly revere two, *Saint Maximous* and *Saint Domadious*. Indeed, except the Virgin and Saint George, whom they alſo hold in great veneration, theſe are the only ſaints repreſented in their pictures.

In this convent there were only three prieſts and ſome friars; but the Coptic cultivators came here from time to time to do penance; yet in the exerciſe of their devotion, they do not forget to bring the monks the means of ſubſiſtence. There were in all, at this time, twenty-three perſons in the monaſtery. They eat in common in a refectory; and one of them reads during the meals, which could not poſſibly be worſe. Their whole fare conſiſts of bread, or rather biſcuit, made of flour of lentils, and rice boiled in ſalt and water, without any ſort of ſeaſoning, deteſtable cheeſe, and now and then a little honey; but what was moſt diſagreeable to me, was the very brackiſh and ill-taſted water which is their only beverage. Their proviſions are the fruit of their mendicatory collections, chiefly the alms of the rich Copts at Cairo: theſe ſupplies are conveyed to them twice or thrice a year by caravans of camels; and the Arabs ſuffer them to paſs freely, conſidering them as their own ſtock. In fact, thoſe that travel through the deſert are ſure of finding neceſſaries for themſelves and their horſes in theſe Coptic monaſteries. They have only to ring a ſmall bell, the cord of which hangs down on the outſide; and when they are obſerved from the top of the walls, they immediately receive what they want. It was not enough for the monks of the deſerts to form ſocieties that were uſeleſs, they muſt alſo render them prejudicial and dangerous. Without the aſſiſtance which the Bedouins here find, they could not ſubſiſt long in the environs, nor infeſt, with their continual depredations, the country bordering upon the deſerts. Under a government that had any idea of an efficient police, ſuch retreats, the attraction and rendezvous of robbers, would not have been long ſuffered to exiſt.

The dreſs of theſe men, who paſſed for religious, a title they little deſerved, perfectly accorded with the ſort of caverns in which they dwell, as well as with the coarſe ſimplicity of their food. A kind of robe, and a long ſhirt of black linen, is the whole of their clothing; and the diſmal colour of this ſingular dreſs, differing only a ſhade from the dark complexion of their broad face, their ſhort ſtature, their mean look, characters tranſmitted to the Copts by the ancient Egyptians, render them the moſt ugly of mankind; and they are, at the ſame time, the moſt filthy and diſguſting.

In the middle of the encloſure they have ſpread a little earth, on a ſmall ſpot which they had cultivated; and this they call a garden. They have raiſed in it a few *atlès*, which thrive pretty well, and a ſmall number of plants, forming, in theſe barren plains, rather an object of curioſity than of uſeful cultivation. Among theſe plants there is one which ſtruck me, and which I never ſaw in any other place in Egypt: it appears to have been brought from the more ſouthern climates. It is called *fulful béladi*, that is, *pepper of the country*; it is, in fact, aromatic. Its ſtalks, eaten raw, or dreſſed with meat, ſerve for ſeaſoning. As it had neither flowers nor fruit when I ſaw it, I could not aſcertain to what genus it belongs; but certainly it has no affinity to that of the peppers. No botaniſt has mentioned it, nor was it at all known by thoſe to whom I have ſhewn the drawing. It may therefore be conſidered as a new plant. (*See the drawing of it, Plate XIV. Fig.* 1.) Its numerous ſtalks, which riſe only to the height of about two feet, are green, and the tops are yellow.

By the ſide of the monaſtery are ſome ruins, which I was informed were the remains of the ancient edifice. There is ſtill to be ſeen there a very deep well, to which there is a deſcent by a flight of ſteps: its water is as brackiſh as that of the well which ſupplies the preſent convent. In front of the gate, the monks had collected ſome ſtones for the conſtruction of new cells; and I remarked that almoſt all of them were only natron grown extremely hard. In the vicinity there is likewiſe found a quantity of the common gypſum, called, in Arabic, *guips* *, and of laminated gypſum or *lapis ſpecularis* †.

In the vicinity of the lakes of natron there are ſome thick and ſolid ſtrata of ſal-gem or rock-ſalt ‡, which are broken into large maſſes. The outſide of this ſalt is of a dazzling whiteneſs, and the inſide of a roſy hue. In ſome places there is alſo found, but much more rarely, another ſort of ſal-gem, cryſtallized in ſmall pieces, which are hard, ſolid, whitiſh, pellucid, and of nearly a pyramidical form: it is called *melhe macktoum*, or *marked ſalt*, becauſe theſe little pyramids have upon their baſe a mark which appears to be artificial, and which has probably been imprinted by the Coptic monks, in order to add to the marvellous origin that they have contrived to attach to this production of nature. They appeared very much aſtoniſhed at the doubts which I expreſſed on this ſubject, and had not ſufficient effrontery to perſiſt in their impoſition. They alone aſſume the taſk of collecting the marked ſalt, which they detach from the ground by ſmall iron crows; and thoſe who are as ſtupidly credulous as the perſons to whom the lies of the monks are ſo many oracles, are led to believe that this ſaline cryſtallization takes place only on the night of the fall of the dew called in Egypt *goutte*, the pretended precurſor of the commencement of the riſe of the Nile, and that on the following day no veſtiges of it are to be ſeen. This monkiſh impoſture turned, as uſual, to the profit of its propagators; for, if the monks of *Zaïdi el Baramous* were the only perſons who collected this ſal-gem, they were likewiſe the only perſons who ſold it; and the appearance of the marvellous which they had given it, occaſioned it to be in great requeſt. Its properties were conſidered almoſt miraculous; but that reſpecting which the ſmalleſt doubt was not to be entertained, becauſe it is atteſted by the monks, is its virtue of rendering women fruitful, and being an infallible remedy for barrenneſs. I was alſo informed that the goldſmiths of the country make uſe of it in their buſineſs.

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* *Gypſum vulgare*. † *Gypſum lamelloſum*. ‡ *Sal gemmæ*.

Beſides theſe different ſpecies of ſalt, the lakes of the deſerts of Nitria produce likewiſe a great quantity of reeds, which are made a conſiderable article of trade. The Egyptians gather them, in order to make mats of their leaves, and pipe-ſhanks of their ſtalks.

The monaſtery of *Zaïdi el Baramous* was not the only one exiſting in this deſolate country. Some others, built in the ſame valley, but at a diſtance from this, marked the ſite of the ancient retreats of a number of anchorites anticipating death by a uſeleſs and ſavage life, making it their ſole ſtudy to counteract the laws of nature, and, having abjured the quality of men, endeavouring to form a barren colony for heaven. From *Zaïdi el Baramous* I took with a compaſs the bearings of the building which could be ſeen from the top of the walls. The ſmall uninhabited houſe of *Saint Maximous* lay to the eaſt-ſouth-eaſt; another monaſtery, called *Zaïdi Sourian*, at about two leagues diſtance to the ſouth-ſouth-eaſt; near the latter a ſecond to the ſouth by eaſt; laſtly, on the other ſide of the lakes of natron, and to the north by eaſt, a ſmall deſerted building, which had been erected by a *kiaſchef*, appointed to repreſs and keep off the Bedouins. It now ſerved as a place of ſhelter to the people who came to collect the natron.

At the diſtance of a day's journey to the weſt, is the ſea without water, *bahr bela ma*, formerly the bed of a communication between the lakes Mœris and Mareotis. The rocks, of different forms, with which this dry canal abounds, have been ſuppoſed to be petrified pieces of boats; ſome perſons have even gone ſo far as to ſay, that they ſaw there men and animals in a ſimilar ſtate of petrifaction.

Ætitæ, or eagle-ſtones, are very common in the environs. Farther on, in the ſame direction, that is, to the weſt, beyond the ſea without water, in the deſert of Libya, are to be found fertile diſtricts, covered with date-trees, and ſeveral other plants, but without a ſingle inhabitant; at leaſt, this was the account I obtained from the monks and Arabs of the deſert.

A Coptic peaſant from *Terané* came to the convent, and brought us tidings of our Bedouin robbers. Not ſuppoſing that I ſhould remain ſeveral days in ſo wretched and deſolate a place, they had waited for me behind the Syrian monaſtery, *Zaïdi Sourian*; till, at length, tired at not ſeeing me, they thought I had taken another route. But in order that they might not have to regret the time loſt for pillage, they had proceeded to the environs of *Terané*, where they had carried off the camels, and ſeized the proviſions of a party of peaſants who were coming to collect natron. The perſon who gave us this information had met them leading away the camels they had taken.

The day after the arrival of this man, I diſcovered in the morning, near the walls, the recent tracks of a horſe, and I doubted not but we ſhould ſoon ſee ſome Arabs. In fact, a few hours after, there was a violent ringing of the bell at the gate. It was a party of ſeven Bedouins, who manifeſted much anxiety and diſtruſt, and were afraid of coming very near, becauſe they ſaid there were ſtrangers in the convent. The monks endeavoured to baniſh their apprehenſions, and lowered them down ſome proviſions. While they were eating, I dreſſed myſelf in the robe and cowl of a monk, and went up to the gallery to examine them at my eaſe. They were converſing with the Copts, in the middle of whom I took my ſtation. Having learned that the *ſheick* Huſſein had come there with camels, they wiſhed to know the reaſon. One of them had rode round the monaſtery the evening before, and had ſeen on the walls a perſon with a red turban. They talked of *Franks* in ſearch of trea-

ſures,

ſures, with whom they ſeemed very anxious to meet. The Copts endeavoured to miſlead them by telling them a thouſand ſtories, to which they did not ſeem to give credit. Having thrown off the monk's dirty robe, and joined my two companions, on whom I could moſt depend, I deſired the Copts to open the wicket. The opportunity was moſt favourable: the banditti were ſitting round the proviſions that had been given them; their guns were lying upon the ſands, a good way off; and their horſes, under the ſhade of a wall, were at a ſtill greater diſtance. Thunderſtruck at our *ſortie*, not one of the robbers would have eſcaped, and their horſes would have ſerved to convey us out of a diſtrict whence it was not very eaſy to make our retreat. But all my ſolicitations, and even threats, were of no avail. The Copts oppoſed my plan, under the apprehenſion, that if a ſingle Bedouin ſhould eſcape, he would collect numbers of his comrades, and return to ſack the convent. Not having been able to carry my deſign into execution, the Arabs remained ignorant of what was paſſing between us, and departed after they had finiſhed their meal, taking the road of *Zaïdi Sourian*, doubtleſs with a view of there intercepting our party.

I had diſpatched one of the peaſants, who were in the convent, to *Terané*, where I was told there was a camp of Bedouins, in order to hire them to come with their beaſts to conduct us out of the deſert. On the 13th of January, being the fifth day of our retreat among the Copts, ten of theſe Bedouins, well armed, arrived with a camel and ſome aſſes. One of them had, upon the banks of the lakes of natron, ſhot a flamingo, which he gave me. Although this bird is very bad eating, it became a dainty to people who had lived ſeveral days in a ſtate of rigorous abſtinence. My companions loſt no time in roaſting it; but at the moment when we were preparing to make an excellent meal, the monks fell upon it with a voracity comparable to that of ſo many jackals, ravenous and filthy animals, which, in a cowardly manner, ſeize upon a diſguſting and

eaſily

eaſily acquired prey that they have not the courage to attack. Thus, in an inſtant, our bird diſappeared under the claws and teeth of theſe *monaſtic jackals*.

As we were preparing to take our leave of theſe vile Copts, I propoſed to make them ſome preſent, in return for the diſagreeable entertainment we had received. I recollected, however, that I had to deal with men more dangerous than the Bedouins, who, frank and generous in their friendſhip, preſerve ſome ſort of honour even in the commiſſion of their depredations. The ſuperior told me that it was proper I ſhould give ſomething firſt for the convent, next for the embelliſhment of the church, then for the poor, and laſtly for himſelf. Having patiently liſtened to this long enumeration of wants, I had a curioſity to learn at what ſum they would be eſtimated, and aſked how much would cover the whole expenſe. After ſome moments calculation, the monk anſwered me, that as the convent required to be entirely whitewaſhed, he thought that five or ſix hundred ſequins would be ſufficient for all theſe purpoſes; a trifle, to be ſure, for five days lodging, and board on lentil bread, with lentils boiled in ſalt and water. I made a propoſal in my turn. My purſe, in paſſing through the hands of the Arabs, had been almoſt emptied; the payment of what I had agreed to give Huſſein had alſo taken ſeveral ſequins; I had ſtill ſix remaining, which I offered to the ſuperior. Our calculations were rather different: the monk fell into a rage that can hardly be expreſſed; he launched out into invectives, proteſted that he would accept nothing, and ſwore by the ſaints of his church, that I ſhould ſpeedily repent of what he called my ingratitude. The wretch dared to invoke the juſtice of Heaven, on which he founded his ſacrilegious hopes, and which, he ſaid, would not fail ſoon to ſend to the convent ſome Arabs, to whom he would give information of my route, and commiſſion them to avenge his cauſe. At this ſample of monkiſh effrontery I loſt all patience, and was going to knock the ſcoundrel down on the ſpot,

had

had not the Bedouins, who were come for me, defended him from my blows, and carried him out of my reach.

At length I quitted this infernal abode, and was ready to mount the aſs that was intended for me, when the old monk ſent to beg me to give him the ſix ſequins, of which I had made him an offer. The Arab *ſheick* was charged with this commiſſion; and on his account only I complied with the requeſt. We afterwards ſaw the villain put up a prayer for our proſperous journey to that Heaven which, a few minutes before, he had invoked to pour upon us all its vengeance.

This man, whoſe name was *Michael*, is now probably dead; he was then old and emaciated, and the ugly hideouſneſs of his face accorded perfectly with the deformity of his mind. But although it is at preſent unneceſſary to deſcribe this friar, it is extremely important to inform our fellow-citizens who are in Egypt, of the perfidious character of theſe pretended devotees; for, except a few ſhades of difference, they are all alike. Whatever external appearance they may aſſume, it is certain that their hatred of Europeans is more deep and atrocious than that of the Mahometans; and that their houſes in the deſert will be the rallying point of the excurſions of the Bedouins, their magazines of proviſions, and the ſcene of deliberations neceſſary to enſure the ſucceſs of their predatory excurſions.

Theſe bad qualities appear to be hereditary in the ſuperiors of the convents of Saint Macarius; for Father Vanſleb, who travelled in this deſert in 1672, complains bitterly of the ſuperior whom he there met with, and whom he calls a diſhoneſt man. In another of theſe monaſteries he had alſo great occaſion to complain of the Coptic monks: they exacted of him thirty Venetian ſequins, and the vicar likewiſe tricked him out of ſome of his money [*].

During the five days we ſpent at *Zaïdi el Baramous*, there was every morning a very thick fog, and one evening there fell a little rain.

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[*] Nouvelle Relation d'Egypte, p. 220.

CHAPTER XXIX.

DEPARTURE FROM ZAÏDI EL BARAMOUS. — ZAÏDI SOURIAN. — LABLAB. — TAMARINDS. — MR. BRUCE.—AMBA BISHOI.—AMBA MONGUAR.—GENEROSITY OF A BEDOUIN.—OUARDAN.—ROUTE TOWARDS CAIRO.—WEST BANK OF THE NILE.—VOYAGE ON THE NILE FROM SCHOUBRA TO ROSSETTA.—PIRATES ON THE NILE.—SPUR-WINGED PLOVERS.—A FUNERAL.—A WEDDING.—VIRTUES OF THE BEDOUINS.—REMEDY FOR SORE EYES.—NEBKA.—PIGEONS.

ON leaving *Zaïdi el Baramous*, on the 13th of January, 1778, we travelled to the ſouth-ſouth-eaſt for two leagues, along deep gorges, parallel to the great hills. Theſe gorges, which are evidently the effects of torrents, make the ſides of the hills very ſteep. In this ſpace nothing is to be ſeen but fine ſand, except a few naked ſpots, conſiſting of thin ſtrata of calcareous ſtone. On the ſurface of theſe ſtrata we ſaw a conſiderable number of Egyptian pebbles, which the floods had waſhed down from the top of the hills.

On our approaching the monaſtery of *Zaïdi Sourian*, the chief of the Arabs who were our conductors, apprized me, that, according to all reports, thoſe Bedouins by whom we had been attacked were concealed behind the walls, in order to take us by ſurpriſe; and that I ought to be prepared to give them a warm reception; promiſing, at the ſame time, to ſupport me with all his people. My companions deſired nothing better; and upon this occaſion we ſhould certainly not have ſubmitted to be plundered. Having made the neceſſary arrangements, we drew near the building, but diſcovered nobody in the environs.

We entered the convent, which was built upon the ſame plan as that we had quitted, but was laid out in a much better and more

convenient

convenient manner. Its name indicates that it was formerly in the poſſeſſion of Syrian monks, who have been ſucceeded by the Copts. The ancient Syrian church is ſtill ſtanding; it is tolerably handſome, and decorated with ſculpture and paintings in *freſco*. Upon one of the pillars are cut the names of ſeveral Europeans; thoſe of the French travellers, Baron and Granger, were the only ones that I knew. This church is not uſed by the Copts, who have had one built in their own ſtyle, that is, in the form of a croſs. There is a ſhrine filled with ſaints; of theſe they pay moſt veneration to *Saint Marmarotous*. The place of retreat, or little fort, was as well conſtructed as that of *Zaïdi el Baramous*; and the monks appeared to be leſs filthy, and not ſo groſsly ferocious. Their ſuperior was a man turned of thirty, abſolutely without a beard, and not having a ſingle hair on any part of his body. In a country in which the beard is an appendage that creates reſpect, this monk was very much concerned at the want of that ornament, and ſtrongly importuned me to point out to him the means by which he might procure ſuch an embelliſhment to his chin.

Theſe monks alſo have a little garden, which is both more extenſive and better cultivated than that belonging to the other convent. There were planted in it *atlès*, a few date-trees, ſome ſmall olive-trees, and one almond-tree. Among the eſculent plants I obſerved the *lèblab**, a ſpecies of large perennial kidney-bean, which grows very high, and, like the vine, is well adapted to form arbours. Its leaves are of a lively green; its ſiliques, or pods, broad and elongated, are of the ſame colour, with a margin of a deep purple. The ſeeds which they contain are oval, and variegated with yellow and reddiſh brown, and ſometimes with black. This ſpecies of pulſe is cultivated through every part of Egypt, and its beans are a common article of food.

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* *Dolichos lablab*, L.

In one of the courts is an immenſe tamarind-tree*, which the Copts conſider to be the effect of a miraculous vegetation. A Saint Ephraim left his ſtaff at the gate of a brother hermit, to whom he was paying a viſit: it inſtantly took root, ſhot forth branches, and in a ſhort time became an enormous tamarind-tree. To add to the miracle, they ſay it is the only tree of this ſpecies in Egypt. This, however, is an impoſition; for, although tamarind-trees are ſcarce in that country, yet there are a few plants of it to be ſeen growing in the gardens of Roſſetta, and the pods, ſtones, and pulp of the tamarind, boiled and mixed up with ſugar, are to be purchaſed in the markets of all the towns in Egypt. This ſort of coarſe ſweetmeat is brought by the caravans from the interior of Africa. It is one of the indiſpenſable articles of proviſion for thoſe who traverſe the deſerts; they eat it on account of its cooling quality, and to quench the burning thirſt excited by theſe fiery regions.

The ſmall number of trees that ſhade a part of the monaſtery of *Zaïdi Sourian* attracts a few little birds, which here diffuſe ſome degree of cheerfulneſs; while the bare and expoſed aſpect of Nature at *Zaïdi el Baramous* terrifies and keeps at a diſtance every living animal.

The water of the well is good, compared with that we had been forced to drink for ſeveral days; it has but a ſlightly brackiſh taſte, probably imparted to it by the lake of natron, which is only three quarters of a league from the monaſtery.

There was in this convent a monk who had been in Abyſſinia. He informed me, that an European was there in great favour with the emperor, and was alſo highly eſteemed by the people. I had ſeen Mr. Bruce at the country-ſeat of Buffon, at Montbard, and had learned from him ſeveral particulars reſpecting his reſidence in Abyſſinia. Theſe circumſtances, repeated by a perſon perfectly

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† *Tamarindus Indicus*, L.—In Arabic, *Tamar-Hindi* (Indian date-tree).

diſintereſted, together with the exact coincidence of dates, was the completeſt demonſtration, that the European of whom he was ſpeaking, as having made a great figure at Gondar, was no other than Mr. Bruce. This was not the only proof that I have been enabled to collect of the reality of a journey which does honour to the preſent age, and reſpecting which ſome doubts have been raiſed *. In France, as well as in England, there have been perſons who gave it no credit. When at Cairo I received a letter, of which the following is an extract: " We wiſh you all the health neceſſary for a journey " ſo difficult as that which you mean to make into Abyſſinia †. " You will perhaps be able to aſcertain the truth of the account " given of it by Mr. Bruce, the celebrated Engliſh traveller, ſince " his return. He has not been altogether believed in his own country; and if upon your arrival in France you ſpeak of Abyſſinia " in the ſame terms as he has done, you will render a ſervice to his " reputation."

It is the fate of thoſe who undertake extraordinary enterpriſes to be cenſured or calumniated. There is a numerous claſs of men, who, being themſelves incapable of doing good, are envious of every thing intereſting and uſeful executed by others; jealous of talents which they do not poſſeſs; anxious to depreciate merit, in hopes that their ſtupid and proud inſufficiency may ſupply its place; avowed enemies of thoſe who deſpiſe the beaten track of routine; baſe and lying wretches, ſlanderers of the day, they, by means of perfidious inſinuations, of impoſture combined with the ſole art they poſſeſs, endeavour to tarniſh and deſtroy the high reputation of

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* Travels to diſcover the Source of the Nile, by Mr. Bruce, tranſlated into French by Citizen Caſtéra, to whoſe zeal and talents the republic is indebted for the tranſlation of ſeveral other intereſting travels.

† The reaſons which prevented me from undertaking this journey are mentioned in chap. xlii.

thoſe whoſe luſtre eclipſes them, as much as the rays of the ſun dazzle and offend the eyes of the owl.

On the 14th, at three o'clock in the morning, I ſet off from *Zaïdi Sourian*, after having given the monks the few pieces of ſilver I had ſtill remaining. I fully made up my mind not to ſet my foot in another convent: there were yet two more in the deſert; I had now nothing left to ſatisfy the covetouſneſs of the monks; beſides, I knew that they were not worth viſiting.

As we paſſed in front of one of theſe monaſteries, called *Amba Biſhoï*, which is but a few paces from that we had quitted, the monks were waiting for me at the gate: they importuned me to go in for a moment; and, in order to determine me, they ſaid that they were in poſſeſſion of the body of a ſaint, which was as freſh and florid as if ſtill alive. They appeared very much offended at my reſiſting ſuch an attraction; but the true cauſe of the diſcontent they expreſſed was the diſappointment of the money which they expected to obtain from my viſit.

My Arab *ſheick*, however, wiſhed to make me go to another monaſtery; but I declared to him poſitively that I would not approach any more of the buildings inhabited by ſuch vile beings, and under ſhelter of which might be concealed ſome troop of robbers; preferring to remain expoſed in the open plain to the riſk of being a ſecond time taken by ſurpriſe. We therefore directed our route to the eaſtward, and paſſed the ſouthern extremity of the laſt lake of natron, which was covered with a prodigious number of every ſpecies of ducks.

On our right, and at the diſtance of a long league, we left the fourth of theſe convents of the deſert, the protecting retreats of banditti. It is that which is particularly dedicated to Saint Macarius, and is called alſo *Amba Monguar*, or, as the Arabs ſay ſimply, *Monguar*. Like the others, it is inhabited by Coptic monks. In its environs are to be ſeen a number of ruins, which the Copts ſhew as thoſe of the ancient monaſtery of Saint Macarius itſelf. The Arabs give theſe ruins a name which ſignifies *Caſtle of the Women*; a ſtrange denomination to deſignate a retreat erected from an averſion to women, and inhabited by hideous anchorites.

We continued our journey all the day and all the night, and at five o'clock in the morning arrived at the village of *Etriſs*, on the weſt bank of the Nile. The camp of the Bedouins with whom I had been travelling, was pitched near this village. The *ſheick* conducted me to his tent, and the women immediately ſet before us the repaſt of hoſpitality.

At our firſt meeting in the deſert, I had apprized the *ſheick*, that it would be impoſſible for me to pay for the eſcort and the hire of the beaſts which he had provided for me until my return to Cairo, whither I was going to repleniſh my purſe that his countrymen had emptied. He anſwered me, that, far from being uneaſy about his reward, he had money at my ſervice. I had paid but little attention to the latter part of his reply, forgetting that I was no longer in countries where the heart belies what is uttered by the lips; where a profuſion of words, apparently affectionate, are often no more than expreſſions of indifference, and ſometimes of diſguiſed hatred; where, in ſhort, ſuch aſſiduities, ſuch offers, are regarded as empty compliments, as mere marks of civility, which, by common conſent, are made without any intention of being performed, and are declined from a conviction that they are not ſeriouſly meant. The repaſt being finiſhed, the *ſheick* went to a cheſt which ſtood in the corner of the tent, took out of it a ſmall bag filled with money, and preſenting it to me, ſaid: "I am not ignorant of what has happened "to thee. With indignation I witneſſed the knavery of the monk "of *Zaïdi el Baramous*. I well know, that as thou carrieſt letters "of recommendation, thou wilt receive all the aſſiſtance thou "wanteſt from the *kiaſchef* of *Ouardan*; but thou wouldſt give me "pain, wert thou to apply to a *dog* of a Turk, to a Mamalûk. I "could not bear that a man with whom I have partaken the repaſt "of friendſhip, whom I have protected at the hazard of my life; "who, in a word, is become my brother, ſhould have recourſe to "another. Take then this money; it is thine; if thou refuſeſt it, "I ſhall think that thou deſpiſeſt a friend, becauſe he is one of the "inhabitants of the deſert *." What generoſity of ſentiment! what greatneſs of ſoul! and yet this very man would have robbed me had he met me in the deſerts. In return for this frank and honeſt cordiality, and not to diſpleaſe my hoſt, I took ſome patackes, which he would not ſee me reckon, neither would he attend to my promiſe of reimburſement on my approaching return from Cairo.

We learned that the troop of *Abdalla*, the black chief of the robbers, who had with ſo much regret reſtored the booty of which he had obtained poſſeſſion, reinforced by a freſh detachment, had waited for me, concealed under the walls of the monaſtery of Saint Macarius, or *Amba-Mongar*, near which I had reſolved not to paſs. The *ſheick* thanked me very warmly for having refuſed to viſit that convent, and obliged him to travel the whole night. All the Bedouins of the deſert were upon the look-out to ſurpriſe me, imagining that I was loaded with riches; and it was only to the alteration of my route, and the forced march to which I compelled my conductors, that I was indebted for my ſafety. This notion of the quantity of gold I carried with me had, in like manner, got into the ſtupid heads of the *fellahs*, or peaſants, and might have produced effects ſtill more fatal from theſe brutiſh and ferocious men, who, as complete robbers as the Bedouins, poſſeſſed none of their virtues. Theſe circumſtances determined me to proceed to the neighbourhood of the commandant of the diſtrict, and accordingly I ſet off for *Ouardan*, the place of his reſidence, half a league ſouth-ſouth-eaſt from *Etriſs*.

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* *Bédaoui*, of which we have made *Bedouin*, means an *inhabitant of the deſert*.

The Mamalûk officer received me with a great deal of civility, and inſiſted upon my lodging at his own houſe.

Ouardan is a large village, built at a little diſtance from the weſt bank of the Nile, upon the ſite of *Latopolis*, a city anciently dedicated to Latona, and which gives its name to one of the *nomes*, or diviſions of Egypt. In more recent times, this place has acquired a different kind of fame, that of robbery: it was now become a moſt formidable reſort of pirates, who plundered all the boats navigating in theſe branches of the Nile. The merchants had no other reſource than to ſhip their goods on board the veſſels belonging to *Ouardan*, the maſters of which being aſſociated with the pirates, became reſponſible for the cargoes entruſted to them. This ſociety of robbers has been deſtroyed by Ali Bey; and ſince then, *Ouardan* has been ſecure from depredation.

I hired a boat to carry me to Cairo, and return to Roſſetta. I ſet out on the 16th, at five o'clock in the afternoon, but the wind having failed us, we were obliged to ſtop. At one o'clock in the morning we continued our route. In the forenoon we ſaw, as we paſſed, the inhabitants of a village quitting their dwellings, and croſſing over to the eaſt bank of the Nile with their cattle and effects. They had ſeen in the evening a party of a hundred Bedouins, who, they apprehended, were coming to plunder them. This was, without doubt, *Abdalla's* gang in purſuit of us. The village, although on the bank of the river, is almoſt in the deſert. On approaching Cairo, the ſpace of cultivated country to the weſt of the Nile, extending to immenſe plains in the *Bahira*, gradually diminiſhes; ſo that, towards that capital of Egypt, the weſt bank is little better than a tract of barren ſand.

The maſter of the boat, not daring to go up as high as *Boulac*, the port of Cairo, leſt his little veſſel ſhould be ſeized for the ſervice of the army, which Iſmael Bey was collecting againſt his competitors, Murad and Ibrahim, we ſtopped half a league ſhort of *Boulac*,

near

near a village called *Schoubra*. I ſent one of my people by land to Cairo; and, as ſoon as he returned, we again proceeded down the river, at nine o'clock in the evening.

After having kept watch till midnight with the half of my party, which was then relieved by the other half, a meaſure of vigilance adopted and regularly purſued in all my travels, I lay down in the bottom of the boat. I was almoſt immediately rouſed, and informed, that three ſmall boats, without maſts or ſails, were rowing towards us, and would not anſwer when hailed. The maſter gave me to underſtand that they were pirates, and that not a moment ſhould be loſt in firing upon them, before they began their attack. They immediately received ſeveral diſcharges of our muſketry, which they anſwered only by pulling away from us as hard as they could.

On the 18th we paſſed between *Ouardan* and the little village of *Guéréiſs*, a quarter of a league below which ſtands another, called *Géziret Ouardan*. At this place the Nile runs north-weſt by north as far as *Etriſs*. We ſaw ſeveral flocks of ducks, gulls both of the large and ſmall ſpecies, and a flamingo, which the Arabs call *béſarouſs*. There were alſo on both banks of the river a number of ſpur-winged plovers, the cries of which we often heard during the night. At Roſſetta, where I have already ſaid they are very numerous, theſe birds paſs the night, along the Nile, in front of the houſes, and never fail to accompany, with their ſhrill and ſcreaming voice, the continual barking by which, upon the leaſt noiſe, the dogs in the ſtreets diſturb the repoſe of the inhabitants.

Sailing paſt *Géziret Ouardan* we ſaw a funeral. Two flags, one black and the other red, were diſplayed at the head of the proceſſion, a cuſtom which is not adopted in the towns. A little lower, near the village of *Menſgi*, a leſs melancholy ſcene preſented itſelf to our view: it was a wedding. The bride was mounted upon a tall camel, and ſurrounded by a crowd of peaſants, who were making a ſham fight with long ſticks. They were preceded by hautboys and drums. The camel walked at a very ſlow pace, and was every moment ſtopped to give the attendants an opportunity of dancing, crying, and fighting, round the bride, whom they marched in this manner for half a day through the village and its environs.

At a quarter of a league below *Mengſi* is the little village of *Monſi*. Oppoſite to it, and between the two, ſtands *Etriſs*, where we arrived at ten o'clock in the morning.

I haſtened to the camp of my generous Bedouin *ſheick*, who appeared aſtoniſhed at my ſudden return. I repaid him what I was in his debt, adding to it a preſent of a few yards of cloth. While I was partaking with him of the frugal repaſt which he forced me to accept, he had, unknown to me, a ſheep and ſome articles of proviſion carried to my boat. My mind was penetrated with admiration and gratitude when I parted from this worthy man. Let thoſe who are indignant at the corruption in our towns, the vices which there prevail, ill diſguiſed by hypocriſy, the falſe virtues which are extolled, that diviſion of petty intereſts which renders a ſociety of men an aſſemblage of enemies, ceaſe to calumniate human nature. To its honour, there are yet people who, not diſſimulating great faults, openly blend with the exerciſe of them the practice of the moſt eſtimable qualities. Under the rude tent of the Bedouin, on the barren ſand which ſerves him as a floor, muſt be looked for ſimple manners, generous habits, and all the virtues of hoſpitality.

I had occaſion to ſee a ſingular remedy, which the *fellahs*, or Egyptian peaſants, apply to ſore eyes. They ſuſpend from their head-dreſs, by a ſmall thread, a little ball of coral, ſo that it may hang immediately oppoſite to the eye affected, which is conſtantly fixed on it, and ſtruck by it inceſſantly. To render a perſon blind, it would be impoſſible to diſcover a more effectual method than this whimſical ſpecific.

Leaving *Etriſs*, at four o'clock in the afternoon we reached, two leagues lower down, the village of *Abouneſchabè*, and oppoſite to it, on the eaſt bank, *Thahouè*. Between theſe two villages the Nile is very broad, but by no means deep: my boat, although quite empty, touched, and remained a long time aground. At nine o'clock in the evening we arrived at *Iagnouſs*, a pretty large village on the eaſt bank, at half a league from *Thahouè*.

At *Iagnouſs* I taſted, for the firſt time, a ſmall fruit called *nebka*. The tree that bears it is a large ſpecies of *rhamnus* [*], which grows higher than the plum-tree, and the bark of which is gray, and not unlike that of the willow. Its leaves are alternate, obtuſe, three-nerved, and of a deep green; the fruit reſembles a ſmall round apple [†], and has more the flavour of an apple than that of a plum. When not perfectly ripe it has a ſour taſte, like the crab; and, when over-ripe, it is taſteleſs; but is pleaſant enough when gathered in a proper ſtate of maturity. Its kernel is round and covered with tubercles.

Oppoſite to *Iagnouſs*, the Nile was almoſt entirely covered with ducks. I was very much aſtoniſhed to ſee, in the midſt of them, flocks of *deſerter pigeons* *, an incredible number of which birds are kept in Egypt, alighting every moment on the water, even in the moſt rapid part of the ſtream, and remaining upon its ſurface often longer than a minute. This habit, which I never obſerved elſewhere, and which is probably owing to the great heat of the climate, is common in that country to all pigeons of the ſame ſpecies.

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[*] The *nebka* being as yet little known, and the work of Forſkal not being in every perſon's hands, I conceive I ſhall gratify botaniſts by tranſcribing what has been ſaid of it by that traveller, who examined it in the country where it grows:

RHAMNUS NABECA. Variat. *(a)* Rh. divaricatus; *foliis ſemipollicar. Caulibus ab ſingula folia divaricatus*; *ſpinis validis, ſæpe geminis.* *(b)* Rh. rectus; *ramis rectis*; *ſpinis aut nullis aut ſolitariis ad latus petioli, rectis patentibus*; *foliis pollicaribus.* Utriuſque *caudex arboreus*; *fructu drupa, nuce biloculari*; *folia crenulata, trinervia, glabra, ovata, obtuſa, alterna, diſticha, petiolata, ſtipulæ ſetaceæ. Arab. prior* Sidr. *vel* Ghaſt *aut* Ælb. *Alter* Ardj *vel* Orredj. Forſkal, Flora Egypt.-arab. Suppl. p. 204.

Rhamnus napeca, Rumph. Arab. ii. tab. 42.

[†] Savary, who appears never to have ſeen this fruit, ſays, that it is a *ſmall pear* of a ſouriſh taſte. Lettres ſur l'Egypte, tome ii. p. 43.

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* *Columba œnas ſeu vinago.*

CHAPTER XXX.

VOYAGE DOWN THE NILE CONTINUED.—TERANÉ.—PIGEON-HOUSES.—WAGTAILS.—DUCKS. —CROWS.—A FUNERAL.—NEW SPECIES OF PLOVER.—RUINS.—ANTIQUE FIGURES.—FOUAH.—BANKS OF THE NILE.—RETURN TO ROSSETTA.

ON the morning of the 20th we continued our voyage to Roſſetta, after the diſperſion of a thick fog, during which it would have been impoſſible to diſtinguiſh even the neareſt objects. No ſooner was the weather cleared up, than a ſtiff gale came on from the north, which raiſed a ſwell in the river, and prevented our boat from dropping down with the ſtream. Below *Iagnouſs*, the Nile takes a north by weſt direction. At the diſtance of half a league on the weſt bank is a place named *Ikmas*, and half a league lower down ſtands *Terané*, where I ſtopped.

Terané, which is the reſidence of a *kiaſchef*, is a large, well-encloſed town, conſiſting entirely of mud-walled houſes, like all the villages in theſe parts. In its environs are a heap of ruins, the veſtiges of the ancient city of *Terenuthis*, but at preſent known in the country by the name of *Aboubellou*.

The inhabitants of *Terané* are ſavage and vindictive. The abſence of the *kiaſchef*, who was gone to join the army, rendered them ſtill more dangerous. We did not eſcape their menaces and inſults. They had heard of my having travelled in the deſert; and, according to cuſtom, it had been reported that I had diſcovered treaſures in the courſe of my journey. It was ſuppoſed that my *kanja* was laden with them, and the inhabitants of *Terané* had formed a deſign of ſeizing it during the night. We therefore kept a ſtrict watch: ſeveral people were ſeen hovering about the bank, but none of them ventured to approach the boat.

There was a Turk lived here, who made excellent gunpowder. This unfortunate fellow, though young, had a white beard, and had loſt his voice, the effects of a ſudden panic. Ali Bey, ſuſpecting him of having furniſhed gunpowder to the Bedouins, whom he wiſhed to deſtroy, ordered his head to be cut off; and though the ſentence of the tyrant was no ſooner paſſed than revoked, it left behind theſe indelible impreſſions.

I ſaw herons, gulls, and flocks of ducks; but the latter did not ſtop near *Terané*, becauſe the Nile being here broad and ſtraight, there is generally a ſtrong wind and a ſwell, which they greatly diſlike. The courſe of the river is ſtill north by weſt. On the eaſt bank, and a little below *Terané*, are two villages contiguous to each other; *Zéié* and *Sanſaft*, the *fellahs* of which have as bad a character as thoſe of *Terané*.

I was impatient to quit this inhoſpitable country; and, on the 22d, at three o'clock in the morning, we again proceeded down the ſtream. At ſix we arrived at *Bour-Edgiatt*, where there are ſome remains of antiquity. Here the Nile takes a north-eaſt direction. *Dimitſchi* is half a league from *Bour-Edgiatt*; and oppoſite to it, on the eaſt bank, is *Tamalè*. Near this laſt-mentioned village, a canal conveys the fertilizing waters of the river towards the ſouth.

At a ſhort half league from *Tamalè*, on the ſame bank, is *Schébſehir*; below it, at an equal diſtance, is *Kafr Nadir*; and a quarter of a league farther, ſtands *Nadir*, where another more conſiderable canal than that at *Tamalè*, takes a north-eaſt direction. Here I ſaw a flight of lapwing plovers, or gray ſandpipers *, ſome gulls, and a great number of ducks. The ſame northerly gales which had retarded our voyage the preceding day, ſtill continued to render our progreſs very ſlow, and our paſſage exceedingly rough. On the ſame ſide of the river as *Nadir*, is the village of *Geziret el Adjar* (Iſland of Stones), and at ſome diſtance from it there are ſome ancient ruins, probably thoſe of *Nicii*.

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* *Vanneau pluvier,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 854.—*Tringa ſquatarola,* L.

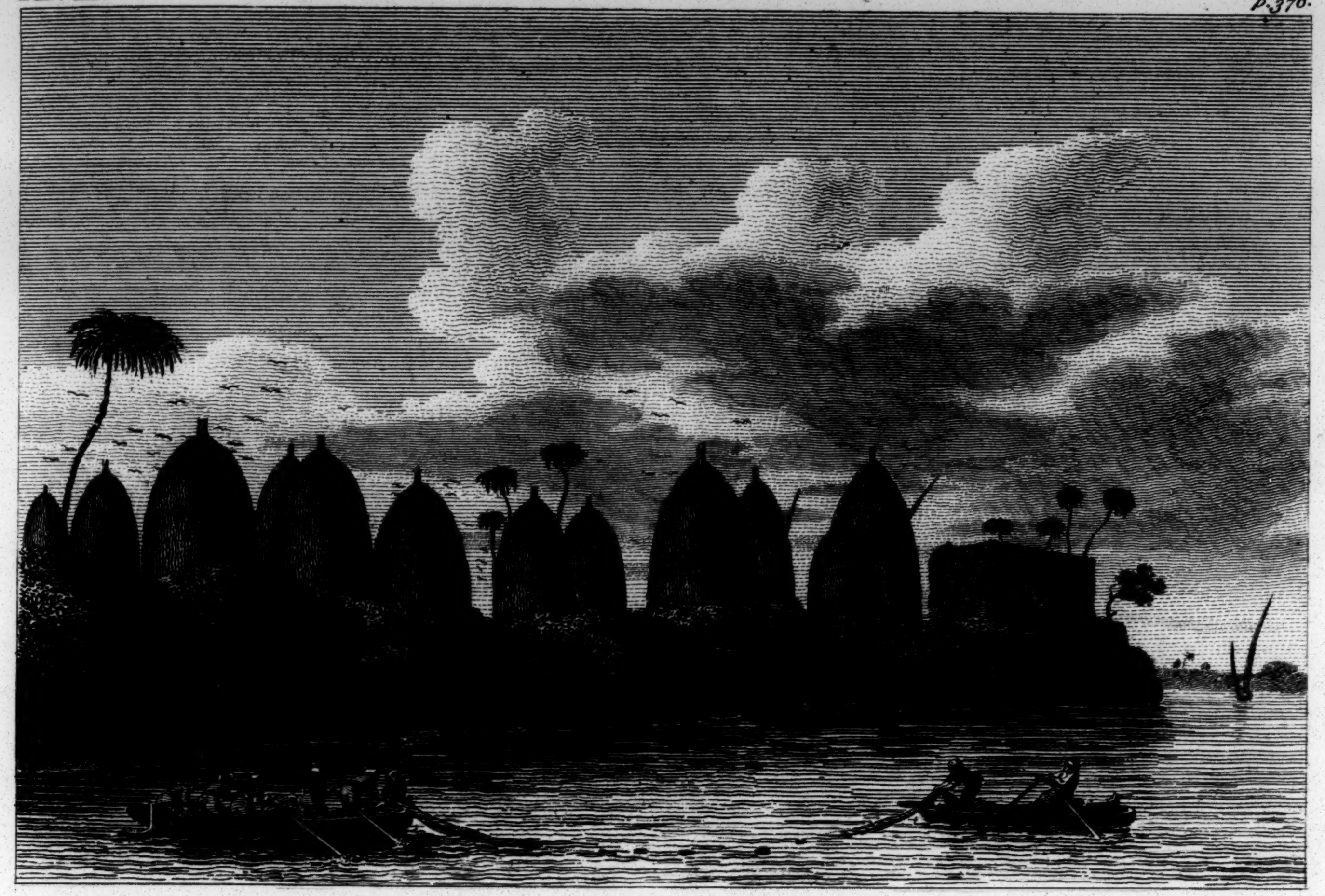
From *Nadir* the river runs to the north-weſt as far as *Alguan*, a ſmall village, three quarters of a league lower down. This place has a moſt wretched appearance; it is not encloſed, as in general are the villages of any extent. Here miſerable mud hovels are the only habitations of men, while pigeons enjoy commodious houſes. No where have I ſeen ſuch an aſſemblage of pigeon-houſes. They are of a ſingular form, which bears ſome reſemblance to our bee-hives. *(See a repreſentation of them, Plate VIII.)* This conſtruction is peculiar to the pigeon-houſes of ſome parts of Lower Egypt, where they are prodigiouſly numerous. They are built of mud, ſquare at the baſe, and carried up in the form of a cone. The inſide of them is furniſhed with earthen pots, in which the pigeons make their neſts.

The commanding officer of this place was a negro Mamalûk. He informed me that two or three years before, the *fellahs* had found, among ſome ruins, which were at no great diſtance, a large vaſe filled with medals; and that this diſcovery had produced among them a bloody conteſt, which had laſted for three days.

Following the courſe of the Nile from *Alguan*, we firſt proceeded eaſt-north-eaſt for a quarter of a league, then to the north, and afterwards to the north by weſt as far as *Kafr Demſchi*, a village about a league from *Alguan*, on the eaſt bank. Between them, lies *Kafr Géziè*. Half a league lower, during which the river runs north-north-weſt, is *Denaſor*, a village at ſome diſtance from the Nile, and of a ſuperior conſtruction to thoſe which I have juſt mentioned. Oppoſite to it is *Aboulkaoui*. A ſinuoſity extending half a league to the north-weſt by north brought us to *Etrie*, a deſerted village on

PL.VIII.

P. 378.



Pigeon Houses of Alguan.

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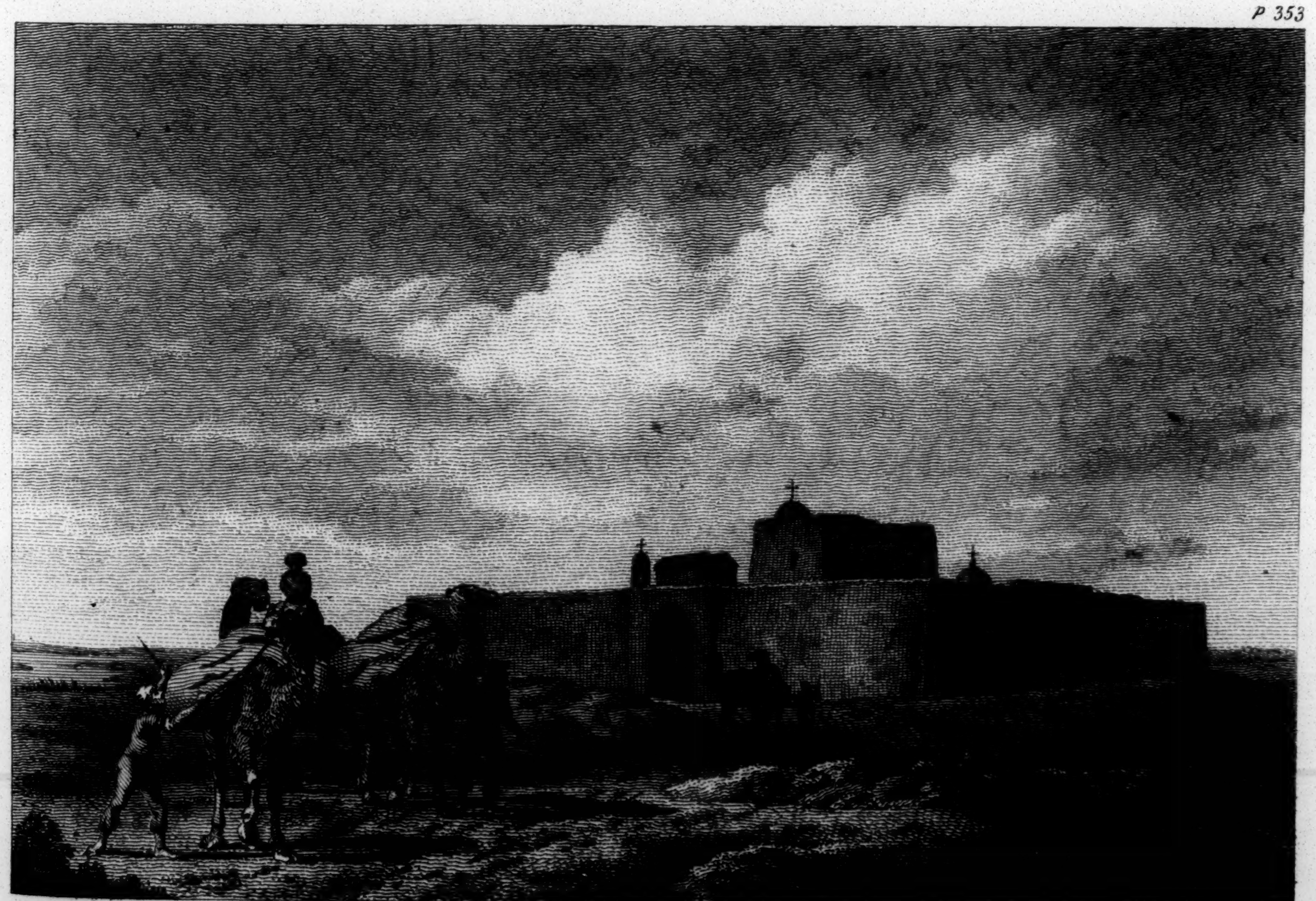

T Milton Sculp

Zaïdi el Baramous.

Published by J. Debrett Piccadilly, Oct.r 12th 1799.

BRITISH MUSEUM

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the weſt bank; facing which, on the other ſide, ſtands *Zavoued el Begli*, ſituated at a ſmall diſtance from the river. A quarter of a league below *Etrie*, is *Kafr Etrie*. Between theſe two villages is a large canal which waters a part of *Bahira*, and communicates with that of *Alexandria*.

The Nile then takes its courſe to the north-eaſt by north. We ſtopped at a large village, ſituated about a quarter of a league from the water-ſide, below *Kafr Etrie*: it is called *Miſchlami*. We afterwards croſſed over to the weſt bank, and moored our boat for the night at *Komſcherick*.

Beſides numerous flights of ducks which were continually paſſing, I this day ſaw ſix pelicans flying in company, and a large flock of wild geeſe.

I obſerved that the wagtails, which were diſperſed here and there during the day, aſſembled together at the approach of night. Such aſſociations, which cannot proceed from any defenſive impulſe, theſe feeble and innocent birds being incapable, even by their combined numbers, of awing the leaſt dangerous enemy, muſt be an effect of ſocial inſtinct. When thus collected, they ſkim for ſome time along the ſurface of the water, and then ſettle upon one of the banks of the river to ſpend the night. The flight that I ſaw at *Komſcherick* was ſo numerous, as to be ſeveral minutes in paſſing the ſtern of our boat.

There are no kind of birds more plentiful in Egypt. I met with them in every cultivated part of the country, near all the villages, but particularly about thoſe which are in the vicinity of the Nile. At the ſame time, no birds are more familiar; ſome of them ventured into the cabin of the boat during our voyage down the river, and would feed beſide us with the moſt engaging ſecurity.

At *Komſcherick* I found a few medals, but of ſmall value: they prove however, that this had been the ſite of an ancient ſettlement. During the day which I paſſed at this place, I had every reaſon to be ſatisfied with the conduct of the Mamalûk officer in command:

If my character of phyſician procured me advantages in the courſe of my journey; if the exerciſe of that profeſſion ſometimes afforded us amuſing ſcenes, it alſo expoſed me to very ſevere trials. I had been prevailed upon to remain a day at *Komſcherick*, in order to attend an Arab *ſheick*, a man of conſequence in the diſtrict, who was ill. On his arrival he exhibited the moſt frightful and ſhocking ſpectacle I had ever ſeen. This unfortunate being had little more left than the upper half of his head, having loſt his mouth and the whole lower jaw by a dreadful cancer. The tongue, unſupported, was deſiccated and motionleſs, and its root expoſed to view. The inſide of his throat was almoſt bare from the eroding power of the diſeaſe on its fleſh and integuments; while its black tinge and inflamed appearance, announced the approaching termination of the Arab's ſufferings, and that a ſpeedy ceſſation of all power to ſwallow, or even to breathe, would put an end to his horrible exiſtence. Shocked at the aſpect of a head half alive, and half in a ſtate of mortal putrefaction, I turned haſtily away from ſuch a patient, and leaping into the boat, ordered it to be inſtantly caſt off; my imagination being ſo ſtrongly impreſſed by the ſight of this hideous object, that it continued to haunt me for ſeveral days.

At ten o'clock in the morning of the 25th we left *Homſcherick*, to continue our voyage down the Nile, which now took a north-eaſt by north direction. At the diſtance of half a league we reached *Amrouſs* on the eaſt bank; and ſoon after, came to *Magenin*, on the oppoſite ſide. Another half league below *Amrouſs*, but on the ſame bank, brought us to *Tonnoub*. The river afterwards runs north-north-weſt, as far as a quarter of a league below *Zaïra*, a village on an elevated ſpot, to the right, at a ſmall diſtance from *Tonnoub*. Between this place and *Zaïra*, to the left, is *Zavoua*, ſtanding not far from the water-ſide. A little below *Zaïra* there is an eminence which appears to be formed of the ruins of an ancient city; and on its ſummit is erected a chapel, the ſepulchre of a Mahometan ſaint. Half a league below *Zavoua* is *Tavoued el Bahari*.

From *Zaïra* the Nile runs to the eaſt-north-eaſt; and, within a quarter of a league, ſtands *Negilé*, a tolerably well-built village on its eaſt bank. At the place where the river changes its courſe from north-north-weſt to eaſt-north-eaſt, it forms a ſmall iſland, and ſupplies a canal that takes a weſtern direction. At half a league from *Negilé* we paſſed by *Alet Achmet*, and, almoſt facing it, *Kafr Michelei*. *Mitmei* is half a league below *Alet Achmet*; and a quarter of a league farther is *Acroub*. *Kafr Bagi*, and *Kafr Agou*, oppoſite to which is *Kafr Garim*, are ſituated at a quarter of a league from each other, and from *Acroub*. From this latter village the Nile returns to the weſt-north-weſt, and leaves an iſland in view, fronting *Kafr Bagi*. At this place there was ſuch a number of ducks upon the water, that they occupied a ſpace of half a quarter of a league in length, by two yards in breadth.

In the whole courſe of my voyage upon the Nile, from Cairo to Roſſetta, I obſerved that the ducks preferred thoſe parts of the river where the waters were not agitated by the violence of the wind or the rapidity of the ſtream; and as ſtill water is generally to be found in front of thoſe villages, which are ſo ſituated as not to be expoſed to the current, and to afford ſmooth anchorage for boats, the ducks ſeldom quitted the water that waſhes the walls of theſe habitations, oppoſite to which large flocks are uſually ſeen. They ſuffer themſelves to be carried gently down the ſlowly-gliding ſtream; and when they have thus floated beyond the extremity of the villages, and reach thoſe parts where the ſurface of the Nile is ruffled, they take wing, return to ſettle higher up the river, and again float down the ſame ſpace of ſmooth water; in which alternate movements they ſpend the day.

Theſe unruffled parts of the river are alſo the rendezvous of different ſpecies of aquatic birds, as wild geeſe, ſpur-winged plovers, herons, and gulls.

At *Kafr Garim*, the river runs north by eaſt for a quarter of a league, and on its weſt bank is *Salamoum*, a village almoſt entirely deſerted. Another has been built at ſome diſtance farther up the country, which is called *Kafr Salamoum*. *Salamoum* is to be diſtinguiſhed by part of an ancient wall, in which there is a gate. This, with ſome pieces of granite, are the only veſtiges of antiquity there to be ſeen. From thence to *Schabour* is half a league. Theſe two places, according to D'Anville*, indicate the ſituations of *Andropolis* (the city of men), and of *Gynæcopolis* (the city of women), two places which appear to have been formerly contiguous.

From *Salamoum* to *Schabour* the river runs to the north by eaſt. Before we reached the latter place, we perceived, on the weſt bank, the tomb of a ſaint. I ſtopped at *Schabour*, which is a conſiderable village, but very ill-built, and conſiſting entirely of mud-walled houſes. The habitation of the commanding officer is ſituated on a platform of earth, and, though alſo a mud building, is of tolerable conſtruction, as is likewiſe the turret of the moſque.

In the evening, all the crows of the environs ſucceſſively reſorted, in great numbers, to a ſmall ſandy iſland in the middle of the river. There they remained for about a quarter of an hour in a cloſe connected body, and then diſperſed, flying away, one after another, in all directions. It might be almoſt imagined, that they met together in this manner to concert ſome plan of operations. The ſame evening ſeveral flights of wild geeſe paſſed over our heads.

Facing *Schabour*, a village bears the indecent name of *Kafr Sapari*. It was very dangerous to navigate the Nile in theſe parts during the night, on account of the pirates with whom the villages ſwarm, and who attack veſſels unawares. The diſturbances which, at this time, agitated Egypt, and the departure of almoſt all the commandants, with their troops, to join the army, increaſed the hazards of theſe voyages.

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* Geographie Ancienne, tome i. p. 12.

We left *Schabour* on the 26th at four o'clock in the morning. During the preceding days, the cold had been perceptible, but it had not hitherto been ſo piercing. The wind blew ſtrong from the north-north-weſt, which being directly contrary to the courſe of the ſtream occaſioned ſhort breaking waves, and greatly impeded our progreſs; ſo that we did not reach *Schlimé* till four in the afternoon. It is a wretched hamlet, containing only a few mud hovels; nevertheleſs, it is a place of ſome trade; and conſiderable quantities of grain, ſugar-canes, and other commodities are here ſhipped. We had left to the eaſtward, on the oppoſite bank, the village of *Bahrim*, and juſt above it, is the entrance of a canal which takes a ſouth-ſouth-weſt direction. Near *Bahrim* are three large eminences, which, as they are evidently artificial, indicate the ſite of ſome ancient city. We had already paſſed the village of *Iſtack*, which is on the left, or weſt bank of the river.

On the 27th, at three o'clock in the morning, we ſet off from *Schlimé*; and at eight arrived at *Mehallet-Abou-Ali*, in the Delta. For ſome time we had ſeen nothing but heaps of mud-houſes, or rather huts. Here, however, we again met with habitations built of brick, forming a town which was defended from occaſional inundations, by a dike, conſtructed of the ſame materials. In one of the ſtreets I met a funeral. By the ſide of the coffin was carried a large black flag, covered with yellow ſpots and figures. The female mourners who were following it, held in one hand a corner of their only garment, which might be called either a gown or a ſhift, and which they kept continually ſhaking, as if they were driving ſomething before them.

I here met with, for the firſt time, a new ſpecies of plover. I call it new, becauſe it has not been mentioned by any ornithologiſt. The mean length of this bird is ſomewhat more than eight inches. The head is of a deep green with fugitive reflections; a ſort of white diadem, paſſing above the eyes, encircles the head: the back and the leſſer wing coverts are of a bright cinereous; the greater wing coverts, white; the quill feathers are white, tipped with black, and have each a ſpot of the ſame colour near the middle of their length: this forms a tranſverſal black ſtripe on the wing. The throat is white; the under part of the neck and of the body white, with a rufous tinge. On the upper part of the breaſt is a narrow half-collar, of a deep ſhining green. The tail, the feathers of which are ſhort and wedge-like, is of the ſame gray colour as the upper part of the body, for two thirds of its length, where it is croſſed by a broad black ſtripe, and it is tipped with white. The eyes are brown; the legs and feet, blueiſh; the bill and claws, black.

If the ſhape of the bill were alone to be conſidered, this bird would appear not to belong to the genus of the plover. For the bill, inſtead of being perfectly ſtraight and convex, like that of the plover, is ſlightly curved at the point of the upper mandible, and the convexity is leſs determined; differences which bring it nearer to the *pluvian*[*] of Buffon; and in a ſtill greater degree to the bird, which, for the ſame reaſons, that naturaliſt has ſeparated from the plovers, under the name of *coure-vite*[†]. But if we conſider, that theſe Egyptian birds poſſeſs all the other diſtinctive characters of the plover genus, that they have only three toes turned forwards, without the leaſt veſtige of a hind toe; that the part of the leg above the knee is altogether naked; and, eſpecially, that their habits are the ſame as thoſe of plovers, it will be impoſſible not to regard them as birds of the ſame genus, notwithſtanding the trifling difference in the conformation of the bill; a diſſimilitude which is one only of the innumerable means employed by Nature to baffle the narrow conceptions of man, and to eſcape from thoſe limits within which he pretends to circumſcribe the effects of her omnipotence.

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[*] *Pluvian,* Hiſt. Nat. des Oiſ. et Pl. enlum. No. 918.—*Ang.* The black-headed plover.

[†] Hiſt. Nat. des Oiſ. et Pl. enlum. No. 795 et 892.—*Ang.* The cream-coloured plover.

In preparing for preſervation the bird from which this deſcription was taken, and which was a male, I thought at firſt, that there was ſomething peculiar in the conformation of the thigh-bone, it being flattened and curved like a ſabre; but this was a mere accidental deformity, as the other thigh did not exhibit a ſimilar appearance.

I have ſince ſeen many plovers of this ſpecies in different parts of Egypt; but they never appeared, at leaſt on the banks of the Nile, where I have always met with them, but when its waters had retired, and were confined to their natural bed. They are moſt commonly ſeen in pairs, and ſeldom in flocks; and whenever they aſſemble together, their number ſcarcely exceeds ſeven or eight. They keep on the bank of the river, and feed on aquatic inſects. I obſerved that they never alight upon the mud with which the ſhores of the Nile are generally covered; and that ſandy ſpots are their favourite haunts. When they take wing, they repeat a ſhort ſhrill cry; though they ſeldom quit the ground, and employ their feet much more than their wings. So far are they from being ſhy, that they may be very cloſely approached.

Half a league from *Mehallet-Abou-Ali*, in an eaſterly direction from the river, is *Sennehour-Medini*, a village near which are ſome conſiderable remains of antiquity. The whole ſurface of the ground is ſtrewed with ruins. There is, however, nothing entire, except ſome vaults of brick, and proſtrate columns and capitals of granite and marble. By the ſide of theſe ruins, two villages attract the attention by their handſome appearance. They are built of brick, and ſeem to be more ancient than the other villages and hamlets of Lower Egypt.

I was informed, that there were ſome ruins on the oppoſite bank,

half

half a league below *Schlimé*. I approached that ſide of the river, and ſaw, at a diſtance, very conſiderable veſtiges of an ancient city. It being almoſt dark, I could not viſit them; for it would have been highly imprudent to have remained during the night in this diſtrict, which is the moſt dangerous of any in Lower Egypt, from the great number of robbers who infeſt both the land and the water. The village off which we anchored is called *Salhe el Adsjar*; a place ſo very notorious for being the reſort of banditti, that it was with difficulty I perſuaded the maſter of the boat to make any ſtop. Thus was I compelled to relinquiſh the examination of the beautiful monuments of antiquity which I ſaw before me, but at a conſiderable diſtance from the Nile. I made, however, at *Salhe el Adsjar*, a tolerable collection of antique fragments which I purchaſed of the inhabitants, and which I ſhall here enumerate.

A ſmall figure in bronze, three inches high. (*See Plate X. Fig.* 1.)

An *Iſis* in plaſter, three inches ten lines in height. (*Plate XI. Fig.* 3.)

A hawk in bronze, height ten lines. (*Plate XI. Fig.* 1.)

A head of *Iſis*, in terra cotta: its height two inches, and its breadth at the baſe eighteen lines. (*Plate XI. Fig.* 4.)

A fine buſt of *Iſis*, with the creſcent and the *modius*, in white ſtone; two feet in height. (*See Plate XII. Fig.* 3.)

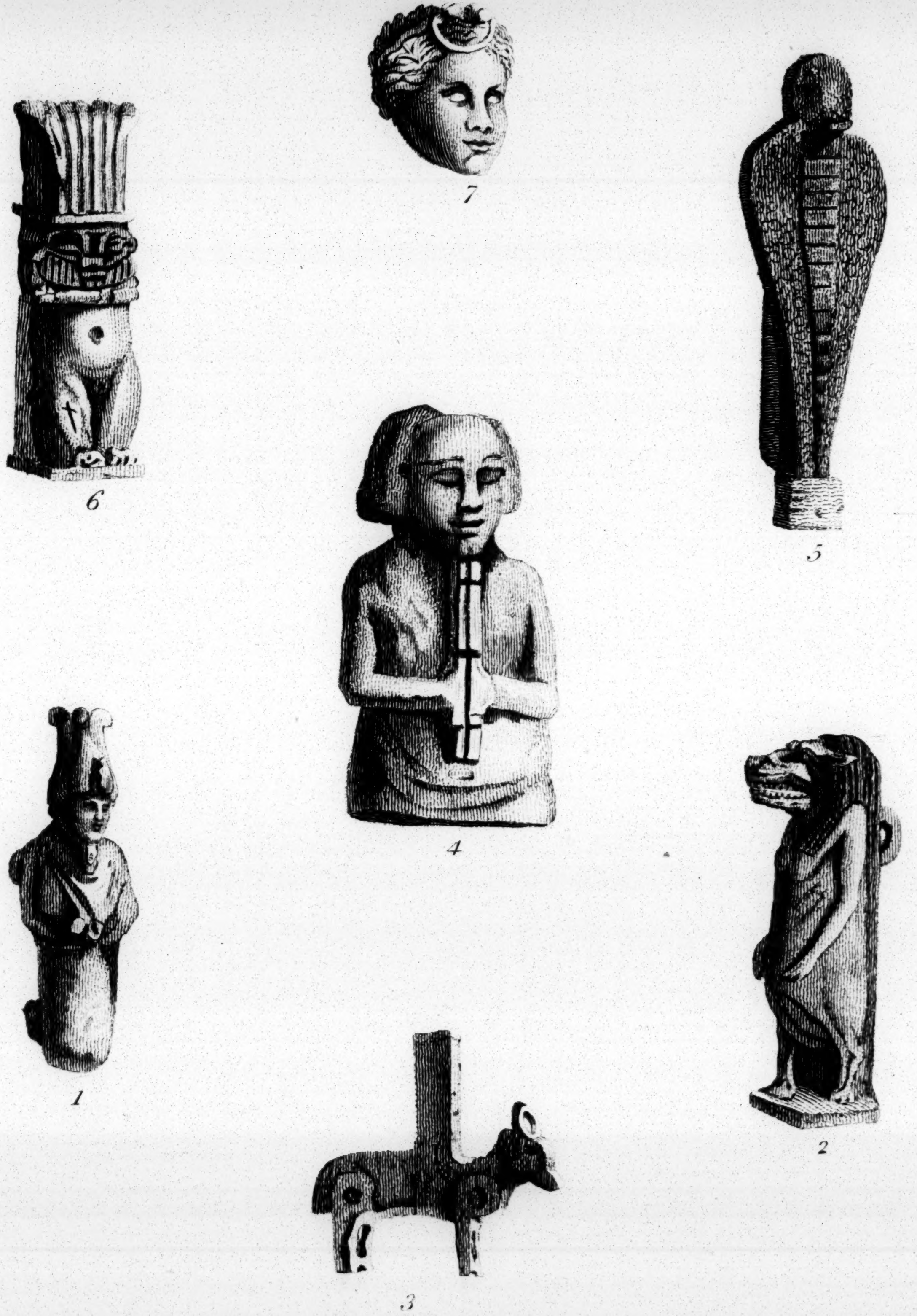
Two figures, which appear to be tragic maſks, like thoſe which are to be ſeen on the corners of ſarcophagi. (*See Plate XII. Fig.* 1. *and* 2.) The firſt is of baſaltes, and eleven inches high; the ſecond is nine inches, and of mortar.

A porcelain figure, two inches nine lines in height, covered with an enamel of aqua marina. (*See Plate IX. Fig.* 4.)

Another in plaſter, two inches eleven lines high. (*Plate X. Fig.* 2.)

Another, probably an Iſis. It is of bronze, and three inches high. (*Plate IX. Fig.* 5.)

A head in bronze, repreſenting an Iſis. This is not of Egyptian work-



Egyptian Idols.

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Pl. IX.

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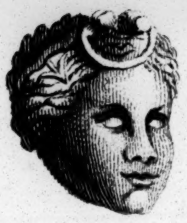

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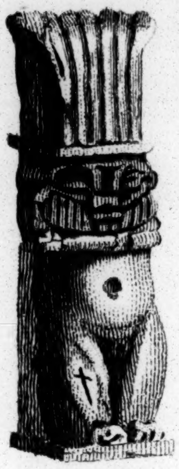

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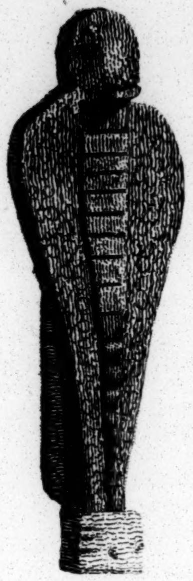

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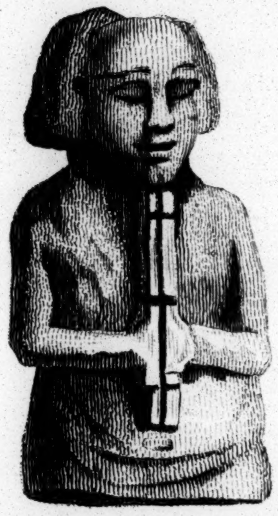

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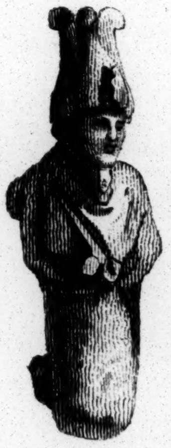

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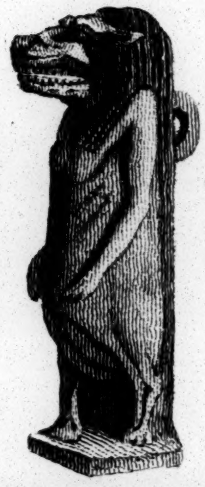

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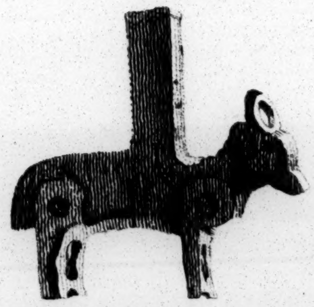

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PL.X.

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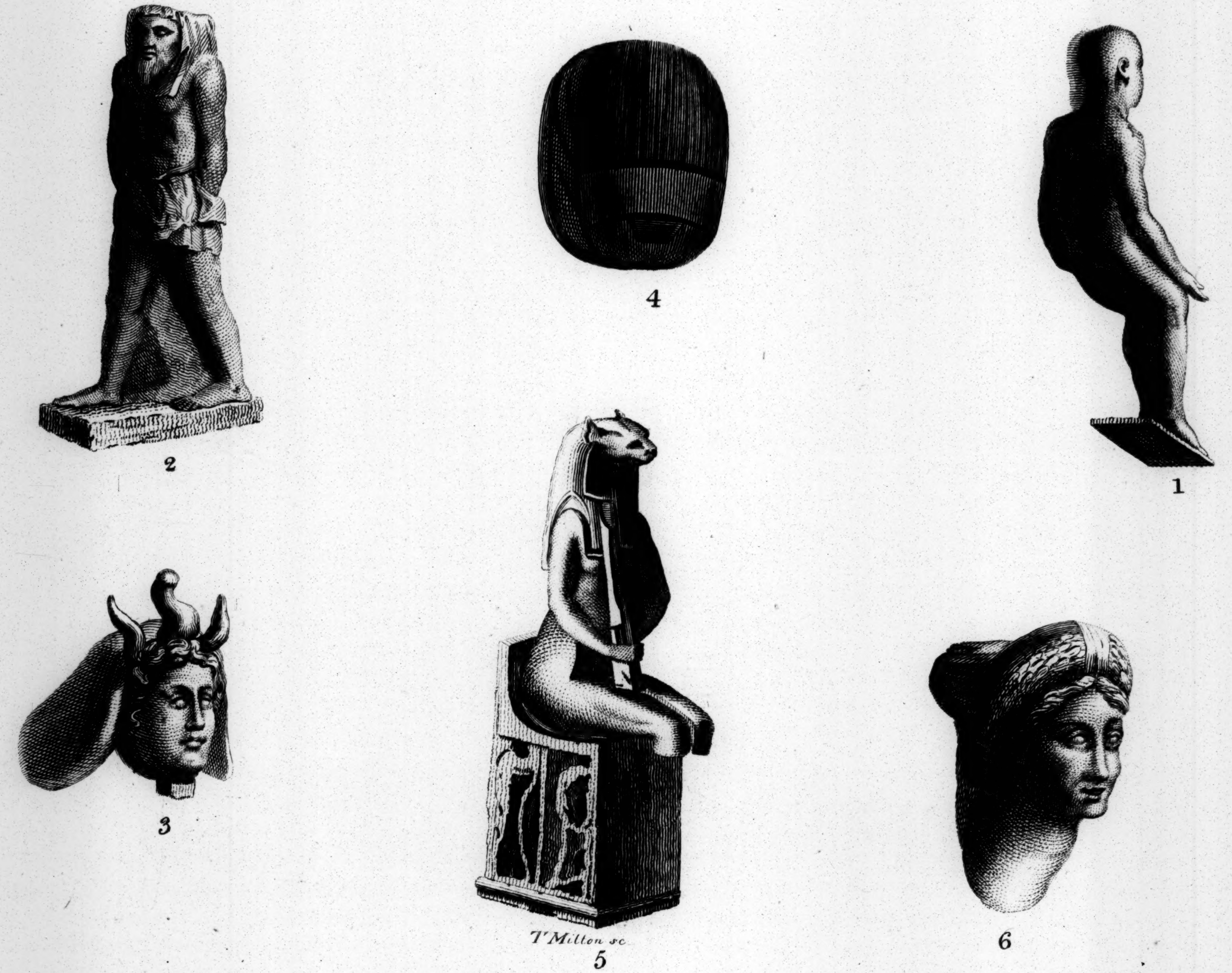
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PL XI

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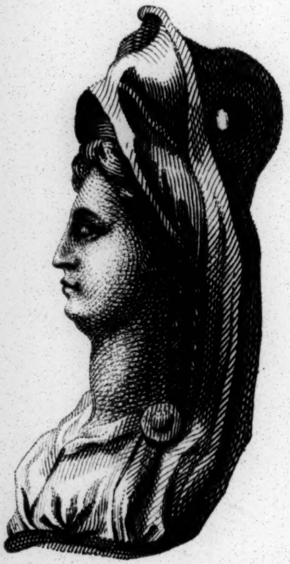
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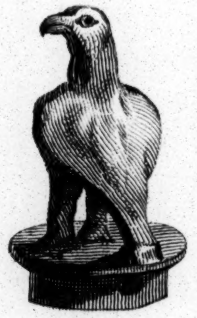
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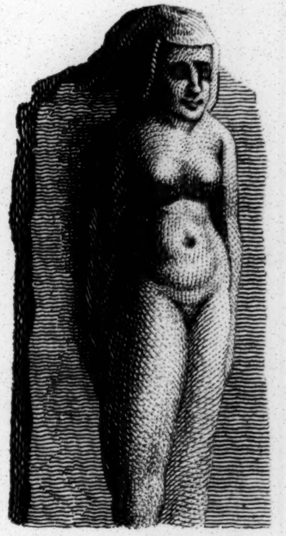
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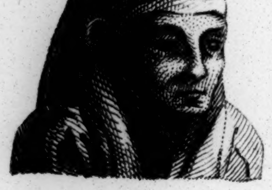
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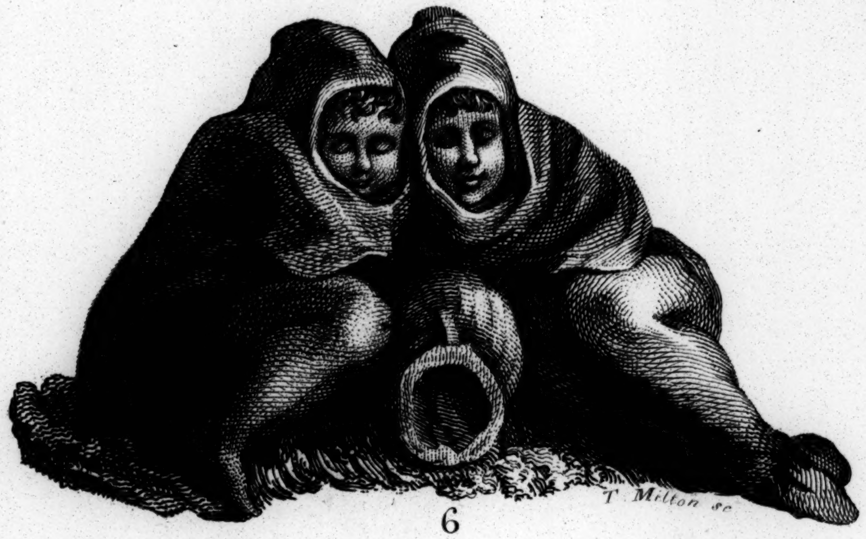

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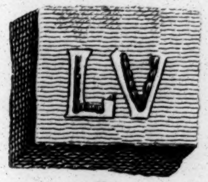

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Egyptian Idols and Figures.

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PL. XII.

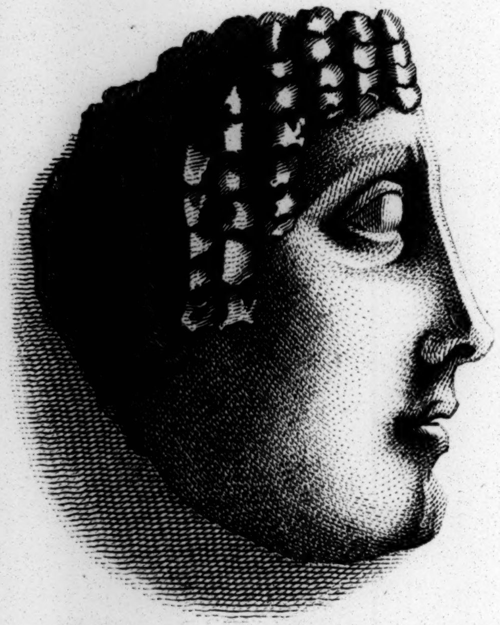
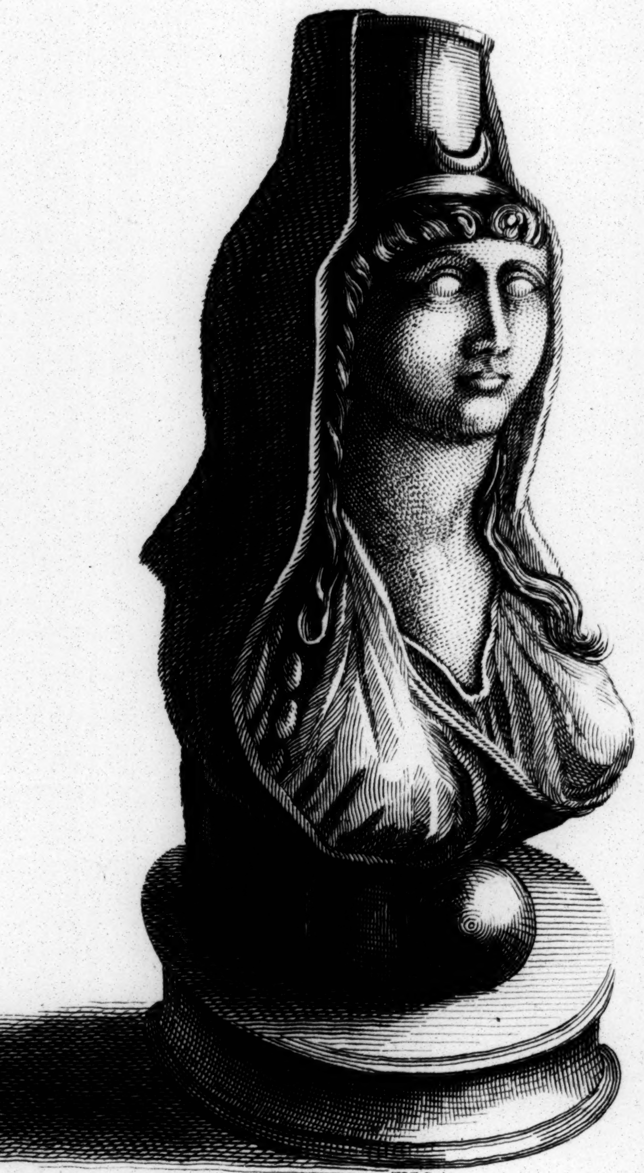


FIG. I.

FIG. 3.



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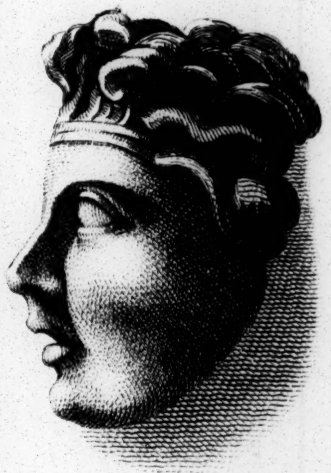

FIG. 2.

Bust of Isis.

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workmanſhip, but of the times when the Greeks were maſters of Egypt. *(Plate X. Fig.* 3.)

The ſame character may be given of another head of Iſis in alabaſter, which is much flattened, and bears the creſcent. *(See Plate IX. Fig.* 7.) Its length is twenty-one lines.

Figure 4, *of Plate X.* is that of a beetle*, an inſect held ſacred by the Egyptians. It is of black ſtone, eighteen inches long and thirteen broad.

A cynocephalus in porcelain, covered with an apple-green enamel. It is two inches high, and has been pierced to be worn as an amulet. *(See Plate IX. Fig.* 2.) I had obtained one at *Terané*, which was ſomewhat ſmaller, but in every other reſpect exactly ſimilar.

An Oſiris, holding the whip, in gilt bronze, two inches high. *(Plate IX. Fig.* 1.)

Laſtly, a groteſque idol in porcelain, covered with a purple red enamel. It was two inches four lines in height. *(Plate IX. Fig.* 6.) There are many of them in porcelain, and in *lapis hæmatites*, or bloodſtone, which have been engraved in Caylus' Collection of Antiquities, but have never been accompanied by any ſatisfactory explanation.

Having made theſe little purchaſes, we returned to paſs the night off *Mehallet-Abou-Ali*, and proceeded on our voyage on the 28th at five o'clock in the morning. We ſoon came in ſight of *Rahmanié*, built on the weſt bank, at the entrance of the canal of *Damanhour*, which is navigable only at the riſe of the Nile.

I ſtopped a few hours at *Fouah*. When the Nile was allowed to fill the canals with its waters, which once ſupported trade and diffuſed abundance; when boats laden with the commodities of Europe and of Aſia, could navigate in tranquillity the canal of Alexandria, without being ſubject to the fury of the ſea and of the *Boghaſs*, *Fouah*, which was ſituated at the entrance of this canal, was a large and flouriſhing city, where the Europeans had their commercial eſtabliſhments. But the barbarous ſupineneſs of the tyrants of Egypt having ſuffered ſuch an abundant ſource of proſperity to be dried up, by leaving the mud to collect in the bed of the canals, ſo as to obſtruct navigation, commerce was compelled to abandon the ſhore of *Fouah*, and carry its means and its riches to the harbour of Roſſetta, where a variety of dangers render its progreſs very uncertain. *Fouah*, therefore, has declined conſiderably from its former ſplendour. Its contracted limits, the ruined ſtate of its ancient edifices, and thoſe yet ſtanding, undermined by want and wretchedneſs; all announce the rapid approach of a general decay. Nature, however, more powerful, and at the ſame time more generous, ſtill here diſtributes her bounties. The fields that ſurround *Fouah* diſplay a rich and ſmiling fertility; while its delightful gardens produce fruits, which, on account of their ſuperior excellence, are held in high eſtimation.

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* *Scarabæus ſacer*, L.

It is the opinion of many, that this city is the ancient *Metelis*, which I have placed near Roſſetta, conceiving that *Fouah* was *Naucratis*, built by the Mileſians, and the country of Athenæus, a celebrated grammarian, who remarks that, in his time, there were here fabricated earthen vaſes, the covers of which had the appearance of ſilver. If I am miſtaken, the learned Pococke has fallen into the ſame error *.

In front of *Fouah*, the Nile forms, in the middle of its courſe, an iſland called *Geziret-el-Dahab*, or Golden Iſland. We left *Fouah* at noon, and reached Roſſetta at midnight.

I had followed the courſe of the Nile through an extent which, from the numerous windings of the river, was upwards of ſixty leagues. It had, at this time, retired within its banks, which are low, when they conſiſt of ſand, but high and ſteep, when they are compoſed of loamy earth. The latter prevailed through the far greater part of our voyage. They are formed of a firm, ſolid, blackiſh loam, which, like calcareous ſtones, ſeparates in perpendicular flakes. Its exterior colour reſembles that of the Egyptian pebble.

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* *See* Pococke's Travels, vol. i. p. 16.

A report had been ſpread at Roſſetta, that we were murdered by the Arabs. My return removed the anxiety which this intelligence had occaſioned my friends; and their apprehenſions reſpecting me appeared too well founded, as Huſſein had ſaid that he had left me in a very perilous ſituation. This worthy Bedouin had been for ſome days at Roſſetta, and was continually calling at the houſe occupied by the French, to know if they had heard of me. No ſooner was he informed of my arrival, than he haſtened to embrace me, and to mingle his honeſt heart-felt joy with the congratulations of my countrymen.

CHAP-

CHAPTER XXXI.

POLITICAL REFLECTIONS ON THE BEDOUINS.—AGRICULTURE.—CORN.—BREAD.—NIGELLA, OR FENNEL-FLOWER.—SESAMUM, OR OILY GRAIN.—PTISANS.—BARLEY.—FLAX.—INDIGO.—SUGAR-CANES.—COFFEE-TREE.—FRENCH COLONY IN EGYPT.—OLIVE-TREES.—FIG-TREES.—DATE-TREES.—HABLEZISS.

THE journey I had juſt completed, made me acquainted with the beſt and the worſt parts of the ſoil of Egypt: plains ſmiling with ſuperabundant plenty, and deſerts parched with perpetual aridity. It alſo introduced me to thoſe wandering tribes, who are equally remarkable for their contradictory habits, the exerciſe of ſocial virtue and the practice of depredation.

It is a queſtion not eaſy to be reſolved, whether the exiſtence of the Bedouins, who are at once a ſcourge and an example to ſociety, is more injurious than beneficial? Swift as the wind, they diſappear in a moment from the ſpots they have ſuddenly deſolated, and penetrate into thoſe vaſt ſolitudes which are frequented only by them, and with the topography of which they alone are acquainted. Hence, it is difficult to check them, and would be ſtill more ſo to keep them in order. On the other hand, their deſtruction, if not altogether impracticable, could be effected only by ſlow degrees, and would prove diſadvantageous to Egypt. Ali Bey, a governor of theſe provinces, concerning whom ſo many fables have been related, and who wanted nothing but a good education and ſound principles to direct him in the execution of his pure intentions, had reſolved to purge his country of every ſort of robbery. In that reſpect, his government was mentioned with praiſe and gratitude. This Bey ſaid what Sextus Quintus had ſaid before him, though he had no ſuſpicion of his having been anticipated in this reſolution by a pope, "I would "wiſh that every man might be able to carry his purſe in his hand,

" and leave his door open even during the night, without running " any riſk." Several neſts of robbers had already been annihilated; villages which had been inhabited by the pirates of the Nile were razed; the communication between different parts of the country was free; the roads were no longer infeſted with robbers; nor was navigation interrupted by that ſpirit of pillage which, ſince the death of Ali Bey, has reſumed its fatal activity.

In this plan for the eſtabliſhment of public tranquillity, the extermination of the Bedouins was a principal object. Every poſſible meaſure had been taken, and every precaution adopted, to obtain this end. Already had ſeveral hordes fallen victims to the policy of the governor. Whole tribes had retreated into the deſert. But the people of Egypt, far from approving theſe means of protecting their property, murmured aloud at the ſcarcity of camels, ſheep, and other animals, with which the Bedouins had been accuſtomed to ſupply them in abundance, though it was their frequent practice to ſteal the property they had ſold.

It appears, then, that the proſperity of Egypt is intimately connected with the preſervation of the Bedouins. In fact, they alone can traverſe, with facility, immenſe ſandy and uninhabited diſtricts; maintain through them a ready and conſtant communication, and there even fix their abode; ſo that they can ſupply the cultivated parts with their numerous flocks, which they barter for thoſe commodities that have become neceſſary to them from habit. It would, ſurely, be ſounder policy to increaſe the number of their wants, than to purſue the deteſtable ſcheme of annihilation; for it is very doubtful whether a continual ſtate of warfare be an effectual mean of correcting the morals and improving the character of mankind. They, whoſe habits are moſt ſimple, become eaſieſt the dupes of the allurements preſented to them. Were the prevailing taſtes and appetites of the Bedouins flattered; were new ones excited in them, unfortunately for theſe people, it would be no great difficulty to deſtroy the ancient and venerable ſimplicity of their manners, and replace them by a multitude of factitious wants. It would then become their intereſt to keep upon good terms with their neighbours, from whom they would never fail of procuring every gratification of their new deſires. Sincerity and friendſhip would govern their mutual intercourſe, and the daily routine of traffic would aſſimilate nations of the moſt oppoſite character, ſmooth down all inequalities, and at length produce a cordial intimacy. And ſhould ſome of the Bedouins, forgetful, for a moment, of their own intereſts, return to the practice of pillage; ſhould they, by reſuming their former habits of attacking the property of others, infringe a ſort of treaty cemented by a reciprocity of wants and ſervices, a refuſal of thoſe articles which they had learned to conſider as indiſpenſable, would, perhaps, be a ſufficient puniſhment: at all events, it would be preferable to that exterminating deſtruction at which humanity ſhudders, and which is an execrable cuſtom that ſeems unnatural to mankind.

If we turn our attention from the vicious qualities of nations, to an art which alone would be capable of effacing their impreſſions, we ſhall be convinced that no part of the globe diſplays ſo many reſources for advancing the proſperity and ſplendour of agriculture as the land of Egypt. Its incomparable fertility invites every ſpecies of cultivation. Thoſe plants which bedeck the face of our northern regions; thoſe whoſe verdure tempers the heat of the interior of Africa; thoſe which are the pride of India; thoſe, laſtly, which conſtitute the riches of our American colonies, are almoſt all ſeen to flouriſh in Egypt, or could there find a ſoil favourable to their vegetation.

This theatre of agriculture is alſo capable of great enlargement. Fertility would eaſily reſume its influence over the extent of country it formerly occupied. Canals, not kept in order; lakes dried up; the waters of the Nile no longer overflowing the lands they once moiſtened; and ſeveral other cauſes, the fruits of ſupineneſs and tyranny,

ranny, have ſuffered the ſands to encroach upon parts heretofore covered with vegetable mould. But theſe ſandy ſtrata, ſpread over a ſoil they have recently uſurped, are of no great thickneſs, and, were the waters permitted to reach them, would again yield to cultivation. Theſe new domains of ſterility are eaſy to be diſtinguiſhed. The ſand that covers them has not the red and fiery aſpect of the plains eternally devoted to aridity; it has not the ſame depth; it is not of a fluctuating nature; and the foot that treads it feels the ſolidity of the earth beneath. The places which plenty reclaims, are ſo very numerous, that they may be ſafely eſtimated at nearly a fourth of that part of Egypt which is now in culture. There are other tracts which are in ſo languid a ſtate of vegetation, as almoſt to wear the appearance of having been deſerted; but a more active induſtry would ſoon recall their former abundance. All theſe reſources, which the ſoil of Egypt poſſeſſes, would ſpeedily reſtore the ancient ſplendour of its agriculture, even at this time ſo intereſting; and new acquiſitions adding to it freſh luſtre, would ſoon render it the moſt flouriſhing in the world.

I have already mentioned ſeveral of the agricultural productions of Egypt, and, in order to complete, as far as lies in my power, a picture that Nature has animated with her moſt lively colours, I ſhall enumerate the other plants which have already been here introduced, or might hereafter be propagated with advantage.

Of the various plants which have rendered Egypt celebrated for its ſuperior abundance, wheat juſtly claims the pre-eminence. Rome conſidered this country as her nurſe, as her moſt certain and inexhauſtible granary. It was alſo the granary of Conſtantinople, and the reſource of the neighbouring nations. Even at this day, Arabia derives from it the means of ſubſiſtence. The numerous caravans which ſet out from Upper Egypt for *Coſſeir*, a port on the Red Sea, carry nothing but corn. It is there conveyed to *Dsjedda*, from

whence

whence it is diſtributed over a part of Arabia, which could not ſubſiſt but for the fertility of Egypt.

Wheat is ſown as ſoon as the waters of the Nile have retired from the lands deſtined for its reception: the ſeed-time, conſequently, varies with the latitude, and, as well as the harveſt, is earlier in Upper than in Lower Egypt. In general, the cultivator does no more than caſt the ſeed upon the moiſtened earth. Sometimes, indeed, ſhallow furrows are made by a large clumſy plough, without either wheels or coulter, and which is drawn by oxen driven by a ſingle man. The corn ſoon ſprings up from the mud heated by a burning ſun; its vegetation is rapid, and, four months after it is ſown, it is fit to be reaped. The ſickle is not uſed; but the ſtalks are pulled up by the roots, and immediately carried to large floors, like thoſe which are uſed for treading out rice. Here it is placed in thick heaps, and the ſame ſort of little cart that I have already deſcribed, when ſpeaking of the treatment of rice*, is drawn over it by oxen; by which means the ſtraw is cut, and the corn ſeparated from the ear. Theſe heaps of corn a man turns over with a large rake, ſo as to expoſe them ſucceſſively to the action of the cutting wheels of the machine. This method is far from being ſo advantageous as that of threſhing with a flail; but it is more expeditious, and certainly leſs laborious, which are ſufficient inducements for its being adopted by cultivators, who are indolent from nature, and rendered careleſs by abundance.

Ears of wheat cut before they are quite ripe, then dried and ſlackly baked in an oven, and afterwards bruiſed and boiled with meat, are a common diſh in Lower Egypt, where it is called *férik*. I have ſince eaten it in France, and it is an excellent meſs.

There are neither water-mills nor wind-mills in Egypt; and the uſeful arts of the miller and baker, which have been brought to ſuch perfection in Europe, are here in the rudeſt ſtate of infancy. The bread, which is made in ſmall thin cakes, is unleavened; the cruſt is ſoft; it is very ſlightly baked, and on that account is heavy and difficult of digeſtion. In the towns are made a kind of loaves or cakes, which are finer than the common bread, and covered with fennel-flower ſeeds * that are procured from Upper Egypt, and called in Arabic *habé ſodé*, black ſeed, or *habé braké*, bleſſed ſeed. Theſe communicate to the bread a ſlight aromatic flavour which is not unpleaſant: they are likewiſe reckoned to be of a wholeſome quality, and to ſharpen the appetite. Another ſort of ſmall loaves or cakes, which are ſoft and pierced with holes, is likewiſe ſprinkled with *ſeſamum*, or oily grain †. Their agreeable flavour, like that of a hazel-nut, which they acquire from the ſeeds, makes them preferable to the cruſt ſtrewed with thoſe of the fennel-flower.

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* See page 146.

Theſe two ſorts of cakes are conſidered as delicacies. The common people keep to their heavy and ill-baked bread; and when they want to quench their thirſt with a beverage leſs inſipid than water, they find in the ſtreets of the towns, people who, like thoſe in Paris, ſell ptiſans, very cheap liquors, conſiſting of decoctions of liquorice, raiſins, or of the fruit of the carob-tree ‡. The decoction of liquorice is the deareſt, becauſe that root is ſcarcer than raiſins or the St. John's bread §.

Another farinaceous plant, the culture of which, like wheat, occupies a conſiderable portion of land throughout all Egypt, is barley: it is ripe a month earlier than the wheat, and its harveſt is equally abundant. Barley is the common food of horſes in Egypt, as it is in all parts of the Eaſt, where oats and rye are unknown. We ſhould find our advantage in adopting this branch of oriental agriculture.

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* *Nigella ſativa*, L. † *Seſamum Indicum*, L. ‡ *Ceratonia ſiliqua*, L.

§ From this tree growing naturally in Paleſtine, and the notion of the pulpy pods affording aliment to John the Baptiſt, it obtained its old name of St. John's bread. T.

ture. Crops of barley are much more productive than thoſe of oats; its roots, not being ſo ſtrong or numerous, do not in an equal degree exhauſt the land; and, whatever prejudice our cultivators may entertain againſt barley, as food for horſes, it muſt ſurely vaniſh upon the conſideration, that in the countries where theſe animals are moſt remarkable for their excellence and beauty, they eat no other kind of corn.

From the moſt remote periods, flax * has been in general uſe in Egypt. It was then, as it is now, a conſiderable article of cultivation and commerce; and its thread was alſo employed in the fabrication of the garments of a numerous people. A conſiderable quantity of cloth is, at this day, manufactured from it, and the plant from which indigo † is extracted to dye it, grows alſo in that country, where it is called *nile*.

If, from theſe plants of indiſpenſable neceſſity and ſovereign utility, we paſs to other ſpecies of vegetables, whoſe produce is conſidered as ſtill more valuable, becauſe it is ſubſervient to the demands of opulence, we ſhall behold plains covered with a reed, the expreſſed juice of which furniſhes the ſweet and palatable ſalt, that is become a part of the ordinary diet of almoſt every nation. The ſugar-cane ‡ is one of the valuable productions of Egypt: its cultivation, however, might be improved and extended; and if the ſugar-refineries were better managed, this branch of commerce might be rendered very flouriſhing, from the ready means of its production, and the facility of conveyance. Not that no good ſugar is manufactured at Cairo; indeed that which was prepared there for the Grand Signior, and ſent to Conſtantinople, was of a ſuperior quality; but the manufactory of it employs much time, and is impeded by difficulties ariſing from an imperfect knowledge of the neceſſary proceſs. The common people do not wait for the extraction of the ſugar, but eat the canes green, which are ſold in bundles in all the towns. The women, in particular, are very fond of them, and the conſumption in this ſtate, ſo detrimental to the ſugar manufactories, is prodigious. They begin to ripen in October, but, in general, are not fit to be cut till November or December. The Arabic name of the ſugar-cane is *kaſſab*.

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* *Linum uſitatiſſimum*, L.

† *Indigofera ſpinoſa*, L. *Indigofera houer*, Forſkal, Flora Egypt.-arab. p. 137.

‡ *Saccharum officinarum*, L.

Though Maillet was informed that the culture of the coffee-tree had been in vain attempted in Egypt *, I am convinced, that by more judicious experiments it might be made to thrive. The proximity of Arabia, where this ſhrub yields berries ſo fragrant, and the affinity between the ſoil and climate of the two countries, confirm the opinion, that many parts of Egypt are well adapted to the growth of the coffee-tree †, and that its fruit, excelling in flavour the produce of either of the Indies, would diſpute the palm with the far-famed coffee of Yemen. There is alſo every reaſon to preſume, that the aromatic plants, the different parts of which are known under the appellation of *ſpices*, would here find a ſuitable ſoil and propitious ſituations; and that, by the facility with which they might be propagated, they would complete the agricultural and commercial opulence of Egypt.

But with what ſuperior ſplendour will Egypt ſhine by becoming a colony of France? Adjoining Africa on one ſide, and wealthy Aſia on the other, the ſeas of the north and of the weſt ſeem to terminate on its ſhores; while the Indian ocean, after having waſhed the happy confines of Arabia, from which it is ſeparated only by a ſhort paſſage, loſes itſelf in the Egyptian ſands. It will be the centre and emporium of the commerce of the univerſe. The ancient cradle of the arts and ſciences will become the theatre of their power; and the abode of their infancy will be the ſcene of their aſtoniſhing growth and perfection. To this exuberance of trade and of genius, the moſt precious treaſures of vegetation, the immutable boons of Nature, will add permanent luſtre. Uniting the various productions diſperſed through our ancient colonies, Egypt will become the epitome of them all; while its proximity to Europe will give it incalculable advantages. Humanity will not, as in the other colonies, have to ſhed tears over the luxuries of a prolific ſoil. Here Nature almoſt diſpenſes with labour, and man, with the ſlighteſt efforts, is enabled to enjoy her bounties.

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* Deſcription de l'Egypte, partie ii. p. 15.

† *Coffœa Arabica*, L.

At the moment when our poſſeſſions in the Weſt Indies were a prey to diſcord and deſolation; when the enemies of France redoubled their exertions to ſnatch them from her dominion; when neglected agriculture, inſtead of offering its produce, increaſed the troubles of the mother-country; it was a great and noble conception to approximate them, and, in a manner, concentrate all their riches, by removing their trade to a land within the reach of a ſhort voyage, and affording inappreciable reſources.

It is ſaid, that the appropriation of this highly intereſting country is by no means an original idea. It had certainly been an object of the old government. I remember, when I was at Cairo, that a French officer, who was paſſing through that city in his way to India, was employed to collect information reſpecting the means beſt adapted to facilitate the conqueſt of Egypt. With that view he applied to the conſul, who had ſeen no other part of the country than the road from Alexandria to Cairo; and who, like the French merchants, had never exceeded the limits of the quarter to which they were confined. Plans, however, were drawn up and tranſmitted to Verſailles; where, according to cuſtom, they were eternally buried in the public offices, the ordinary fate of ſimilar productions.

It was reſerved for the government of the French republic to execute, in an inſtant, what others conſidered as a prodigy to have conceived, and the maturity of which was left to the ſlow progreſs of time. Immortal glory and gratitude to the man, whoſe genius conceived the bold and ſublime deſign, to the heroiſm with which it has been executed, and to the valour which guarantees the permanent poſſeſſion of the richeſt and moſt extenſive trade in the univerſe!

Fruit-trees of various ſpecies ſhade with their exuberant branches this land of delight*. To them many more might be added to increaſe and vary the abundance; while others, in a great meaſure abandoned by that ſupineneſs bordering upon apathy, which is the conſtant attendant upon ſlavery, might be reſtored and extended by an active and ſpirited cultivation. Among theſe is the olive-tree †, which has always been very ſcarce in Egypt, but might be propagated there with ſucceſs. In former times, this tree grew only in the Heracleotic nome, or department, that is, near the lake Mæris, and in the gardens about Alexandria ‡. At preſent, a few of theſe plants are ſtill to be ſeen in theſe diſtricts, and ſome other parts of Lower Egypt. They grow to a greater ſize than in Europe, and their fruit is proportionally larger and more pulpous. The propagation of this tree would add another productive article to the already immenſe commerce of Egypt. The oil formerly made in this country was of a good quality, when proper precautions were uſed in the proceſs; but if theſe were neglected, it contracted a ſtrong ſmell §. From bad management in the preparation, the olive oil of the Levant is, in general, very indifferent, and fit to be uſed only in manufactures.

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* The ancients entertained the ſame idea of Egypt:

"*Delicias videam, Nile jocoſe, tuas.*" OVID. TRIST. lib. ii. eleg. 2.

† *Olea Europæa*, L.

‡ Strabo. Geogr. lib. xxii.

§ See the excellent tranſlation of Herodotus by Citizen Larcher, book ii. § 27; note 201 of the tranſlator.

The fig-trees * yield an abundance of ſweet and pulpy fruit, but of different qualities: this, however, depends rather upon the aſpect of the plantations, than on the variety in the ſpecies. Theſe figs are, in general, of an exquiſite flavour.

But among the trees of Egypt there is none more widely diſperſed than the date-tree †: it is every where to be found, in the Thebaïs and in the Delta; in the ſands as well as in the cultivated diſtricts. Although it requires little or no culture, it yields a conſiderable profit, on account of the immenſe conſumption of its fruit. The date varies in quality; that which is produced in the environs of Roſſetta is delicious, and boats are laden with it for the market of Cairo. The whole cluſter of fruit is cut before it is quite ripe, when it is thruſt into baſkets made for the purpoſe, and having no other opening than a hole, through which the branching extremity of the cluſter projects. In this ſituation the dates ſucceſſively ripen. By pounding and kneading them, thick and ſolid black cakes are made, for the uſe of the caravans in their journies through the deſerts. Theſe cakes are ſo hard, that they muſt be cut with a hatchet; pieces of them, ſteeped in water, afford a cooling, and, at the ſame time, a nutritious beverage.

To climb trees which have no branches but at their top, and the ſtraight and ſlender ſtem of which cannot ſupport a ladder, the Egyptians employ a ſort of girth faſtened to a rope, that they paſs round the tree. On this girth they ſeat themſelves, and reſt their weight; then, with the aſſiſtance of their feet, and holding the cord in both hands, they contrive to force the nooſe ſuddenly upwards, ſo as to catch the rugged protuberances with which the ſtem is ſymmetrically ſtudded, and formed at the origin of the branch-like leaves, that are annually cut. By means of theſe ſucceſſive ſprings,

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* *Figus carica*, L.—*Ang.* Common cultivated fig-tree.

† *Phœnix dactylifera*, L.—*Ang.* Date-bearing greater palm, or Indian date-tree.

the people of this country reach the top of the date-tree, where, ſtill ſitting, they work at their eaſe, either in lopping off the leaves, or gathering the cluſters of fruit: they afterwards deſcend in the ſame manner.

The dates are not the only produce of this ſpecies of palm-tree; by hard beating its bark, its branch-like leaves, as well as the rind of its cluſters of fruit, filaments are obtained, from which are manufactured ropes and ſails for boats. The leaves ſerve likewiſe for making baſkets and other articles. The very long rib of the branches, or leaves, is called in Arabic *dsjerid.* From its combined lightneſs and ſolidity, it is employed by the Mamalûks, in their military exerciſes, as javelins, which they throw at each other from their horſes when at full ſpeed.

During the ſtay I was now making at Roſſetta, I met with a quantity of fruit greatly reſembling the earth-nut, but of a much more agreeable flavour. The plant that produces it is a ſpecies of cyperus *. It is pulled up in the beginning of November, and fleſhy tubercles, of the ſize of a hazel-nut, are ſeparated from its ſlender roots. The Arabic name of theſe tubercles, or roots, is *hableziſs*, which ſignifies pleaſing to the palate. They have, in fact, a ſweet taſte, and well deſerve that name. This cyperus is cultivated in the environs of Roſſetta, and the ſmall tubercles are ſent to Conſtantinople and other towns of the Levant, where they are in great requeſt. The Egyptians expreſs from them a lacteous juice, which they conſider pectoral and emollient; and give them to nurſes, in order to increaſe the quantity of their milk.

Two Turkiſh veſſels from Conſtantinople having arrived in the port of Alexandria, occaſioned conſiderable alarm among the Europeans, who knew that the plague, which had not deſolated Egypt for upwards of twelve years, then raged with uncommon violence in the capital of the Ottoman empire. The French at Roſſetta were preparing to ſhut themſelves up. Such a determination would have laid me under great reſtraint; but the ſubſequent tidings that arrived from Cairo extricated me from this embarraſſment. Intelligence was received, that Murad Bey and Ibrahim Bey, ſupported by an Arabic prince, had re-entered Cairo, after having defeated their enemy, Iſmael Bey, and forced him to fly into Syria. Upper Egypt being no longer infeſted by ferocious and undiſciplined combatants, the roads were becoming leſs dangerous, and I was eager to avail myſelf of a moment of tranquillity, which, in theſe countries, is ſo very uncommon.

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* *Cyperus eſculentus*, L. Forſkal, Flora Egypt.-arab. pag. xl. "Les plantes "ſingulières," ſays Granger (Voyage en Egypte, page 240.), are—"l'Abelaſis, qui "reſſemble au *ſiſyrinchium* avec un gout de chataigne."

CHAPTER XXXII.

GREBE.—RAVENS.—RUINS AND FRAGMENTS OF ANTIQUITY.—TERANÉ.—VARIOUS SPECIES OF FISHES OF THE NILE.—ARRIVAL AT CAIRO.

ON the day of my departure for Cairo, I ſhot, on the Nile, near Roſſetta, a bird which has a great affinity to the *river grebe*, or *cheſnut* *. In Egypt it is called *farha reheit* † (water-hen). Its length is ten inches and a half, that of the bill thirteen lines, that of the wings four inches nine lines, that of the legs, or rather the tarſi, eighteen lines.

In ſhape it reſembles the grebes; the head ſmall in proportion to the body; the bill pointed, almoſt ſtraight, and only ſlightly incurved; the upper mandible a little longer than the lower; the noſtrils oblong, and ſituated in the bottom of a large groove, extending to half the length of the bill; the wings ſhort; the tail wanting; the leg, or rather the tarſus, flattened laterally and covered with ſcales, forming, on the hind part, a double denticulation, like that of a ſaw; the three anterior toes half-webbed, and furniſhed with a membrane divided in lobes; the membrane of the poſterior toe rounded on each ſide; the claws broad, flattened, and, in ſome degree, reſembling the nails of the human hand; that of the middle toe almoſt as broad as long, and the others much narrower; the tongue thick at the root, and nearly as broad as the bill.

Its colours are pretty much the ſame as the *cheſnut*, the apparent difference being only the effect of climate. The river grebe being a winter bird in our northern countries, muſt have experienced ſome change in its plumage, when taking up its abode in very hot regions.

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* *Caſtagneux,* Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 905.—*Colymbus minor,* L.

† The *h* muſt be ſtrongly aſpirated.

In the Egyptian grebe, the crown of the head and all the neck are of a blackiſh brown; the feathers covering the upper part of the body are of the ſame colour, but tipped with rufous; the throat and under part of the neck are of a bright fawn colour, becoming gradually lighter towards the breaſt, which, as well as the belly, is of a ſilvery white; the lower part of the belly is gray; the ſides of the body are variegated, blackiſh, white, and rufous; the leſſer wing coverts, and the primary and tertial quill feathers, are blackiſh, and the ſecondary ones white. The bill is nearly black, except at the baſe of the lower mandible, where it is reddiſh. The legs, or rather the tarſi, as well as the toes, membranes, and claws, are of a blackiſh green; and the membranes are bordered with a deeper colour.

At this ſeaſon, in the month of February, a few ſmall flights of ravens * are ſeen in the environs of Roſſetta, which do not appear there at any other time of the year. They mix familiarly with the flocks of crows, remaining with them on the ground in the vicinity of inhabited places.

On my voyage up the Nile, in my way to Cairo, I ſtopped at *Iagnouſs*, where I had been informed there were the remains of an ancient city. In fact, at ſome diſtance below that village, and not far from the bank of the river, I ſaw a conſiderable ſpace of ground covered with ruins. Columns of granite are lying proſtrate upon the ſurface of the earth, and magnificent vaults built of brick ſtill remain entire. The inhabitants of the neighbourhood are continually loading their camels with the large fine bricks, which they obtain by demoliſhing theſe vaults. In purſuing this barbarous plan of devaſtation, they are daily finding medals, ſtatues, and other fragments of antiquity; but, ſlaves to an abſurd fanaticiſm, they inſtantly break in pieces all the ſtatues, becauſe, to uſe their own expreſſion, theſe ſtatues were the workmanſhip of *dogs*, meaning Europeans, and beſides, the law prohibits them from the poſſeſſion of all ſorts of pictures and images. It was not in my power to ſtop long among theſe ruins: the ferocious beings who profane them by their preſence, as well as by their deſtructive ſpirit, were beginning to aſſemble. I was therefore obliged to return to the water-ſide, in order to ſecure myſelf from the effects of their fury.

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* *Corbeau*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 459.—*Corvus corax*, L.—N. B. I am at a loſs to diſcover what bird Haſſelquitz meant to deſignate (Voyage au Levant, traduit de l'Allemand, par M**, Paris 1769, partie ii. p. 20.) by the appellation of *corvus Egyptius, viridi maculatus, dorſo medio cœruleo* (the Egyptian raven, ſpotted with green, and having a blue tinge on the middle of the back), which is of the ſize of a lark, builds its neſt on trees, and feeds on inſects. I have never met with this ſingular ſpecies of raven.

Having reached my boat, ſome of theſe miſchievous *fellahs* came and offered to ſell me a few fragments of antiquity, which had eſcaped their rage for demolition. I purchaſed from them the following articles:

1. An idol, repreſenting a cat ſitting, three inches two lines in height. It was of porcelain, and covered with a greeniſh enamel. (*See Plate X. Fig.* 5.) This idol was mutilated, the two hind legs of the animal being broken off.

2. A buſt of a woman unknown, whoſe head-dreſs had been perforated, that it might be worn as an amulet. It is of terra cotta, of a reddiſh colour, and without any enamel. Its height is four inches three lines. (*See Plate XI. Fig.* 2.)

3. A head of a woman, likewiſe unknown, of the ſame reddiſh earth as the preceding. (*See Plate X. Fig.* 6.)

4. Two ſmall figures of children, ſtrangely muffled up, and reſting upon a dolphin. This piece of ſculpture appears to me to have been placed upon a fountain, or perhaps upon an urn. It is of white marble. The length of its baſe is nine inches three lines, and its height is five inches. (*See Plate XI. Fig.* 6.)

5. Oſiris holding the whip and the crooked truncheon, or Egyptian ſceptre. This idol is two inches and an half in height. It is of porcelain, covered with a greeniſh gray enamel. *(See Plate XIII. Fig.* 1.)

6. A head of a woman unknown, in white ſtone; height, nine inches. *(Plate XIII. Fig.* 4.)

7. A head in black marble, five inches and a half high. It is a Veſpaſian, and was, perhaps, ſculptured at the time when he was proclaimed emperor by the army in Egypt. His crown is decorated with flowers of the *lotus.* This figure probably repreſents Veſpaſian in the act of fulfilling ſome ſacred function. However, when that emperor ſacrificed in Memphis to the ox Apis, according to the Egyptian rites, his brow, by the account of the ancient hiſtorians, was encircled with a diadem. *(See Plate XIII. Fig.* 2.)

8. A head of a woman, whoſe character is not ſufficiently expreſſed. It was probably intended to repreſent *Arſinoë*, the wife of Ptolemy Philadelphus. This head is of white marble, and four inches in height. *(See Plate XIII. Fig.* 3.)

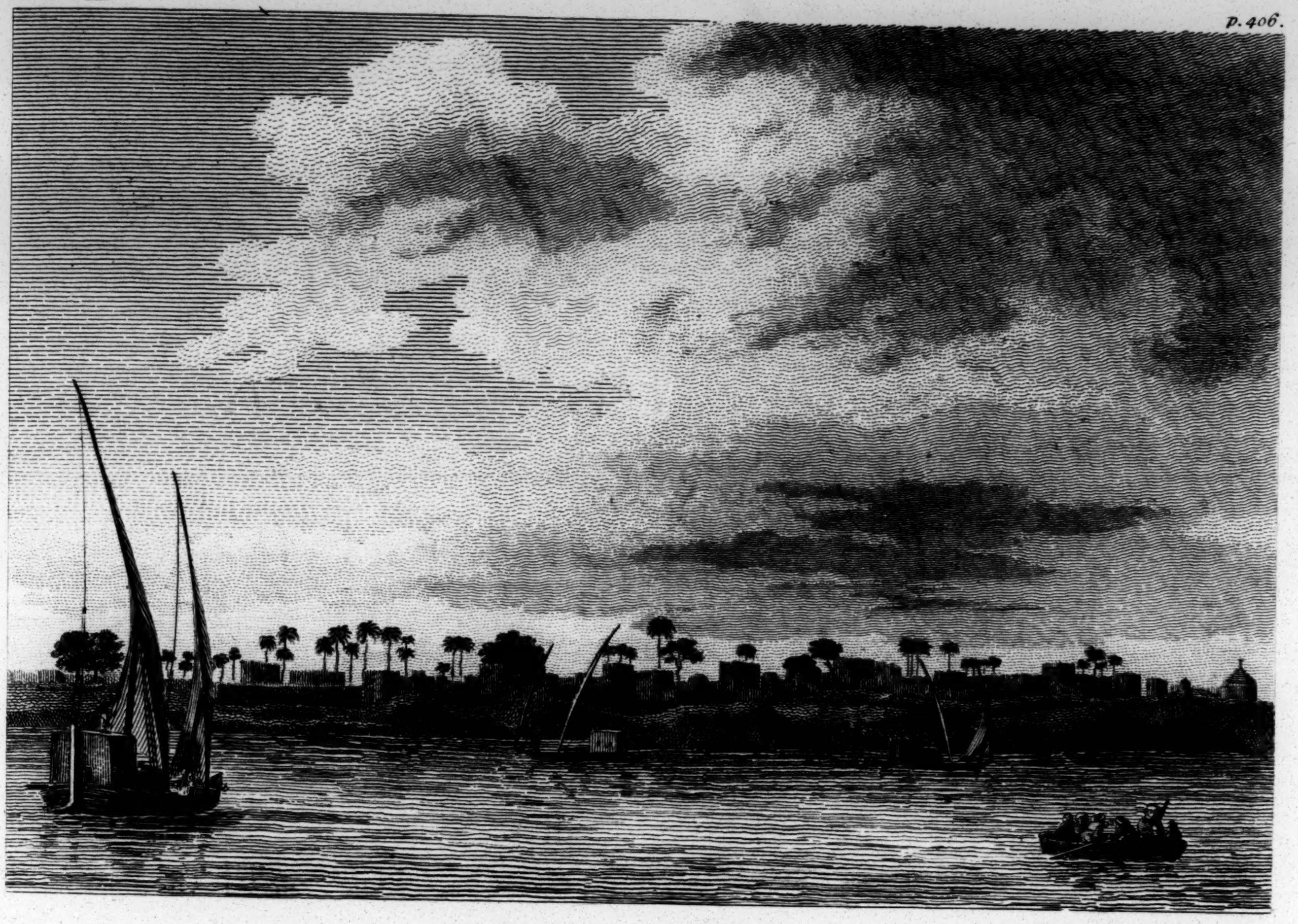
The ruins in the environs of *Iagnouſs* probably indicate the ſite of the ancient city of *Taua.* They have not, to my knowledge, been mentioned by any traveller. Their ſituation is eaſily recogniſed by the tomb of a Turkiſh ſaint, which is built directly facing them, on the eaſt bank of the Nile. The village of *Ikmas* ſtands oppoſite to them, on the weſt bank.

The wind having failed us, we were obliged to ſtop again at *Teranè*, a place of which I have already ſpoken. I availed myſelf of this delay to have a view of it drawn, whence an idea may be formed of the manner in which the villages in this country are built. *(See Plate VII.)*

We met with ſeveral ſmall fiſhing-boats. The fiſh they had on board conſiſted of *ſchalls*, *kaſchoüès*, *herſès*, *karmouths*, *keſchèrès*, *ſchilbis*, *bouris*, and *ſardines*, or ſprats.

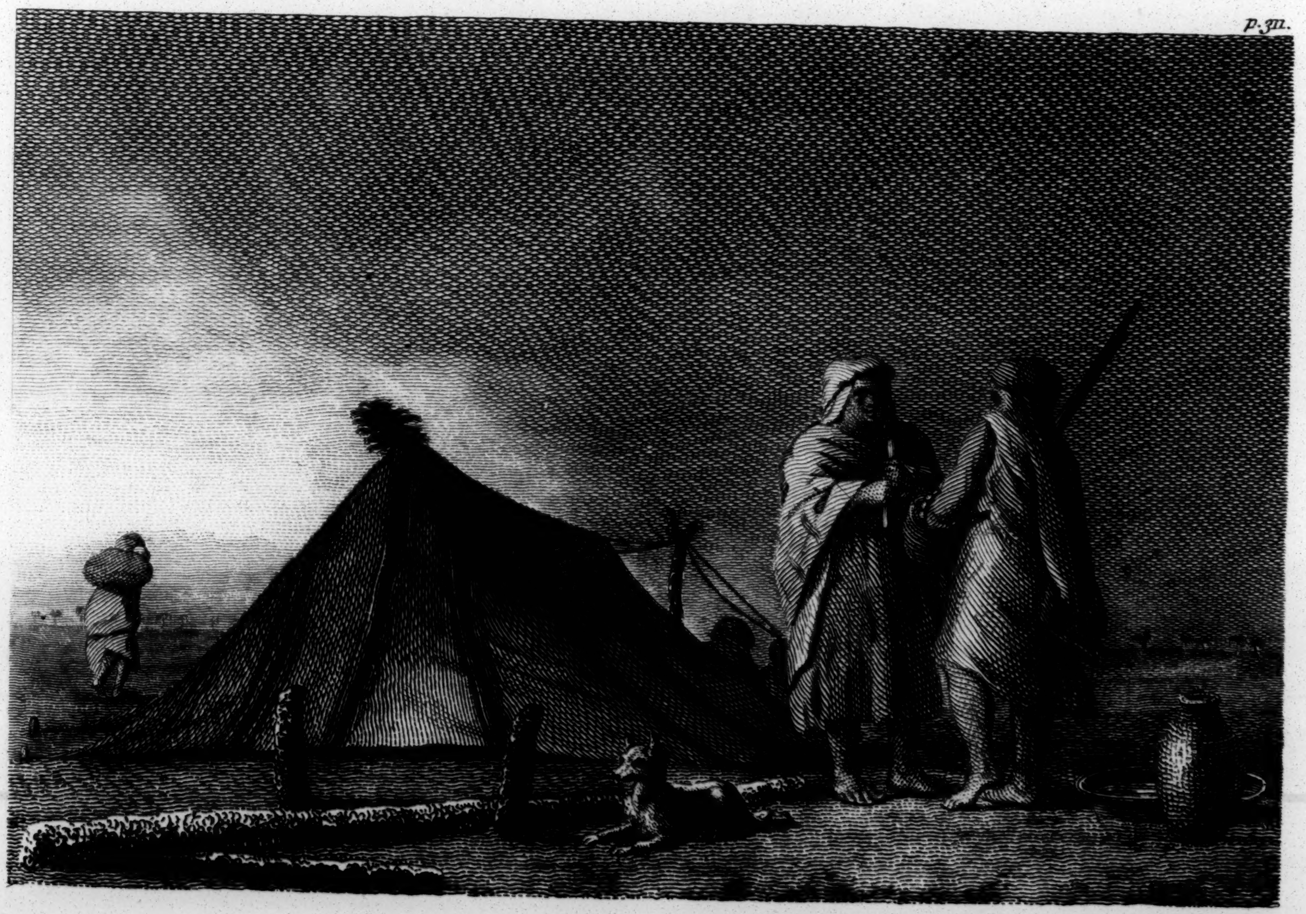
PL. VII.

p. 406.



View of Terané.

p. 311.



Tent of the Bedouins.

Published by J. Debrett Piccadilly Oct. 12. 1799.

BRITISH MUSEUM

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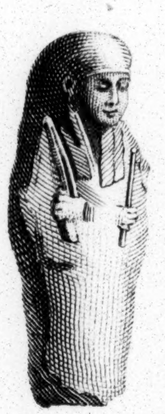
FIG. 1.



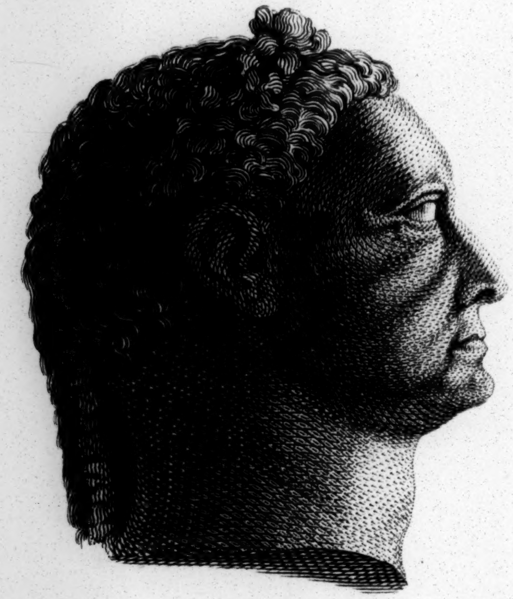
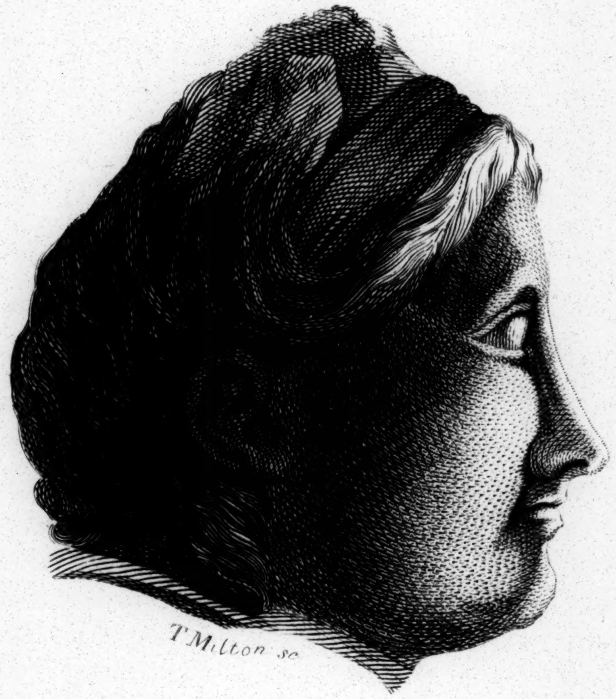


FIG. 2.

FIG. 4.



T. Milton sc.

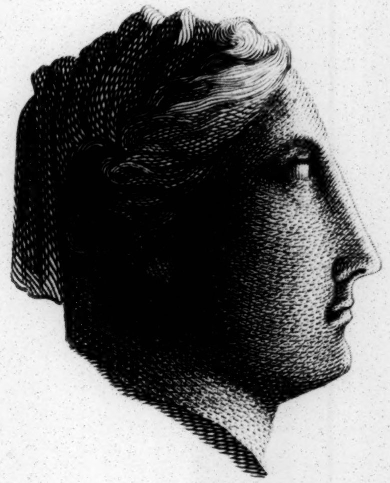


FIG. 3.

Antique Head.

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BRITISH
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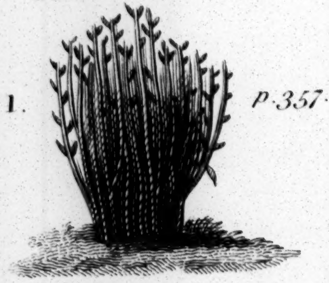
Pl. XIV.

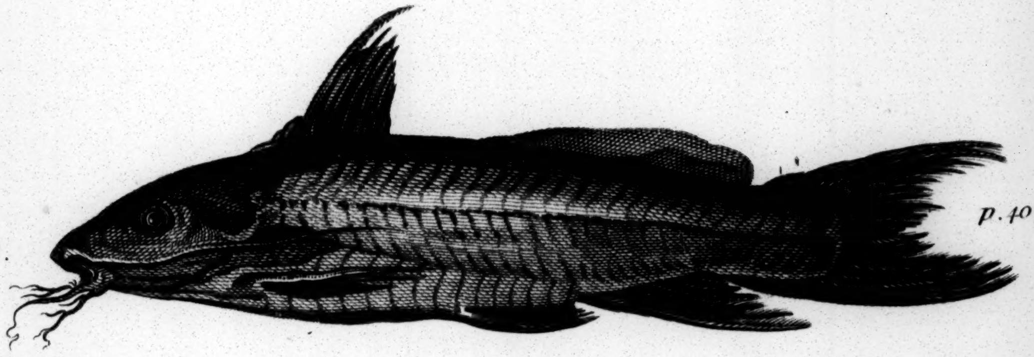
Fulſul beladi

FIG. 1.



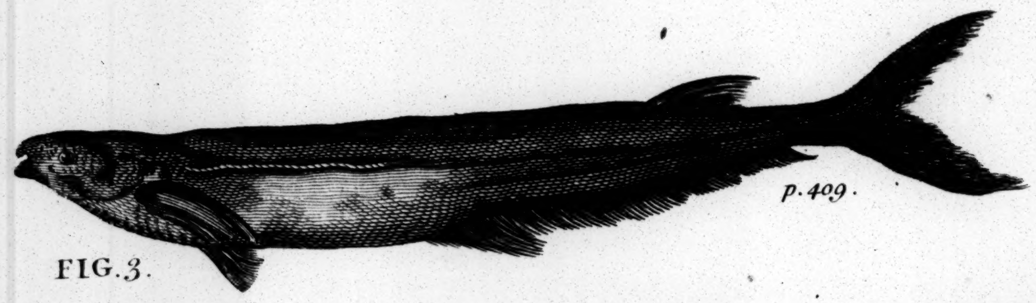
p. 357.

FIG. 2.

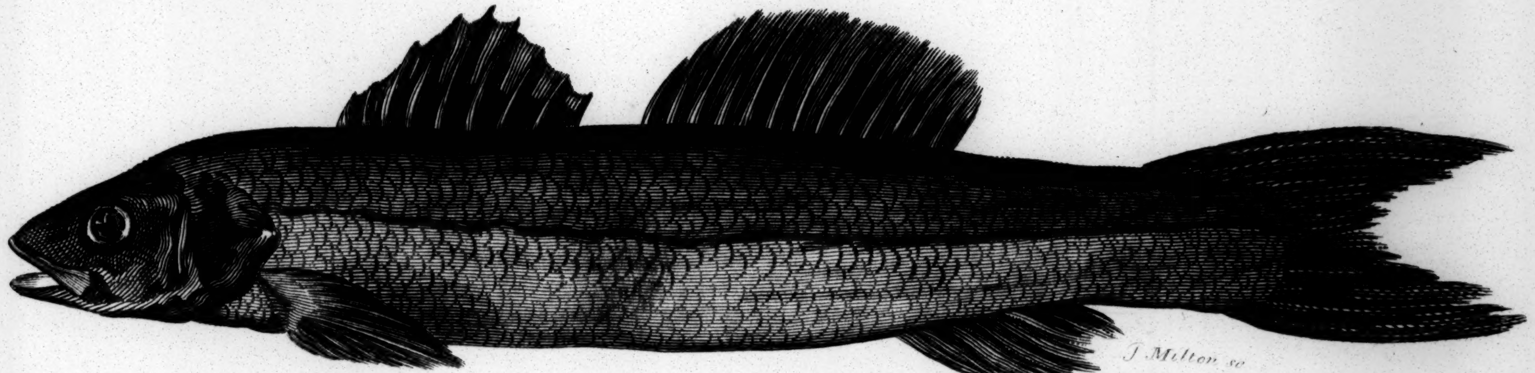


p. 407.

FIG. 3.



p. 409.



J. Milton sc.

Carouſse p. 128.

Published by J. Debrett Piccadilly. Oct. 12. 1799.

The *ſchall* is a ſpecies of *ſilurus*, which has never yet been deſcribed. (*See Plate XIV. Fig.* 2.) The body is naked and ſlippery; the head large and broad. The pole is covered with a bone, reaching to the firſt dorſal fin, on each ſide of which it terminates in a blunt point, as if cut ſquare. This bone has a reddiſh ſkin, which extends to the eye. The remaining part of its length is naked, and full of ſmall elevated points, like thoſe of ſhagreen. The ſides of the head are covered with a ſoft thick ſkin, which forms a border round the opercula of the gills. The roſtrum is rounded. The upper jaw projects a little beyond the lower, and both are furniſhed with teeth, which, in the upper jaw, are hooked, and, in the lower, ſtraight, and very cloſely ſet. The lips are very fleſhy; the upper has two appendices, or beards, which are not much longer than the head; the under has four, much ſhorter, ſlender and unequal. The noſtrils, which are round, and bordered by a ſmall prominent membrane, are placed near the extremity of the roſtrum. The eyes are ſunk.

There are two fins on the back; the one has ſeven rays, the firſt of which is broad at its baſe, thick, bony, and ſerrated on the inſide, a third of its length. It has alſo a few ſmall denticulations towards the extremity of its exterior ſide. The ſecond dorſal fin is fleſhy, long, low, and terminates near the caudal fin. The tail is deeply forked, and its rays have very fine tranſverſe interſtices throughout their whole length. The anal fin conſiſts of ten rays, united by a membrane; the ventral have only ſeven. The firſt ray of the pectoral fins is thick, bony, ſerrated on the upper ſide almoſt to the end, and on the lower from the middle to the extremity. The denticulations on the upper ſide are deep; on the lower ſhallow. This ray is alſo longer than the reſt.

The lateral line is ſtraight, and covered with ſmall ſpots throughout the whole of its length.

The colour of this fiſh is a gray brown; the ſides of the head are bluеiſh;

blueiſh; the extremity of the roſtrum, the under part of the head, the pectoral fins, and the cirrhi, are ſhaded with red; a ſemicircle of the ſame colour marks the origin of the caudal fin; and a very faint tinge of red is alſo viſible near the tail.

The individual from which this deſcription was taken, was fourteen inches eight lines in length, meaſured from the tip of the roſtrum to the extremity of the caudal fin. Its greateſt breadth was four inches, and its ſmalleſt thirteen lines. The cirrhi of the upper lip were three inches ſeven lines long; the exterior cirrhi on each ſide of the lower lip, ſixteen lines; the interior, nine lines. The firſt dorſal fin was nineteen lines broad at the baſe, and two inches ſeven lines and a half high. The ſecond, which is inſerted twenty-one lines from the firſt, roſe by an imperceptible curvature to the height of ſeven lines, and terminated three lines from that of the tail.

Upon opening this fiſh, I remarked that the air-bladder was formed of a thick yellow membrane, and had but one lobe; the ſtomach was entirely filled with a ſpecies of millet called *dourra* *, ſome other ſeeds, and a mucilage, in which nothing more could poſſibly be diſcriminated, and which emitted a fetid odour ſomewhat like that of human excrement.

A fiſh without ſcales, with ſoft fleſh, and living at the bottom of a muddy river, could not have been admitted in the dietetic ſyſtem of the ancient Egyptians, whoſe prieſts were ſo ſcrupulouſly rigid in proſcribing every aliment of an unwholeſome quality. Accordingly, all the different ſpecies of *ſiluri* found in the Nile were prohibited. M. Pauw pretends to have diſcovered the motive of this prohibition. He ſays that the fleſh of fiſhes without ſcales increaſes the irritation of thoſe diſeaſes which have any affinity to the elephantiaſis, or the hypochondria, becauſe it thickens the blood, and diminiſhes perſpiration*. The ancients, however, kept *ſiluri* at Bubaſtis; but this very M. Pauw aſſerts, with great probability, that, being rejected by men, they ſerved only for the ſuſtenance of the ſacred cats, which were very numerous in that city, and which the Egyptians, according to Herodotus and Diodorus Siculus, fed with fiſh†. Be this as it may, the *ſchall* is at preſent conſigned to the uſe of the loweſt claſs of the people, and is, in fact, only fit to be conſidered as food for cats.

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* *Holcus durra*, L.—See page 206.

The *kaſchoüé* is of a different quality, its fleſh being both firm and delicate. (*See Plate XIV. Fig.* 3.) This fiſh is covered with ſcales, and at firſt ſight greatly reſembles the pike, with which it has often been confounded. Its jaws are leſs elongated than thoſe of the pike, and its roſtrum is ſhort and obtuſe, while that of the pike is ſlender and pointed. Beſides, there is another difference which determines the diſtinction: the *kaſchoüé* has a fin extending from the anus almoſt to the caudal fin; whereas the pike has a fin in the ſame part that is very narrow at its baſe.

It appears certain that this fiſh is the ſame as the *oxyrinchus* of the ancient Egyptians, as has been remarked by Bellon, who likewiſe miſtook it for the pike‡. This *oxyrinchus* was held in veneration in one part of Egypt, while in other diſtricts it was looked upon with diſguſt. At preſent it is univerſally admired. Like the pike, it is voracious, and feeds on other fiſhes. It is a general obſervation, though no reaſon for it has yet been aſſigned, that while thoſe quadrupeds which devour each other, are conſidered as improper food for man, from their habits of carnage having impregnated their fleſh with

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* Recherches Philoſophiques ſur les Egyptiens et Chinois, tome i. p. 154.

† Ibid. tome i. p. 130.

‡ "Le fleuve du Nile nourrit pluſieurs autres poiſſons moult renommés, leſquels, "toutefois, je ne veuil ſpécifier en ce lieu, ſinon en tant que le brochet y eſt fréquent, "et que nous avons difficulté à lui trouver une appellation antique, je veuil monſtré "qu'il fut anciennement appellé *oxyrinchus*."—Bellon, Obſervations, liv. ii. chap. xxxii. p. 103.

a diſguſting ſmell and flavour, the fiſhes of prey afford a more exquiſite diſh than any other of the finny tribes.

The engraving of the *kaſchoüé* will give a clearer idea of its exterior form than can be conveyed by a long deſcription. I ſhall, however, add, that the jaws are furniſhed, in front only, with little ſharp teeth, and that the ſcales extend almoſt to the middle of the caudal fin. This fiſh is in general of a blueiſh gray; the blue tint, which is pretty ſtrong along the back, grows lighter on the ſides, and is ſhaded off into a whitiſh gray on the belly. The roſtrum is red; and the head is covered with little blueiſh ſpots.

The *kaſchoüé* is very common in the Nile; it is moſt frequently caught in the upper part of the river, and is one of the moſt plentiful ſorts of fiſh in the markets of Cairo.

At firſt ſight it appears to be of the number of thoſe fiſhes of the Nile, of which Linnæus has made a diſtinct genus, under the name of *mormyrus*. We might, therefore, be particularly induced to conſider it as of the ſame ſpecies with the *caſchive* †, which that naturaliſt has deſcribed from Haſſelquitz ‡. Nevertheleſs, on comparing the drawing of the *kaſchoüé* with the deſcription of the *caſchive* of Haſſelquitz, the reader will be convinced that theſe two fiſhes are not only of different ſpecies, but even of different genera, and that the former has characters which diſtinguiſh it from all the *mormyri*.

The *kaſchoüé* is not the only fiſh approaching to this new genus. *Figure* 1 of *Plate XV*. repreſents another fiſh of the Nile, bearing a ſtill greater reſemblance to the *mormyri*, particularly to that ſpecies which Linnæus has named *cyprinoïdes* *; but there are alſo ſuch differences between them as will not admit of their being confounded, as may eaſily be perceived by comparing the deſcription which Linnæus has given of his *cyprinoïdes*, with the drawing of the *herſé*, as well as with the following particulars.

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† *Mormyrus anguilloïdes, operculis nullis: pinna caudali bifida, obtuſa.—Mormyrus* caſchive, *roſtro tubuloſo, pinna dorſali longitudinali, cauda bifurca.*—Arted. Gen. Piſcium, p. 632.—Paul Lucas (Voyage, tome iii. p. 197.) has given an exceedingly bad drawing of the *kaſchoüé*. He adds, very juſtly, that it is one of the beſt fiſhes of the Nile.

‡ Voyage au Levant.

Its name of *herſé*, which, in Arabic, ſignifies a weaſel, is derived from the elongated form of its head and roſtrum, which has ſome reſemblance to the ſharp muzzle of the weaſel. The lips are thick and round, and the mouth is rather ſmall. Each of the jaws is furniſhed with teeth, which are ſtraight, oblong, and not very cloſely ſet. Thoſe of the lower jaw are larger than thoſe of the upper. The eyes are round and ſmall; the noſtrils are double, and placed near the extremity of the roſtrum. The head is covered with a ſmooth and naked ſkin, and the reſt of the body is fortified with very ſmall ſcales. The lateral line is ſtrongly marked, ſtraight, and divides the body into two nearly equal parts, throughout its whole length; the upper part appears to be the ſmaller of the two.

The pectoral fins have ten rays, the dorſal fin has twenty-four; the anal thirty-eight: and, laſtly, the ventral fins have only ſix. The other particulars of its conformation are ſo well expreſſed in the plate, that to repeat them would be ſuperfluous.

The top and upper half of the ſides of the head are of a ſhining blackiſh hue, with little gray ſpots, ſcarcely diſcernible. The reſt of the head is blue tinged with red, and ſpeckled with black. The eyes are of a blueiſh gray, and the back is blackiſh. This doubtful colour grows fainter on the ſides of the body, and becomes gray towards the belly, and in ſome places has deeper tints. The pectoral fins are gray; the ventral are of the ſame colour at their baſe, and their extremity is blackiſh. All the other fins are of the ſame duſky ſhade.

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* *Mormyrus cyprinoïdes, operculis nullis; pinna caudali bifida, acuta.—Mormyrus cyprinoïdes, cauda bifida, acuta.* Arted. Gen. Piſcium, p. 632.

The *herſé* never grows to a large ſize. That from which I was enabled to give this drawing and deſcription was only ſix inches and a half in length; and though ſome individuals of the ſpecies may be a little larger, none of them much exceed theſe dimenſions. It has a heart of a triangular form, a gall-bladder, the inteſtinal tube not much convoluted, with a long appendage, a little below the ſtomach, and a very large air-bladder of a ſilvery hue.

By caſting his eye on *Figure* 2 of *Plate XV.* the reader will perceive another fiſh of the ſame genus as the *ſchall* already deſcribed, that is to ſay, of the *ſilurus*. The Egyptians give it the Arabic name of *karmouth*. It is one of the moſt common, and at the ſame time one of the worſt fiſh of the Nile; its fleſh having, like that of the *ſchall*, neither flavour nor firmneſs; and being ſeldom eaten but by the pooreſt claſs of people. Its greateſt length ſcarcely ever exceeds two feet. The muſcles of its tail are very ſtrong; and perhaps there is no fiſh more tenacious of life. I ſaw one which, though it had been a whole day out of the water, and had received ſeveral blows on the head with a hammer, was ſtill full of life and vigour. When cut in two, the divided parts of its body retained the power of motion, and its œſophagus contracted half an hour after it had been ſeparated from all the ſurrounding parts.

Haſſelquitz is the firſt who has noticed and deſcribed this ſpecies of *ſilurus* *. I ſhall content myſelf with mentioning thoſe characters which are not indicated by the engraving; namely, the ſhape of certain parts that are leſs conſpicuous, and the colours with which this fiſh may be more properly ſaid to be obſcured than embelliſhed.

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* Voyages au Levant, trad. part. ii. p. 50. *Silurus carmoth Niloticus.—Silurus anguillaris pinna dorſali unica, radiis* 70, *cirris* 8. L. Arted. Gen. Piſc. Append. p. 565. N. B. It appears to me that this fiſh has, in the *Synonima*, been improperly identified with another *ſilurus* of the Ganges and the Orontes, deſcribed by Gronovius (Zooph. No. 322. tab. 8. f. 3, 4.) under the denomination of *clarias*. The differences of theſe two fiſhes are, in fact, ſo obvious, that it would be difficult to claſs them together in the ſame ſpecies.

The *karmouth* is not furniſhed with ſcales, but is covered with a ſmooth and ſlippery ſkin. Its eyes are round and ſmall, and its lips thick. Its noſtrils are double and tubulated. Under the lower jaw is ſeen the beginning of a tranſverſe aperture, which reſembles the mouth of a ſhark, but does not penetrate to the inſide. The tongue is thick and fleſhy, and the jaws are armed internally with a double range of little ſharp and cutting teeth, reſembling thoſe of a raſp. The upper jaw has, likewiſe on the palate, a third row of teeth ſimilar to the others, diſpoſed in the form of an inverted creſcent. The aperture of the gills is placed rather below, than on the ſides of the head. The opercula are bordered by a thick ſkin, which covers them exactly. The pectoral fins have ten rays, the firſt of which is thick and bony. I counted ſixty-four on the dorſal fin; twenty-two on the caudal; ſix in each of the ventral fins; and in the anal fin fifty-four. Between the anal fin and the anus there was a pretty long appendice, broad at the baſe, and terminating in a point. The lateral line divides the body into two parts, the upper being rather the larger. It is accompanied by a row of little white ſpots; and parallel lines of ſimilar ſpots deſcend, at intermediate diſtances, from the top of the back to the lateral line. Some others are alſo ſeen, but much leſs diſtinct and leſs regular, towards the head and below the lateral line.

The ſtomach is large. The liver is divided into two lobes, red and flattened, between which lies the gall-bladder, elongated into the ſhape of a pear. The inteſtinal tube is but little convoluted, and ſtill leſs ſinuous. The roe of the male is oblong, compreſſed, and of a reddiſh colour. The top of the head is of a deep green. The part of the body above the lateral line is variegated or marbled with gray and a faint black, but the latter tint predominates, and both grow lighter on the lower part of the body. The belly and the under jaw are of a reddiſh gray. The cirrhi are red at the baſe, and the remaining part is blackiſh. The irides of the eyes are yellow, and the pupils black. The pectoral fins are blackiſh above, and divided tranſverſely by a broad red ſtripe. At their baſe they are of a reddiſh gray, in the middle red, and blackiſh at the extremity. The dorſal and caudal fins are gray tinged with black. The middle of the latter is longitudinally marked with red. The anal and ventral fins are reddiſh near their inſertion. Every other part of them is gray, intermixed with blackiſh tints. The appendice near the pinna ani is reddiſh, and its extremity is of a bright red.

Haſſelquitz, the Swediſh naturaliſt, is alſo the firſt who has deſcribed a ſpecies of perch of the Nile, called in Egypt *keſchéré* *. This likewiſe is one of thoſe fiſhes, a very imperfect drawing of which is to be found in the Travels of Paul Lucas, under the denomination of *variole;* the name that is given it by Europeans †. Gmelin has alſo publiſhed a drawing of it ‡, but none of them poſſeſs the accuracy of that contained in *Plate XV. Fig.* 4.

There is every reaſon to preſume that this fiſh is the ſame as that called by the ancient Greeks *latos*, and held ſacred in the Egyptian nome of *Latopolis*, where the uſe of it as food was ſtrictly prohibited. M. Pauw ſeems to eſtabliſh a difference between the *keſchéré* and the *variole* of the Europeans §. It is nevertheleſs the ſame fiſh, under two different names, owing to the diverſity of the languages. From this miſtake the ſame author is inclined to think that the *keſchéré* is the fiſh called by the Greeks *oxyrinchus*, which was likewiſe held ſacred in a part of ancient Egypt. It has already been ſeen

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[*] *Perca Nilotica, Arabis* keſehr; *Gallis* variole. Voyages au Levant, trad. part. ii. p. 50.—*Perca Nilotica*, L.—*Perca Nilotica, maxilla inferiore longiore ; lamina ſuperiore operculi anterius aculeata.* Arted. Gen. Piſc. p. 333.

[†] Voyages, tome iii. p. 197.

[‡] Itin. iii. p. 344. tab. xxv. fig. 3.

[§] Recherches Philoſophiques ſur les Egyptiens et les Chinois, tome i. p. 128.

that the *kaſchoüé* had a much greater affinity to this *ſharp-noſed* fiſh, as the *keſchéré* approaches nearer to the *latos*.

The Arabic word *keſchérê* ſignifies *ſcale of fiſh*, and this name has been given to it from the great quantity of ſcales with which it is covered almoſt to the extremity of the caudal fin. This is one of the beſt, as well as one of the largeſt fiſhes of the Nile. It grows to the ſize of the tunny, and, according to Paul Lucas, it is ſometimes found to weigh three hundred pounds. All thoſe that I ever ſaw fell very far ſhort of this weight. Their fleſh was certainly more delicate than that of the larger ones, which muſt neceſſarily be harder, more indigeſtible, and perhaps unwholeſome; and as it is in the upper part of the Nile that fiſhes of that enormous ſize are met with, it is probable that this was the motive of the prohibition of their being uſed as an article of food at *Latopolis*, which was above Thebes, and near the twenty-fifth degree of latitude.

This fiſh is alſo extremely voracious, devouring many other ſpecies, of which it depopulates the Nile, and is one of the principal cauſes of the inconſiderable quantity of fiſhes found in the river, in proportion to its width, and the extent of its courſe.

The ſmall-ſized *keſchéré*, which is the moſt common in the northern part of the Nile, is diſtinguiſhed by a particular name, *hemmor*. This, for I never had an opportunity of ſeeing any of the very large ones, has the inſide of its jaws beſet with very ſlender teeth, ſo cloſe and ſo ſmall, that they make no other impreſſion on the finger than that of a fine file.

A third ſpecies, for the knowledge of which, among others, we are likewiſe indebted to Haſſelquitz, is the *ſchilbi*, a fiſh that is pretty common in the Nile. It is without ſcales, and of the genus of the *ſilurus**. However, it is better eating than ſome of thoſe I have already deſcribed. (*See Plate XV. Fig.* 3.) I can add nothing to the deſcription given of it by Linnæus, after Haſſelquitz, nor to the drawing I had made of it, except that the upper jaw of the *ſchilbi* is provided with two rows of little ſharp hooked teeth; that the under jaw has but one row of theſe recurved teeth; that its whole body is of a blackiſh gray colour, deeper above the lateral line than below it, with a few ſhades of red on the roſtrum, and at the baſe of the anal, pectoral, and caudal fins; and laſtly, that the iris of the eye is of a golden yellow.

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* *Silurus* ſchilbe *Niloticus*, Haſſelq. Voyages, part. ii. p. 50.—*Silurus myſtus*, L.—*Silurus myſtus, pinna dorſali unica, radiis ſex, cirris octo.* Arted. Gen. Piſc. Append. p. 563.

The *bouri*, although frequently caught in the Nile, is nevertheleſs a ſalt-water fiſh. From the coaſts of the Mediterranean it goes a conſiderable way up that river, and is found even above Cairo. It is the mullet*, from the ſpawn of which *botargo* is prepared; this fiſh is too well known to require any farther deſcription. Beſides, a repreſentation of an individual of this ſpecies is given in *Plate XVI. Fig.* 3. Though its fleſh is not firm, it is tolerably good eating. Thoſe I ſaw in Egypt did not exceed ten inches in length.

Another ſalt-water fiſh, as well known as the mullet, in like manner quits the Mediterranean, to aſcend the Nile. The ſprat or *ſardine* †, which bears the ſame name in Egypt as in France, is

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* *Mugil cephalus*, L.---*Mugil cephalus, pinna dorſali anteriore quinque radiata.* Arted. Gen. Piſc. p. 225. On this I ſhall obſerve, that the number of five rays, given by Artedius, as well as Linnæus and Haſſelquitz, to the firſt dorſal fin of the mullet, is not the ſame as I remarked on the individuals that I ſaw of this ſpecies. I found, as did Gronovius and Brunniche, only four rays in that fin.

† *Clupea ſprattus*, L.---*Clupea quadriuncialis maxilla inferiore longiore, ventre acutiſſimo.* Arted. Gen. Piſc. p. 39.---*Clupea aloſa*, Haſſelq. Voyages au Levant, trad. part. ii. p. 53. The name of *ſardinn* is alſo given by the Arabs of Yemen to a fiſh of the ſame genus, which frequents the Red Sea in ſhoals, and which Forſkal (Deſcrip. Animal. Egyp.-arab. p. 72.) has deſcribed under the denomination of *clupea bælama*.

caught

PL. XVI.

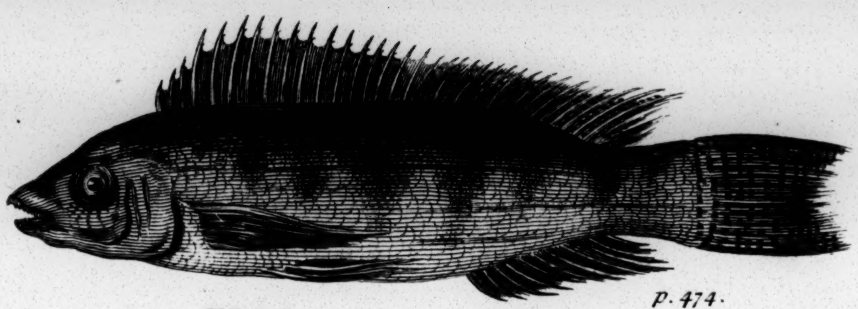

FIG. I. p. 474.

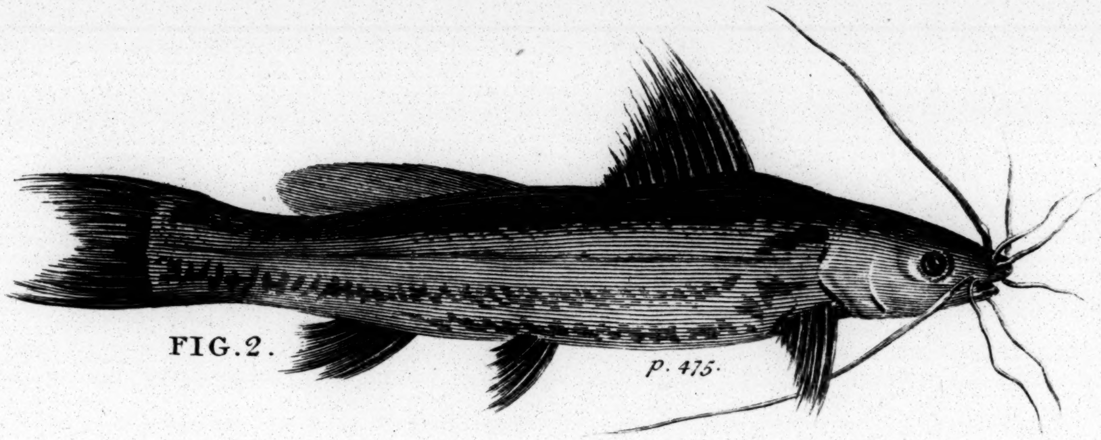

FIG. 2. p. 475.

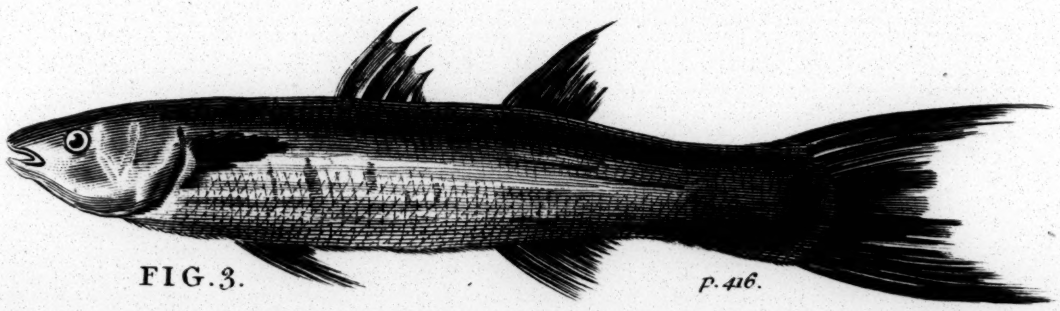

FIG. 3. p. 416.

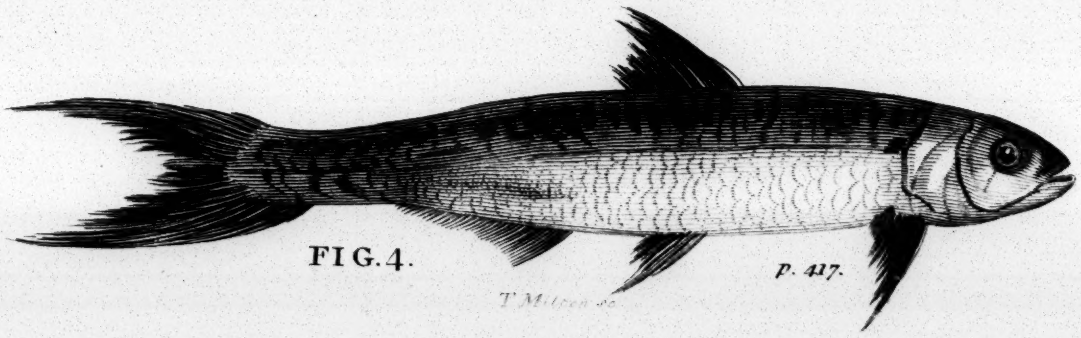

FIG. 4. p. 417.

T. Milton sc.

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BRITISH MUSEUM

caught from the ſeveral mouths of that river, as high up as Cairo. The fiſhermen whom we happened to meet had taken a greater quantity of this than of any other kind of fiſh. Moſt of the individuals which I bought were ten inches long and three broad. Theſe dimenſions, ſo much exceeding thoſe of the ſprats caught on the coaſt of France, which are not more than four inches in length, no doubt induced Haſſelquitz * to conſider the ſprat of the coaſts and river of Egypt, rather as a ſhad than as a ſprat. Neverthele∫s, though theſe two fiſhes are of the ſame genus, they have ſome ſpecific characters by which they may be diſtinguiſhed; and all thoſe of the ſprat perfectly agree with this fiſh of the Nile, as will appear from *Figure* 4, *of Plate XVI.*

However this may be, the ſprat of the Nile is covered with pretty large ſcales of a beautiful azure blue on the upper part of the body, and ſhining with a ſilvery luſtre on the lower parts. The head is variegated with different colours, and the belly is white; the jaws are without teeth. The fleſh of this fiſh is by no means firm, and the prodigious number of ſmall bones which it contains, renders it unpleaſant to eat. According to Haſſelquitz, the Egyptians ſtuff it with marjoram, and fry it, when it is almoſt putrid. In the whole courſe of my journey I never ſaw it dreſſed in this manner.

While I was employed in examining theſe different ſpecies of the fiſhes of Egypt, a favourable wind filling the ſails of my boat, it rapidly ploughed the ſtream of the river. A foreſt of maſts, with their lofty lateen yards, ſoon announced to me that I was approaching the port of Cairo, which is always crowded with different kinds of craft. I landed at *Boulac*, a pleaſant town, built on the eaſt ſide of the harbour, and hired aſſes to carry me and my companions to Cairo, which is only half a league diſtant. The road leading to it appeared to be one of its ſtreets; and the crowd and buſtle indicate the entrance of a populous and commercial city. At length I arrived at the retired quarter occupied by the French, and took poſſeſſion of my former lodging, in the houſe recently quitted by the French conſul.

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* In the place before quoted.

CHAPTER XXXIII.

CITY OF CAIRO.—ITS INHABITANTS.—EUROPEANS SETTLED THERE.—ITS SITUATION.—ITS GOVERNMENT.—SUMMARY OF THE REVOLUTIONS OF EGYPT SINCE THE TIME OF AUGUSTUS.—MAMALUKS.—PASHA OF CAIRO.—APPROACHING DOWNFALL OF THE OTTOMAN EMPIRE.—ALI BEY.—MURAD BEY.

TO imagine that Cairo, in Arabic *Maſr*[*], bears any reſemblance to the great cities of Europe, would be to form an erroneous idea. The houſes have neither the form nor the elegance of ours; the ſtreets are unpaved, very narrow, and not built in ſtraight lines; the ſquares, which are large and irregular, without ornamental edifices, or any ſort of monument to determine or embelliſh the centre, are, in general, vaſt baſins of water, during the inundation of the Nile, and fields or gardens when the river has retired to its bed. Crowds of men, of various nations, hurry about and preſs through the ſtreets, diſputing the way with the horſe of the Mamalûk, the mule of the lawyer, the numerous camels which ſupply the place of carriages, and the aſſes, which are the animals moſt commonly uſed for riding.

This city, which is of a greater length than breadth, covers a ſpace of about three leagues[†]. It was inhabited by Turks, Mamalûks, Greeks, Syrians, Arabs, Copts, Moors, Jews, and a few Europeans; and its population might be eſtimated at four hundred thouſand ſouls. Inhabitants of a different kind had likewiſe eſtabliſhed their abode in the midſt of this confuſed aſſemblage of various nations. The terraced roofs of the houſes were covered with kites and crows, which lived there in perfect ſecurity, and mingled their ſharp cries and raucous croakings with the tumult of a reſtleſs and noiſy populace. The diſguſting vulture, the *vultur percnopterus* * of naturaliſts, the *ak bobas* of the Turks, the *Pharaoh's hen* of the Europeans, augmented this ſingular and diſmal ſociety. Feeding only on reptiles and offal, theſe filthy birds are, fortunately, too daſtardly to attack others of a more intereſting nature. The plaintive and amorous turtle had no greater cauſe to dread the talons of the vulture than the violence of man, but entered the houſes of the inhabitants, giving them, by a diſplay of domeſtic cares and affection, practical, though unprofitable, leſſons of love and tenderneſs.

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[*] "*Miſr*, without an equal. *Miſr*, the mother of the world." Browne's Travels, page 46.

[†] The author, probably, means three leagues in circumference.

The ſplendour and profuſion of luxury was contraſted with the rags and nakedneſs of miſery; the extreme opulence of the rulers with the frightful poverty of the moſt numerous claſs. The riches that commerce beſtowed on the intermediate order of people were either buried, or carefully concealed; thoſe who had acquired wealth durſt not enjoy it, but in a clandeſtine manner, from the apprehenſion of exciting the unreſtrained covetouſneſs of power, and of expoſing themſelves to the extortions which are ſanctioned by a barbarous government, under the name of *avanies*, and which, in ſpite of the moſt myſterious precautions, they could not always contrive to avoid.

However brilliant might be the exterior appearance of thoſe in power, they were not the leſs ignorant and ſavage; the garb of luxury was no leſs the cloak of the moſt complete barbariſm; and if this appeared ſtill more hideous and ferocious in a populace very prone to miſchief, it was only becauſe it was here expoſed to full view, and that the eye was not dazzled by the deluſive luſtre of magnificence. At Cairo a few arts were exerciſed by foreigners; mechanical trades were far from having attained any degree of perfection; and the ſciences were there altogether unknown. The two extremes are in many points very nearly connected. The Bey and the meaneſt individual are equally fanatical, ſuperſtitious, and illiterate. To be able to read and write were reckoned great accompliſhments, and, with arithmetic, were confined to merchants and men of buſineſs. On the other hand, the Mahometan prieſts, buried in the gloomy labyrinth of ſcholaſtic theology, were endeavouring to underſtand and comment upon the reveries of the Koran. The cultivation of the ſciences in the capital of Egypt did not extend beyond theſe limits; and any attempt to enlarge them would have been not only a fruitleſs, but a dangerous enterpriſe. To poſſeſs a greater ſhare of information would have been a crime. Knowledge would have been ſtifled in the bud, never again to ſhoot forth, had not the French undertaken to releaſe it from its confinement, and to favour its expanſion; for, according to the philoſophic reflection of Volney, when knowledge tends to nothing, no exertion is made to acquire it, and the mind remains in a ſtate of barbarous ignorance *.

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* The Egyptian aquiline vulture.

No where, in fact, could the people be more barbarous than at Cairo. Foreigners, perſecuted, and even perſonally ill-treated, under the moſt frivolous pretences, lived there in perpetual fear. The French had eſtabliſhed ſeveral mercantile houſes, and occupied a ſmall encloſed quarter, which was ſhut up by a large gate, guarded by a few janizaries. I ſhall obſerve by the way, that the whole city of Cairo was divided in like manner into ſeparate quarters. The Europeans denominated theſe diviſions or encloſures *countries*, and that in which the French were confined, and where they were more than once beſieged, was called the *country of the Franks*. Here our countrymen, remote from all aſſiſtance, and every mean of protection, paſſed their days in a ſtate of continual inquietude. The temporary ſatisfaction reſulting from the ſucceſs of their commercial ſpeculations, was ſuddenly checked by the invariable proſpect of an approaching *avanie*; and the ſums or preſents with which they were compelled to purchaſe an inſecure tranquillity, owing to the almoſt daily changes among the officers of the government, greatly diminiſhed the profits, which, although immenſe on certain occaſions, ultimately became very inconſiderable, being frequently reduced by a ruinous multiplicity of incidental circumſtances. Confined to their *country*, theſe merchants, continually a prey to anxiety, and too often not without reaſon, a ſtriking example of what the love of gain can produce, were obliged to wear the oriental habit. Woe to the European who ventured to appear in the ſtreets in the dreſs of his own country! He would ſoon have fallen a victim to his imprudence, and would infallibly have been knocked down or murdered.

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* Voyages en Egypte et en Syrie. Etat Politique de l'Egypte.

It was not enough for them to be clothed in the long garments of the Eaſt, it was alſo neceſſary that ſome part of their dreſs ſhould be a diſtinguiſhing mark, or, to ſpeak more correctly, the badge of contempt and proſcription. The head-dreſs of the Europeans was a *talpack*, a ſort of high hairy cap, peculiarly aſſigned to the *Franks*. For ſome time paſt the more enterpriſing Engliſh had introduced among them the *ſeſte*, or head-dreſs of the Druſes, conſiſting of a large piece of ſtriped ſilk of different colours, decorated with fringe, which is rolled round the head in the form of a turban. The French, however, had not dared to adopt this innovation, which, by giving them a nearer reſemblance to the other people of the Eaſt, would have rendered leſs conſpicuous the mark of infamy with which the moſt ſavage tyranny had debaſed them, and by which they were expoſed to inevitable inſults. Another indiſpenſable precaution was not to wear garments of green, or to have that colour in any part of their dreſs. This would have been a criminal profanation, the puniſhment of which would have been both prompt and terrible. Green, which was the favourite colour of Mahomet, is ſtill reſerved excluſively for his numerous deſcendants, and for thoſe who, by frequent pilgrimages to the tomb of the Prophet, have deſerved to be ranked among his choſen diſciples.

In the few excurſions which our merchants made out of their *country*, mounted upon aſſes, fear was ever at their back. They were under the neceſſity of paying particular attention to perſons who were either before or behind them. If a Mamalûk, a prieſt, or a man in office, appeared, they made way, diſmounted, placed their right hand upon their breaſt, as a mark of reſpect, and durſt not proceed on their way till the exacting and haughty Muſſulman had paſſed on, and then only to repeat, in a few moments, the ſame irkſome ceremony. When from abſence of mind they chanced to neglect theſe abject duties of ſlavery, a very inhuman method was employed to bring the performance of them to their recollection. A claſs of domeſtics, called *cavouaſs*, armed with great ſticks, ſix feet in length, and clad in a long black robe, with the ſleeves tucked up under the arm-pits, by means of a cord croſſing on the back, attended on foot the men in power, and with heavy blows reminded the Franks of their inattention. Of two French merchants with whom I was acquainted at Cairo, the one had his leg, and the other his neck broken, in conſequence of an omiſſion of this tyrannical *étiquette*.

Such being the alarms and agonizing fears which almoſt inceſſantly ſucceeded each other, an idea may be formed of the diſagreeable and dangerous ſituation of Europeans reſident at Cairo, as well as of the baneful and ſhocking character of the government. To a foreigner it was, in reality, the abode of deſolation, dread, and danger; whence Haſſelquitz, with equal truth and ſhrewdneſs, obſerved, that whatever crime a man might have committed, a temporary reſidence at Cairo would be a ſufficient expiation *.

The government with which Egypt was at this time oppreſſed, was, in fact, of a very extraordinary nature. With the forms of an ariſtocratic, and even of a democratic conſtitution, it was moſt arbitrary, deſpotic, and cruel. It conſiſted of twenty-four Beys, or *Sangiacks*, though for many years paſt their number had not been complete. One of them became governor-general, or *ſheick-el-belled*, that is, a tyrant without control, without laws, and without any rules but thoſe of his own will and pleaſure. They had all been Mamalûks, pages, or ſlaves of honour. The Mamalûks were not natives of Egypt, but were brought very young from Georgia, Circaſſia, and other parts of the Ottoman empire, where they were purchaſed by the merchants to be reſold at Cairo. Some few of them were Nubians, and conſequently black. Theſe ſlaves were bought by the Beys, and by them educated under their own roof. The firſt object was to have them inſtructed in the Mahometan faith, and by circumciſion to invalidate the baptiſm which the greater part of them had received as Chriſtians. They were taught to manage a horſe, and to excel in every ſort of military exerciſe. The power of the Beys was proportionate to the number of Mamalûks who formed their houſehold. All the offices of ſtate were filled by theſe Mamalûks; and the favour of their maſters advanced them more or leſs rapidly to the moſt important employments, and at length to ſovereign power. To attain this, it was neceſſary to be a Mamalûk, that is, the native of a foreign country, as even their children did not enjoy the right of ſucceſſion.

This ſingular government had exiſted from the time of the conqueſt of Egypt by the Ottomans; but it was now become a mere ſhadow of that of the ancient Mamalûks, under their ſultans, whoſe reign cloſed with the unfortunate Toman Bey, as the dominion of the modern Mamalûks has juſt terminated with Murad Bey. The hiſtory of the frequent revolutions of Egypt would fill volumes; but a ſuccinct account of the principal events by which they have been ſignalized, from the time of Auguſtus to the conqueſt of the emperor Selim, will not be conſidered as a digreſſion in the work of a traveller, who is deſirous of diffuſing the knowledge he has acquired of the countries that have been the object of his obſervation. This hiſtorical abſtract, the moſt conciſe which I have read, is taken from the Memoirs of the *ci-devant* Academy of Inſcriptions and Belles Lettres *.

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* Lettre à Linnæus, datée du Caire, le 7 Septembre 1750, et inſérée dans la traduction du Voyage au Levant d'Haſſelquitz, part. ii. p. 154.

" When the race of the Ptolemies became extinct in the perſon of " Cleopatra, the kingdom of Egypt ſunk into a Roman province. " The three ſons of Conſtantine having at his death made a partition " of his dominions, Egypt fell to the lot of Conſtantine, the ſecond " of theſe princes.

" Theodoſius having reunited the whole empire under his ſway, " made another partition of it between his two ſons. Arcadius obtained the eaſtern part, and conſequently Egypt, which continued " under the dominion of the Greek emperors till the year 641, the " nineteenth of the hegira.

" In this year, Omar, the third Caliph, commiſſioned Amrou-" Ben-el-Has to ſubject Egypt to the riſing empire of the Muſſul-" mans, which he accompliſhed by making himſelf maſter of Alex-" andria, after a ſiege of fourteen months.

" The dynaſty of the Ommiades terminating in the year 749, the " Abbaſſides retained the poſſeſſion of Egypt till the revolt of Ahmed-

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* Tome xxi. p. 559. Extrait du Mémoire ſur la Conquête de l'Egypte, par Sélim, premier du nom, Empereur des Ottomans, par M. Tercier, 17 Mars 1747. *Tranſlated.*

" Ben-

" Ben-Toulon, whoſe ſucceſſors, the Toulonides, reigned only " thirty-ſeven years, being dethroned by the Caliphs of Bagdad.

" Saladin, a Curdeen by birth, availing himſelf of the diſſenſions " between the Fatimites and the Abbaſſides, took Egypt from the " latter, and erected a dynaſty of the Aiöubites. The family of the " Abbaſſides, however, remained under the dominion of theſe uſurpers; " and one of them was always permitted to enjoy the empty title of " Caliph.

" Muſſafer-Touran-Schah, the laſt of the Aiöubites, was abſent at " the time of the death of his father Salah-Nuginmeddin, by whom " Saint Louis was taken priſoner. His mother Schagereddar, a " native of Turkey, and a woman of abilities, for ſome time go-" verned Egypt; the officers of the army, won by her munifi-" cence, having delegated to her the ſovereign authority till the return " of her ſon. She afterwards married a Turcoman, named Azzeddin. " The Mamalûks, ſuſpecting that Touran-Schah meditated ſome de-" ſign injurious to them, aſſaſſinated him in the ſecond month of " his reign in the year 1250, and raiſed Azzeddin to the vacant " throne. He alſo was aſſaſſinated by one of his wife's eunuchs, " after a reign of ſeven years and eleven months.

" Salah-Nuginmeddin eſtabliſhed the military inſtitution of the " Mamalûks, a name which, in Arabic, ſignifies ſlave. He ac-" cordingly formed it of the ſlaves brought by the Tartars to Cairo " for ſale. The greater part of them were Circaſſians, which occa-" ſioned their being called indifferently Circaſſians, or Mamalûks. " They became ſo powerful, that, according to ſome Arabic authors, " they raiſed one of their own body to the throne, in the year 1381. " He was called Abouſaid-Berkouk, or Eddhaber-Berkouk, a name " which had been given him by his maſter, as expreſſive of " his courage. This was the laſt dynaſty that reigned in Egypt; " the death of Toman Bey, who was the twenty-ninth of its ſul-

" tans, and the ſubmiſſion of this kingdom to the Ottomans, having " terminated the empire of the Mamalûks.

" Toman Bey, betrayed, and ſeeing his troops diſperſed by the " fire of the enemy, fled in diſorder to Toura, where he was joined " by about ſeven thouſand Mamalûks.

" The march of the emperor had afforded Chair Bey an oppor- " tunity of ſurpriſing the citadel and city of Cairo, whence he ſent " a detachment in purſuit of Toman Bey. Ahmed does not mention " the date of the capture of Cairo. Maillet, in his *Deſcription de* " *l'Egypte*, ſays, it was on Tueſday the 27th of January 1517, " that Toman Bey was found concealed in a moraſs, where the " Arabs thought him in ſafety, and that he was hanged by order of " Selim. That prince, however, was at Chanaka, in the month " of February 1516, which proves the inaccuracy of the date given " by Maillet, who is likewiſe miſtaken reſpecting the death of " Toman Bey."

The Mamalûks, inflamed with the ambition of attaining ſupreme authority, neglected nothing to pleaſe their maſters, and procure from them thoſe employments which were the firſt ſtep to their future preferment. They who had deſerved favours, which generally depended on a criminal caprice, conſidered themſelves as peculiarly fortunate. Their riſe was rapid, and they ſoon obtained a place among the ſmall number of thoſe who enjoyed the adminiſtration of the government. They then exerted themſelves to collect partiſans, to acquire, or rather to extort wealth, to increaſe their military houſehold, and to gain the ſummit of abſolute power, the office of *ſheick el belled.* On ſuch occaſions, intrigue, perfidy, treaſon, and the moſt ſecret artifices, were employed. Theſe Beys, when they had, by all the means of corruption, ſecured a powerful party, have been known to viſit the governor-general with every external mark of friendſhip and reſpect, and, during a calm converſation, to ſtab him on his ſopha in the midſt of his guards, who, without ſhewing the

ſmalleſt

ſmalleſt diſpoſition to defend his life, or avenge his death, have kiſſed the hands of the aſſaſſin, and proclaimed him ſovereign. The example of their predeceſſors did not check their ambitious career, though a ſimilar fate awaited them, and in a few months after their uſurpation they might expect to be hurled from the ſeat of power, or become the victims of aſſaſſination.

It is not difficult to conceive, that in theſe frequent convulſions of the government, oppreſſion ſtill continued to be the lot of the people. The ferocious Mamalûks conſidered them only as proper inſtruments to ſecond their avarice and ambition. Commerce was, in their eyes, nothing more than a productive mine, from which they drew at pleaſure, but without prudence or reflection, the riches they employed in the acquiſition of conſequence and power. The Beys haraſſed with their demands the ſeveral governors diſperſed throughout every part of Egypt, who, in their turn, deſolated the country by their partial exactions. Agriculture, oppreſſed, and exhauſted by the infliction of repeated wounds, was compelled to furniſh the means of gratification to the paſſions of the deſpots at Cairo, while the earth, almoſt deſolated, was frequently reduced to repine at her own fecundity.

But the people of Egypt, debaſed and cruelly tormented by a pretended government, remained neuter and indifferent amidſt the moſt terrible commotions, never interfering in the quarrels of the Beys, or in the perpetual wars in which they were reciprocally engaged. The ſtreets of Cairo were frequently the theatre of the furious and bloody conflicts between the competitors for power and their partiſans. The tradeſman neither quitted nor ſhut up his ſhop; and the mechanic worked coolly at his door, without giving himſelf the ſmalleſt concern reſpecting the combatants, or the iſſue of the conteſt. The inhabitants of Cairo, certain of experiencing the ſame grievances, whoever might prove the conqueror, cared little about the name he bore, and teſtified neither joy nor regret at the acceſſion or defeat of any one of their rulers; while the latter, being, on their part, well aſſured that the people would remain in a ſtate of neutral indifference, never diſturbed them on ſuch critical occaſions, but reſerved all their fury for their ambitious opponents.

Theſe perpetual diſſenſions were fomented by an envoy from the Ottoman Porte, a paſha whom it had reſident at Cairo, in order to preſerve a ſhadow of its ancient authority. The ſole employment of this officer, who winked at the degradation of his own dignity, conſiſted in receiving and tranſmitting to the Grand Signior whatever voluntary tributes he could collect, and in ſowing and cheriſhing diſcord among the Beys, that their united ſtrength might not entirely deprive the Sultan of the phantom of power which he ſtill poſſeſſed in Egypt.

The viziers and paſhas employed upon this diſhonourable miſſion were, in fact, in a ſort of exile. Whenever the *ſheick el belled* was diſſatisfied with the governor, he diſpatched to him a meſſenger, clothed in a long black robe, who abruptly entered the paſha's apartment, and without any explanation whatever, turned up the carpet of his divan, or of the eminence upon which are placed the cuſhions ſerving as ſeats, according to the cuſtom of the Eaſt. This was a ſignal, or tacit order, informing the repreſentative of the *Sublime Porte*, that he was diſmiſſed, and muſt inſtantly quit the caſtle. Poſſeſſing no means of reſiſtance, he was compelled to ſubmit. The number of Turks he brought with him was but ſmall; and the Ottoman troops, which are by no means formidable in Egypt, were commanded by Mamalûks. Accordingly the paſha, without reply or remonſtrance, quietly walked out of the caſtle, on the ſlighteſt intimation of the pleaſure of thoſe whom he was appointed to command. The Bey governor inſtantly declared himſelf *caïmacan*, or lieutenant of the paſha, apprizing the Porte of the change that had taken place; and the cabinet of Conſtantinople, without any inquiry, ſent another officer, deſtined to ſuffer the ſame humiliation, while the envoy who had been thus arbitrarily diſmiſſed, was thenceforth abandoned to diſgrace.

Sometimes the Beys, not contented with having diſmiſſed the paſha, alſo ſtripped him of his wealth, and had him dragged to priſon. In this manner, while I was in Egypt in 1778, Murad Bey, on his re-entering Cairo, treated Mehemet Vizier, a man of a mild diſpoſition and reſpectable character, who had been ſo imprudent as to ſide with Iſmael Bey againſt Murad.

Although the authority which the Porte had the appearance of exerciſing in Egypt was chimerical, it was, neverthleſs, diſpleaſing to the actual deſpots of that country. The ſmalleſt ſemblance of dependency was irkſome to them; and their ſole object was to obtain for themſelves the throne of the ſultans. This was the favourite project of the weak, but ambitious Ali Bey; and Murad Bey, notwithſtanding the fruitleſs expedition undertaken, in the ſummer of 1786, by the famous Captain Paſha Haſſan, had begun to carry it into execution, by diveſting the government of Conſtantinople of every ſort of influence.

Such, however, was the puerile and degrading power which the Ottoman Porte pretended to retain in Egypt, and which now ſeems to excite its regret to ſuch a degree, as to determine it to abandon its ancient allies, and to throw itſelf into the arms of its natural enemies. When too late, it will be ſenſible of its error. The downfall of its empire, a huge and overgrown coloſſus of deſpotiſm and anarchy, is not far diſtant. Its approaching ruin will rouſe the Turks from their lethargic ſtupidity; and they will not perceive the perfidy employed by the enemies of France to precipitate them into the abyſs into which they are fallen, until they have reached the bottom.

The firſt of the Mamalûks who, about the year 1770, conceived the plan of for ever emancipating Egypt from the unobtruſive authority of the court of Conſtantinople, was Ali Bey; and he would have obtained his object, had he not periſhed by the fouleſt ingratitude, and, above all, had he not been the victim of bad advice. He committed many great faults, which, however, were rather thoſe of his miniſter than his own. His confidence was entirely placed in a Venetian merchant named *Roſetti*, a man of neither an enlarged mind, nor of extenſive views, and whoſe abilities were too confined to embrace the whole of a plan which was to change the political face of an important country, and to eſtabliſh in it an entirely new ſyſtem. The ineffectual attempts of the Bey had rendered his name famous throughout Europe, where he became the ſubject of ſtories of every kind; for inſtance, it was ſaid that he was born in Germany, a country in which he never ſet his foot; that his name was *Julius Leonard*; that he had ſerved as a common trooper in the regiment of Platen, and deſerted from it to enter into the Auſtrian ſervice, which he quitted by again deſerting; and that, at length, his fickle diſpoſition having carried him to Conſtantinople, where he embraced the Mahometan religion, this adventurer proceeded to Egypt, and found means to get himſelf placed at the head of the government *.

Ali Bey was born in Natolia, a province of the Turkiſh empire. Like the other Mamalûks, he had been brought, at an early age, into Egypt, and purchaſed by a man in power. Part of his hiſtory may be ſeen in the *Lettres ſur l'Egypte*, by Savary †. Though it could not be written with more elegance, it might have been related with more truth. Nevertheleſs, if the extravagant praiſes which that traveller beſtows on the character and genius of his hero were omitted, and more particularly if the romantic and fabulous adventure of the young and beautiful Maria were ſuppreſſed, the principal events of this Mamalûk's political life would form an intereſting hiſtory. Egypt was, in fact, indebted to him for a ſhort interval of ſecurity. He had, as I have already mentioned, declared a war of extermination againſt robbers of every kind; and he is certainly to be commended for the vigorous meaſures he took to eſtabliſh a police in a country that had been ſo long a prey to licentiouſneſs and plunder. But this Bey was almoſt as ignorant as the other Mamalûks; like them, he was ſubject to paroxyſms of cruelty; and, like them, was the deſtroyer of induſtry and commerce, by the arbitrary impoſition of *avanies*.

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* This abſurd fable is to be found in a work printed at Paris in 1775, intitled, *Anecdotes Africaines, depuis l'Origine ou la Découverte des differens Royaumes qui compoſent l'Afrique, juſqu' à nos Jours.*

† Tome ii. page 209.

The ſecond Bey, who, with ſtill leſs favourable diſpoſitions than Ali, attempted to render himſelf completely independent, was Murad; and he ſucceeded, as far as it was poſſible, without having ſecured any connexion with other nations, or adopted any of thoſe political meaſures which new arrangements require. A Mamalûk of Ali, he had been advanced by him to the dignity of Bey. Several times compelled to fly from Cairo, and yield his place to various competitors, he had always the good fortune to re-enter it in triumph. No *ſheick el belled* enjoyed a longer reign. From 1776, with very few interruptions, he has retained the ſupreme power; and the French found Egypt under his dominion. For ſuch a prolonged exerciſe of ſovereignty, in a country where authority has been ſo tranſient and precarious, he was indebted to his profuſe liberality and his uncommon courage. The former of theſe qualities ſurrounded him by partiſans, while the latter made him at once feared and reſpected.

Murad ſurpaſſed all his predeceſſors in ſtate and magnificence. His Mamalûks were richly clothed; opulence reigned in his houſehold; his horſes were of the greateſt beauty, and ſuperbly capariſoned. He diſpenſed his wealth with boundleſs profuſion, but he filled his coffers with equal facility, by frequent and odious extortions.

A few days after he had put to flight Iſmael Bey, by whom he had at firſt been compelled to retire into the Saïd, he reſolved to drive from the caſtle of Cairo a Bey attached to the party of his enemy. He encamped in the plain, ſent for an Engliſhman of the name of *Robinſon*, who ſerved him in the capacity of an engineer, and ordered him to ſet the caſtle on fire. The European obſerved to him, that he had neither the neceſſary mortars nor bombs. The barbarian, entirely unacquainted with theſe implements of war, inquired where they were to be found; and on being informed that Venice was the neareſt place from which they could be procured, he diſmiſſed Robinſon, after ordering him a purſe of a thouſand ſequins. In a moment of ill-humour he would have condemned him to loſe his head.

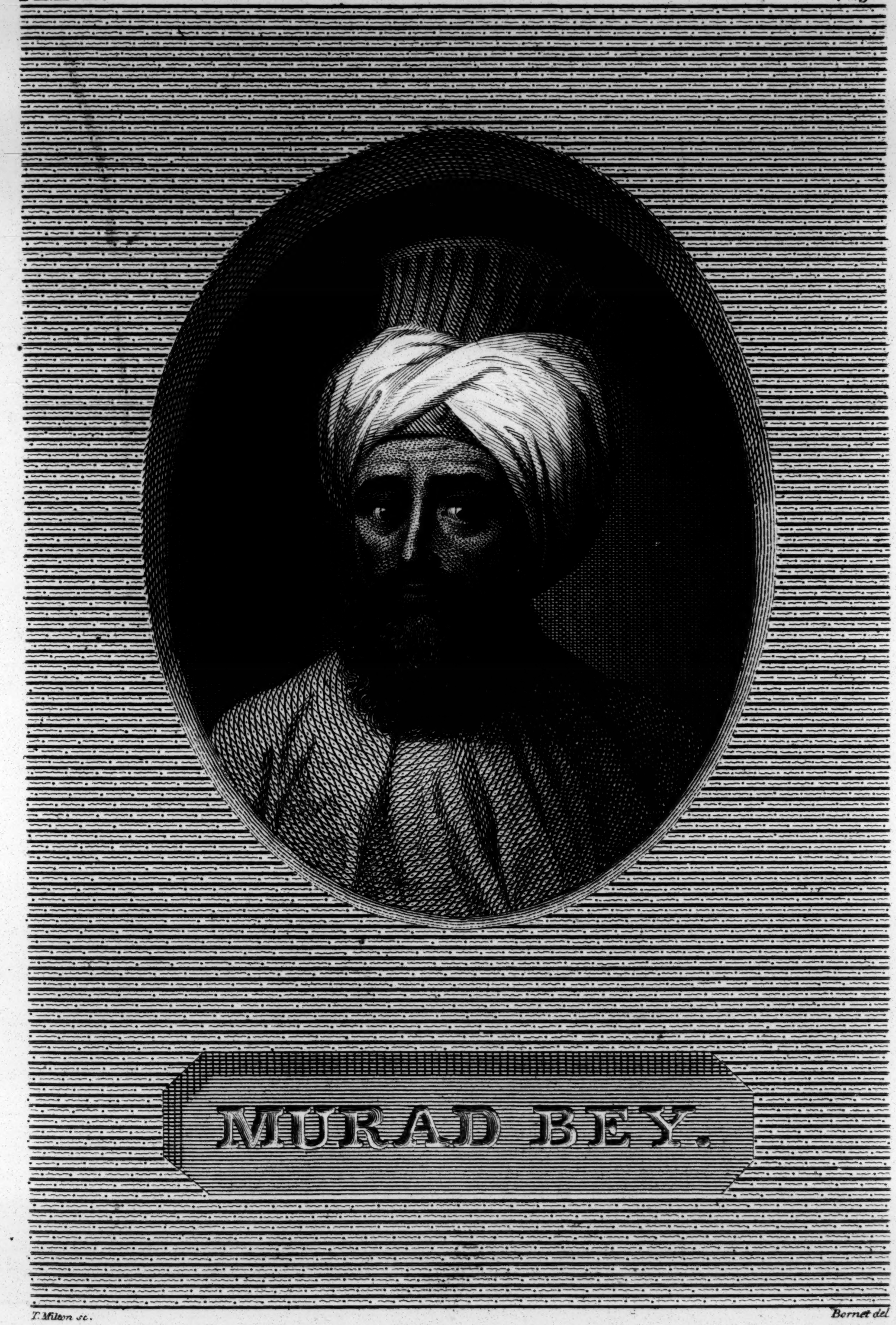
I viſited the camp of Murad. For the accommodation of him and his principal officers, were erected immenſe tents, which were divided into ſeveral apartments. The floors were covered with the moſt beautiful carpets, and the interior decorations conſiſted of the richeſt gold and ſilver ſtuffs that the manufactories of Lyons could afford. Nothing could equal the magnificence of his cavalry. Gold and ſilver ornaments, with the choiceſt embroidery on Morocco leather, glittered with a dazzling luſtre in the rays of a burning ſun; and the houſings of the ſaddles, trimmed with a broad gold lace, were made of thoſe handſome velvets, the ſmall and delicate patterns of which diſplay the elegant taſte that prevails in the productions of the manufacturers of Lyons.

I was ſometimes admitted into the palace of Murad, by means of a young Frenchman, who enjoyed his confidence. The Bey received me with civility, made me ſit by him, and ſmoke out of his own pipe, in this country a diſtinguiſhed honour, but by which I was nowiſe flattered. He aſked me a thouſand queſtions, every one more ſilly than the other, and all betraying the moſt profound ignorance. At length, from the account given him by my introducer, and the ſatisfaction he received from my anſwers, he was determined to have me enter into his ſervice, in the double capacity of phyſician and engineer. He offered me a large houſe at Cairo, domeſtics of every ſort as ſervants and guards, a daily ſuperabundance of proviſions, and a conſiderable income. His offers might have ſeduced any one unacquainted with the capricious humours of theſe unprincipled Beys, who one day will load a man with favours, and the next ſuddenly throw him into irons, or perhaps order him to be put to death.

Murad, who has had the courage to fight the French, is a very handſome man: he has a martial appearance; his chin is covered with a buſhy black beard; his thick eyebrows deſcribe arches of ebony over his large eyes, which are full of vivacity and fire. A long ſcar in one of his cheeks adds to the fierce caſt of his countenance. To great bravery he joins ſingular addreſs and extraordinary ſtrength. He has been known, when riding paſt an ox, to cut off its head with one ſtroke of his ſcimitar. An intrepid warrior, capable of enduring the ſevereſt hardſhips, an excellent horſeman, dexterous and powerful in the uſe of the ſabre, courageous in adverſity, bold in enterpriſe, cool in action, but terrible in an onſet, Murad, with inſtruction, might have become a great general. His proud deportment, and munificent diſpoſition, give him the dignified appearance of a ſovereign; but injuſtice, ignorance, and cruelty, have rendered him a ferocious tyrant. (*See* the portrait of this Mamalûk, *Plate XVII.)*

CHAP-

PL. XVII. p. 434.



MURAD BEY.

T. Milton sc. Bornet del.

Published by J. Debrett Piccadilly, Oct. 12. 1799.

BRITISH MUSEUM

CHAPTER XXXIV.

GENEROUS TRAITS OF CERTAIN MAMALÛKS.—THEIR WIVES; THEIR WARLIKE QUALITIES; THEIR CAVALRY.—EGYPTIAN AND ARABIAN HORSES.—AUDIENCE OF THE PASHA.—CASTLE OF CAIRO.—JOSEPH'S WELL.—MOORS.

IT has been ſeen, that two Beys of the Mamalûk race have diſplayed the glimmering rays of a ſtrong and vigorous intellect, a few qualifications ſuited to the purpoſes of a good government, ſome amiable propenſities, and particularly a certain greatneſs of mind. Theſe virtues were by no means ſo rare as might have been imagined among this horde of foreigners, brought from all quarters, and collected at Cairo, there to reign without control. Nature had endowed them with good diſpoſitions, which a martial education, and the example of pomp and profuſion, developed and enlarged; while a total deficiency of every other ſort of inſtruction or knowledge; a profound ignorance of the fundamental principles of all ſociety; the groſs fanaticiſm inſpired by the new religion which they were forced to embrace; their military life, and the examples of injuſtice, cruelty, and treachery afforded to them by their patrons, rendered them, in reality, an aſſemblage of barbarians. Hence aroſe the aſtoniſhment and even the admiration excited by the noble actions, which, much oftener than could be expected, did honour to this claſs of men. The following anecdote, which was related to me at Cairo, happened in the time of Ali Bey, and ſome years before my travels in Egypt.

Mehemet Bey, having conquered his father-in-law and benefactor, put to death all thoſe who followed the fortunes of Ali. In the atrocious ciſe of his diſtruſtful cruelty, he condemned to the loſs of his hand and tongue, a Bey, whoſe only crime was a refuſal to participate in this ſignal treaſon, and a ſtedfaſt adherence to that patron to whom he was indebted for his dignity and opulence. The unfortunate Bey, driven to deſpair by his miſerable condition, imparted to one of his Mamalûks, who had the generoſity not to deſert him, his inſupportable condition, and his extreme deſire to get rid of his exiſtence. He concluded by entreating his follower to precipitate him into the Nile, on which they were then ſailing to the deſtined place of his exile. "Yes, my dear maſter," ſaid the Mamalûk, "I feel "the full extent of your misfortune. I well know that in this ex"treme of wretchedneſs, life muſt be a burden that you cannot "long ſupport: yes, you ſhall die, but you ſhall not die alone." He then embraced his patron, ſeized hold of him, claſped him tightly, and leaped with him into the river, where they were both drowned in each other's arms.

More recently, when Murad Bey, driven from Cairo by Iſmael, took refuge among the Arabs in Upper Egypt, a *kiaſchef*, bent down with years and covered with wounds, had retired to one of his eſtates at a diſtance from the city. The conqueror having diſpatched a confidential officer to this *kiaſchef* to perſuade him to come and join his ſtandard; the meſſenger repreſented to him, that at his age, and with his ill-cured wounds, he was not in a ſituation to follow his patron, with whom he could experience nothing but misfortune and miſery; whereas, if he would return to Cairo and join the victorious party, riches and honours ſhould be his reward. This worthy man replied to the emiſſary of Iſmael, that he ſincerely thanked the Bey for his offers, but could not accept them, becauſe, being indebted for all he poſſeſſed to Murad, fidelity to his maſter was a ſacred duty, and he was reſolved never to forſake him, but to follow his fortunes to the grave. Accordingly the generous veteran abandoned all his property, only recommended his wife and children to the humanity of the conqueror, and entreated that he would not ſuffer them to end their days in want and wretchedneſs; adding, that if the Bey, from a ſpirit of revenge or any other motive, ſhould deprive of the common neceſſaries of life, perſons ſo dear to him, and whom he was compelled to forſake, he with confidence entruſted them to the protection of Providence, the guardian of the upright and grateful, and the divine avenger of treachery and ingratitude.

But nowhere was the practice of the moſt generous virtues held in higher eſtimation than in the *harems* of the Mamalûks. Examples of magnanimity, and of the moſt devoted attachment, were daily diſplayed in theſe communities of women, who were likewiſe born out of Egypt, yet in whoſe mind Nature had not implanted the fainteſt ſhadow of that harſh and auſtere diſpoſition which characteriſes the men of the ſame countries: on the contrary, ſhe had adorned them with the moſt ardent, and at the ſame time the moſt tender affections, forming a delightful and harmonious accompaniment to the charms of beauty. Theſe lovely captives, overwhelmed with diſguſt, and conſtantly haraſſed by injuſtice and outrage, at once forgot all their injuries, when their huſbands or protectors were involved in adverſity. They not only remitted them, in their flight or exile, all the money they poſſeſſed, but cheerfully parted with every ornamental article of their dreſs, in order to afford them all the aſſiſtance in their power.

Women ſo diſtinguiſhed for their generoſity towards a race of men incapable of making any adequate return for ſuch elevated ſentiments, or of forming a happy union with their tender natures, were reſpected amidſt the viciſſitudes of perpetual inteſtine war. The aſylum containing ſo many charms, as well as too many ungratified paſſions, was ever held ſacred, and a violation of it would have been conſidered as a moſt flagitious crime. They were not doomed to participate in the diſgrace of thoſe to whom they were bound by the ties of nature, of marriage, or of property, but remained unmoleſted in their ſolitary habitations, which were never attempted to be profaned by the infuriate exertions of animoſity and revenge.

Trained from their infancy to military evolutions, the Mamalûks diſplayed in them uncommon ſkill. The javelin, aimed with precision, was never thrown by them but to ſtrike the mark. The well-tempered blades of Damaſcus, with glittering undulations, were by them wielded with aſtoniſhing dexterity; and, in their hands, proved a moſt dreadful weapon. I have often ſeen them try theſe famous ſabres. For this purpoſe, a large cuſhion ſtuffed with feathers, or materials equally ſoft and flexible, was placed about the height of a man, without any ſupport, and in ſuch a manner that the ſlighteſt touch would bring it to the ground; when the ſword that divided it by a ſingle ſtroke gave the requiſite proof of its excellence.

The cuſtom of engaging in ſham-fights, and too often in real combats, had rendered the Mamalûks a brave and warlike claſs of people. The ardent and courageous ebullition of their youth would have made them a formidable body of cavalry, had they poſſeſſed any idea of European tactics, and known how to engage in regular ranks. But this cavalry derived an additional advantage from the rare excellence of their horſes, and the extraordinary ſkill in horſemanſhip exhibited by the riders. Theſe exerciſes of the Mamalûks could not be ſufficiently admired; and even ſome of their children, though dreſſed in pantaloons of an extravagant width, and reaching up to their breaſt, ſo that they were ſcarcely able to walk, would, when mounted on Arabian courſers, gallop backwards and forwards with aſtoniſhing ſwiftneſs, and wheel about in every direction. All their movements, whether of approach, retreat, or change of diſpoſition, are made with the rapidity of lightning; and when the velocity of their career ſeems to have ſeparated them, they are in a moment again collected. No people better underſtand how to ſhew themſelves to advantage in the management of a horſe. The reputation of the Turkiſh cavalry is well known, but it will not bear a compariſon with that of the Mamalûks. The Turks do not poſſeſs an equal degree of agility and grace; and in the capital of Egypt they were afraid to appear on horſeback before a party of theſe young men, whoſe raillery they ſeldom eſcaped.

Their courſers, however, which are taught to perform all their various manœuvres with ſo much docility, have not, like ours, the head loaded with a complicated bridle, or the mouth filled with iron. A ſimple ſnaffle, and a ſingle rein, without any ſuperfluous addition, are ſufficient to guide them at the rider's pleaſure. The ſaddles are of the ſame ſhape as thoſe made uſe of in Turkey, with which every one is acquainted; the heads of them, indeed, are ſomewhat higher, ſo that the horſeman is ſupported to the middle of his body, both before and behind. The ſtirrups, or thoſe ſorts of long metal boxes which ſupply their place, and receive the whole foot, are alſo larger than thoſe uſed by the Turks; and their pointed corners perform the office of ſpurs. Theſe ſtirrups, which are worn very ſhort, are never employed for getting on horſeback; a ſtone, or ſome other eminence, is uſed for that purpoſe, and the rider always mounts on the off ſide of the horſe.

Arabian horſes, as well as thoſe of Barbary, Turkey, and Perſia, have been ſeen in France, but Egyptian horſes were there not known. None were imported into our country, where they were held in no eſtimation. The equerries ſent to the Levant by the French government in 1706, to procure horſes, received expreſs inſtructions not to purchaſe thoſe of Egypt. Indeed any order to this effect was unneceſſary, the exportation of them from thence being ſtrictly prohibited. The accounts publiſhed by travellers, particularly by Maillet, probably gave riſe to the erroneous opinion formed of this breed of horſes; and, as it uſually happens reſpecting prejudices in general, this particular notion was accredited without examination or inquiry. The Egyptian horſes have been repreſented as wanting bottom and ſpirit. "Ninety out of a hundred," ſays Maillet, "will be found "either fired or lame. They could not ſtand the heavy roads and "pavements of Europe *." But that conſul was by no means well informed, when he wrote this part of his memoirs. In fact, the horſes of Egypt, which, like the Barbs, are deſcended from the Arabians, but differ from them ſufficiently to conſtitute a diſtinct race, are the handſomeſt in the world. A majeſtic ſtature, the head well ſet on, eyes full of fire, wide noſtrils, a fine forehand, the crupper round and plump, legs ſlender and tendinous, a light and ſure ſtep, proud and noble attitudes; in ſhort, an admirable proportion between all the parts, give them a moſt beautiful appearance. They are equally full of fire, vivacity, and vigour; but as if beauty and elegance were incompatible with ſtrength, theſe ſhowy horſes are not ſo ſtrong as the Arabians which are found in the ſame countries; and which, as is well known, are the firſt among the numerous family of quadrupeds made by man his moſt favourite companions. Thoſe of the Egyptian breed are not capable of performing ſo long journies as the Arabian courſers; and more delicate, as they are more elegant, would be ſooner jaded, were they employed on ſervices as immoderate in their length, as in the privations by which they are accompanied.

However, if the Arabian horſes are the firſt in the world, thoſe of Egypt may claim the ſecond rank. They are diſtinguiſhed for the ſame ſpirit; and their paces, which are equally active, are at the ſame time leſs fatiguing to the rider. The Arabian horſe poſſeſſes, in an eminent degree, qualities moſt uſeful to man, inexhauſtible ſtrength, prodigious ſpeed, and inconceivable temperance. The Egyptian horſe has the ſame qualities, but in an inferior degree; yet he compenſates for the deficiency by his ſtately motions, his proud ſtep, and his beautiful make, the individual parts of which attract

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* Deſcription de l'Egypte, partie ii. p. 27 & ſuiv.

and captivate the beholder. The Arabian horſe will always render more eſſential ſervices; but the Egyptian will be more gratifying to the vanity of his owner. Were it poſſible to *acclimatize* the latter in France, his ſuperiority would doubtleſs be univerſally acknowledged in a country where beauty is often preferred to ſtrength, and grace to utility.

The preceding obſervations on the horſes of Egypt are confirmed by the teſtimonies of both ancients and moderns. According to the Jewiſh hiſtory, it was chiefly in Egypt that Solomon purchaſed, at a very high price, the prodigious multitude of horſes which he kept in his numerous ſtables*. One of my countrymen, an illuſtrious perſon in his day, a prince of the houſe of Beauveau †, having travelled to Cairo in 1605, though in the habit of ſeeing fine horſes, could not refrain from expreſſing his admiration of thoſe which he met with in the capital of Egypt. Shaw, the Engliſh traveller, alſo deſcribes them as ſuperior to all others in ſize and beauty ‡. Laſtly, to terminate a ſeries of quotations by a teſtimony ſo tranſcendent as to eclipſe them all, I ſhall quote what Buonaparte wrote to the Executive Directory reſpecting the Mamalûk cavalry, in his diſpatch dated Cairo, 6th Meſſidor, year VI. (24th June 1798). " The Mamalûks," ſays this great man, " had a magni-

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* " And Solomon had four thouſand ſtalls for horſes and chariots." 2 Chron. chap. 9. ver. 25.—*Is not this an error in the Engliſh tranſlation of the Bible;* and *ſhould it not be* forty thouſand; *as it is in the Vulgate, and alſo in the following paſſage in the book of Kings?*—" Habuit quoque Salomon *quadraginta* millia equorum in ſtabulis." Paralip. cap. ix. et xxv. " And Solomon had forty thouſand ſtalls of horſes for his " chariots." 1 Kings, chap. iv. ver. 26.—" And Solomon had horſes brought out " of Egypt."—" And a chariot came up and went out of Egypt for ſix hundred *ſhe-" kels* of ſilver, and an horſe for an hundred and fifty." 1 Kings, chap. x. ver. 28, 29.

† Relation journalière d'un Voyage du Levant, fait & decrit par Henri de Beauveau, 4to. Nance, 1619, p. 159.

‡ Shaw's Travels, p. 239.

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" ficent body of cavalry, covered with gold and ſilver, armed with " the beſt carbines and piſtols of London manufacture, as well as " with the beſt ſabres of the Eaſt, and mounted upon, perhaps, the " beſt horſes of the continent."

Theſe horſes were held in equal eſtimation by the people of Egypt, as by the Turks, who compared them to thoſe pretty, light, and elegantly ſhaped animals with ſlender legs, fleet as the wind, and which, under the name of antelopes, are conſidered by the Orientals as the type of celerity and perfection, as their eyes are the emblem of beauty. *Kiff el gazel* (like the antelope).

This diſtinguiſhed breed of horſes is reſtricted to two paces, a ſtately walk, and a gallop with a long ſtroke. The trot is reckoned an ignoble and vulgar pace, with which theſe horſes are perfectly unacquainted. They are accuſtomed to ſtop ſhort, if required, when at full ſpeed. Such a practice would be ſufficient to ruin the legs of theſe animals in a very ſhort time, were they not ſo remarkably well formed.

When the rider alights, his horſe is led about by a groom till he remounts; and however ſhort a diſtance he may have ridden, the horſe is never taken to the ſtable, till he has been thus walked about in the air long enough to become cool and recover his breath. This precaution appears to be univerſal throughout the Eaſt. The horſes are rubbed down with the greateſt care, and are alſo frequently waſhed. Theſe attentions ſufficiently indicate the value ſet upon them by their owners. Their food is likewiſe as different from that of the horſes of the weſtern hemiſphere, as the manner in which they are ridden and managed. They are neither allowed hay nor oats, but only chopped ſtraw and barley. When in their ſtalls, the head is left at perfect liberty; this preſerves that handſome part of the horſe from the defects which are often occaſioned in Europe by the weight or improper make of the halter. In the ſtable, as well as in the field, they are kept on their legs by a cord faſtened to a ſtake fixed behind them in the ground. Their hoofs are not loaded with thick and heavy pieces of iron; but are ſimply covered with a light ſemicircle, which is neither recurved at the ends, nor ſtudded with clumſy nails, but is ſufficient to defend them from injury in countries where there are no pavements or miry roads. Beſides, it is well known, that in hot climates horſes have a harder hoof than they have in our part of the world.

A body of cavalry entirely formed of ſtone-horſes appears to be an extraordinary circumſtance; ſuch however was the cavalry of Egypt. The Arabs prefer mares, experience having taught them that they are more robuſt, better able to endure fatigue, hunger, and thirſt, and are at the ſame time more gentle than horſes. Stallions, on the contrary, are preferred by the Turks and Mamalûks. Michaelis ſeems to queſtion this fact. Numerous accidents appeared to him inevitable from ſuch an uſage; and he could not conceive how, in the day of battle, it would be poſſible to employ a body of cavalry mounted upon ſtone-horſes. In his opinion, the people of the Eaſt, from their being able to diſpenſe with geldings, muſt be infinitely better verſed than the Europeans in the art of training horſes *. Neverthekeſs, it is a general cuſtom to abſtain from caſtrating horſes, not only in Egypt, but alſo in Arabia, and almoſt in every other part of the Eaſt. A profuſe perſpiration may probably be ſufficient to obviate the neceſſity of an operation which appears neceſſary in Europe. That a difference of climate has a very ſenſible influence on the diſpoſition of ſtallions, ſeems to be proved by the curious obſervation quoted by Niebuhr †, made by a French officer on the coaſt of Coromandel, where he reſided ſeveral years, and where the unmutilated horſes on which the Europeans mounted their cavalry, were more unmanageable in winter than in ſummer.

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* Voyageurs ſavans et curieux, queſt. 54. p. 198.

† Deſcription de l'Arabie, tome i. p. 72.

However this may be, in the uniform climate of Egypt, where it is not cuſtomary to geld horſes, theſe animals have the ſingular advantage of combining gentleneſs and docility with the moſt beautiful conformation. I have frequently ſeen them embarked without the ſmalleſt difficulty, in narrow and incommodious boats, where they remained for ſeveral hours together, without ſtirring, notwithſtanding they were in a very uneaſy poſition. They are ſeldom reſtive; and though ever ſo ſpirited, are eaſily mounted: and on alighting from them, it is generally ſufficient to place them againſt a wall, where, without being tied, they patiently wait for their rider. The Arabs, when they came firſt into Egypt, brought with them their generous courſers, which are too well known to require any farther deſcription; I ſhall therefore content myſelf with this ſingle obſervation, which will ſerve to reconcile the different accounts, given by travellers, of the Arabian horſes. Thoſe which belonged to the ſtationary Arabs, are of a ſtronger make, and carry more fleſh than thoſe of the erratic Bedouins. The former may be conſidered as friends that are fed with great care, and not over-ridden; while the latter are the indefatigable companions of men who paſs their life in traverſing the ſcorching ſands, are ſatisfied with a few handfuls of dried beans once in the four-and-twenty hours, and can travel three days without quenching their thirſt, in ſpite of the fiery rays of a burning ſun, and the ſuffocating heat reflected from the ground over which they make their rapid excurſions and journies. In this continual ſucceſſion of fatigue and abſtinence, they preſerve incomparable vigour and ſpirit; but their meagre condition, the conſequence of ſevere toil, and very ſcanty diet, ſo entirely changes their natural appearance, that their breed cannot eaſily be diſcovered.

The horſe, which man has made the partaker of his toils in almoſt every part of the world, and ennobled by making him ſhare his glory, was, at Cairo, reſerved excluſively for the higheſt and moſt diſtinguiſhed claſs, that of warriors. Soldiers alone were permitted to ride theſe valuable animals; a real treaſure to man in a ſtate of ſociety, and one of the moſt uſeful conqueſts he has gained over Nature. The preachers of the law, thoſe fanatic and hypocritical interpreters of the Koran, notwithſtanding the great veneration in which they were held by the ſtupid followers of Mahomet, were not entitled to appear on horſeback in the ſtreets of the capital of Egypt. The conſuls of the European nations reſident at Cairo, enjoyed, in conformity to treaties made with the Porte, the right of riding on horſeback; but they very ſeldom availed themſelves of this privilege, except to go into the country, or to repair to the levee of the Paſha, upon the audience they had at the commencement and termination of their conſulſhip. This was a dangerous prerogative, which the conſuls were bound to ſupport, though they exerciſed it with trepidation, and never without experiencing inſults from a populace to whom every European was an object of abhorrence.

To my great regret, I was preſent at one of theſe ceremonies of pride and humiliation, which a momentary vanity purchaſed at the expenſe of opprobrium and danger. The inſpector-general Tott took it into his head to have a public audience of the Paſha of Cairo, though he was well aware that this officer was no more than a mere nominal repreſentative of the authority which the court of Conſtantinople formerly poſſeſſed in Egypt, and that all the power was concentrated in the perſon of the *ſheick el belled*. He was determined, he ſaid, to aſſert the rights of the Grand Signior, as if he had been actually charged with a ſpecial commiſſion for that purpoſe; though he could not be ignorant that by ſuch a conduct he was awaking the reſtleſs jealouſy of the Beys, from whoſe diſpleaſure he had no means of protection or defence; particularly as he was come to Cairo to withdraw the French conſul, whom it was no longer poſſible to maintain there, againſt the ſudden caprices and deſigns of theſe deſpotic and oppreſſive rulers. Beſides, he muſt have foreſeen, that this indiſcreet and oſtentatious ſtep, from which

France could derive neither honour nor advantage, and which coſt a conſiderable ſum of money, would expoſe to certain danger the merchants who remained iſolated at Cairo, as well as the French, who, from politeneſs or curioſity, ſwelled the retinue of this vain and imprudent man.

I was one of thoſe induced by curioſity to join in this pompous ſhow, with which I certainly had no reaſon to be ſatisfied. The Paſha, having received official notice, applied to the Bey in command, to iſſue orders for our being provided with the neceſſary horſes and eſcort, he being unable to ſupply them from his own eſtabliſhment. The Aga of the janizaries was commanded by the Bey to make the previous arrangements; and it was impoſſible for him to fulfil his commiſſion with greater magnificence. The horſes we rode were the fineſt that could be procured; the luſtre of the gold and ſilver, and the dazzling embroidery with which their trappings were enriched, ſtill more enhanced their beauty. Each horſe was led by a groom; and theſe fiery courſers, conſtrained to walk with a ſlow ſtep, impatiently champed their bits, while their mouths whitened with foam; gracefully curving their ſwelling necks, and diſplaying all the beauty of their forehand, they moiſtened their cheſts with the breath that their eagerneſs expelled from their burning noſtrils; they pawed the ground, and by all the reſtleſs activity they could employ under the reſtraint in which they were held, endeavoured to get free, and gratify their ardour, by indulging in the quicker pace, that was become natural to them by early and conſtant habit.

Janizaries, mounted upon aſſes, led the way. The French interpreters, mounted like them, went next. The cavalcade advanced between two lines of infantry. Each of us was ſurrounded by a party of tall *cavouaſs*, holding in their hands ſtaves taller than themſelves. We marched in file, and, unfortunately for us, wore the French dreſs. All the merchants of our nation, habited in the eaſtern faſhion, followed, but mounted on aſſes, and a body of foot ſoldiers cloſed the proceſſion. Being obliged to traverſe a conſiderable part of the city, we had full half a league to go through the ſtreets of Cairo before we reached the caſtle. The populace, aſtoniſhed at ſeeing the *Franks* treated with ſuch honourable diſtinction, iſſued in crowds from their houſes as we paſſed along, laviſhing upon us hootings, inſults, and the opprobrious epithets of *Nazareen* and *dog*. Some of the more moderate contented themſelves with pitying the horſes on which we rode. "Unfortunate animals!" exclaimed they, "what a miſerable lot is yours! what crime can you have committed "to be thus condemned to carry *accurſed infidels* and *dogs!*" Amidſt theſe acclamations of contempt and ſuperſtition, we at length arrived at the caſtle of Cairo, which was the reſidence of the Paſha.

The ceremonial of the audience was conducted according to the Turkiſh *étiquette:* a few inſignificant words were interchanged; coffee, ſherbet, and ſweetmeats, were ſerved; perfumes were burnt, and, in a few minutes after our entrance, we withdrew.

The rabble had collected during the ſhort time we were at the audience, in order to intercept us as we left the caſtle. M. Tott having ordered the French interpreters to throw handfuls of medines among the crowd, a moſt dreadful confuſion prevailed around us: the clothes of the interpreters were torn in a thouſand pieces, while the guards, by a very active employment of their ſtaves and ſabres, in vain endeavoured to diſperſe the mob. It would be difficult to form an adequate idea of this alarming riot. The ſort of munificence with which we ſcattered our money, anſwered no other purpoſe than that of purchaſing a ſhower of ſtones, and vollies of invectives, with which we were on all ſides aſſailed. Some of the ſtones paſſed ſo near my head, and with ſuch violence, that had they ſtruck me, they muſt have fractured my ſkull. I now fully reſolved, though rather too late, never more to increaſe the train of pride or the pomp of oſtentation.

Having regained the *country* of the French, an uproar of a different nature aroſe: every guard, domeſtic, and groom, demanded a remuneration; and they were not to be eaſily ſatisfied. The Aga of the janizaries alſo announced his claims, to which we were compelled to ſubmit. But this unprofitable, as well as mortifying expenditure, was likely to be attended with a much more ſerious inconvenience. The jealous and reſtleſs Murad, then governor-general, piqued at the French for having acknowledged the precarious authority of the Porte in a country where he ruled with deſpotic ſway, and at the very moment when he had determined to ſhake it off for ever, cauſed to be ſignified to the French conſul his diſpleaſure, which he would no doubt have expreſſed with more ſeverity, and clogged the French commerce at Cairo with a heavy *avanie*, had not Iſmael Bey, two days after, ſupplanted Murad.

The caſtle of Cairo is ſituated at the back of a chain of mountains on the eaſt ſide of the Nile, called *Mokattam* (hewn mountain), becauſe it is very ſteep, and almoſt perpendicular. It commands the city, but is itſelf commanded by the ſummit of the mountain on which it is built. Flanked with towers, and provided with a few bad pieces of cannon, of ſmall calibre, this fortreſs, the ſole defence of Cairo, was falling in ruins in every part. It affords a delightful proſpect. The remains of ſpacious and magnificent apartments, which are yet, in ſome meaſure, ſupported by columns of granite and the moſt coſtly marble, ſtill attract attention. In the middle of this encloſure is the deep excavation which has been mentioned by all travellers, and is commonly called *Joſeph's well*, not, as many imagine, becauſe it was dug in the time of the patriarch of that name, but becauſe it was the work of Joſeph the Vizier, in the reign of the Sultan Mahomet, ſon of *Calaun*[*]. This well, which it was not very difficult to ſink in a ſoft calcareous rock, is formed of two ſections that are not in the ſame perpendicular line. The deſcent is by a flight of ſteps of a gentle declivity, and on the platform ſeparating the two ſections, oxen are employed in turning a wheel to raiſe the water, which is exceſſively brackiſh. This double well is ſaid to be two hundred and eighty feet in depth, and forty-two in circumference.

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[*] Pococke's Travels, vol. i. p. 34.

The Beys kept in their pay an auxiliary body of infantry, compoſed of Moors, who are bad ſoldiers, and on whoſe fidelity no reliance could be placed. Without the bravery of the Carthaginians, they ſtill retain all the other characteriſtics of their anceſtors. They are not only liars, but are alſo vindictive, cruel, and treacherous, to an exceſs. Theſe *Maugrebis* (men of the weſt), encumbered with their *bournouſs*, a ſort of white cloak of a ſingle piece, made without ſeams, and having a long pointed hood, were ever ready to ſell themſelves to thoſe who would purchaſe them. They paſſed from the ſervice of one Bey who paid them well to the ſervice of another who paid them better, and were at Cairo an additional inſtrument to promote the views of ambition, treachery, and vengeance.

CHAPTER XXXV.

ASSES OF CAIRO.—WOMEN OF THE HAREM OF A BEY TAKING AN AIRING.—ASSES OF EGYPT.—AVERSION OF THE ANCIENT EGYPTIANS TO THESE ANIMALS.—MULES.—JUMARS.—HOUSES OF CAIRO; ITS EXTENT, QUARRIES, CANAL.—DANCING-GIRLS, AND JUGGLERS.

IF the horſes of Egypt are remarkable for their beauty and their valuable qualities, the aſſes of that country have no leſs a claim to diſtinction. It is certain that the hotteſt and drieſt climates are moſt favourable to horſes, ſince thoſe of Arabia, Perſia, Egypt, Barbary, and Spain, ſurpaſs all others in vigour and beauty. The aſſes, a ſpecies ſo nearly related to that of the horſe, are alſo handſomeſt and beſt in theſe climates, where they appear to be indigenous. In proportion as they are remote from thence they degenerate, ſo that in the northern countries they loſe all reſemblance to thoſe of the ſouth. If this degeneration be not ſo perceptible in horſes, of which there are very fine races in the north, the difference ariſes from the pains that have been for a length of time taken by the Europeans to change their nature, by procuring ſtallions and mares from foreign parts, forming ſtuds, croſſing the breeds, and laviſhing upon them the moſt indefatigable attention; while the race of their aſſes has not only continued unimproved, but been deteriorated by an unmerited contempt and almoſt total neglect. Ill fed, worſe attended, overladen with burdens, and oppreſſed with blows, the aſs of our country is, doubtleſs, the moſt wretched of ſlaves. Debaſed to the loweſt degree, he is only made uſe of by the meaneſt claſs of people, for whom he performs every ſervice that his battered condition will permit. His name is become ſynonimous to ſtupidity and dulneſs. Nevertheleſs he is docile, gentle, patient, and temperate in the extreme, and would be, in our countries, the moſt valuable of animals, were we not in poſſeſſion of the horſe and the ox. But this is not the only inſtance where modeſt and uſeful ſimplicity, when contraſted with more active and brilliant qualities, is rewarded with ingratitude, and inſulted by deriſion.

How great the difference between theſe ſorry and degraded animals, and the aſſes of Arabia and Egypt, which, as well as the horſes of thoſe countries, are the fineſt in the world! Some of them are very tall; and theſe are the moſt eſteemed and valued, ſometimes ſelling for a higher price than even the horſes. But whatever may be their ſize, their head is well ſet on, their eyes are lively, and their body is plump. They have elegance in their attitudes, grace in their motions, and even ſomewhat of a noble and ſtately carriage. Their tread is firm, their ſtep is light, and their paces are quick, active, and eaſy; in ſhort, they are very pleaſant to ride. All travellers have extolled this beautiful ſpecies of animals. Pietro della Valle*, who indulged his vanity for a long time in the Eaſt, obſerves, that the inhabitants make no ſcruple of riding upon aſſes, which trot very faſt, and that he laughed heartily at the ſight. For my part, it quite ſtruck me with aſtoniſhment. In Egypt, the people not only made no difficulty of riding upon aſſes, but, as I have already mentioned, theſe were the only animals on which Chriſtians of all nations were permitted to appear at Cairo. The Mahometan merchants, and the moſt opulent inhabitants, likewiſe rode them; and in this country, where carriages were unknown, they ſerved as palfries to ladies of the higheſt rank, and even to the wives of the Beys.

I once chanced to meet the entire *harem* of a Bey, taking an airing in the environs of Cairo. An equivocal figure, a eunuch, of a mean but fierce countenance, preceded the women on a beautiful horſe, covered with gold, ſilver, and embroidery. The ladies were mounted on the fineſt aſſes. The richeſt metals glittered on the bridles of theſe animals; and a magnificent piece of tapeſtry was thrown over their ſaddles and cruppers, and hung down to the ground. It is to be preſumed, that this was the cavalcade of beauty. But theſe charmers were maſked with thick veils, and ſo wrapped up in various kinds of drapery, that neither feature nor form could be ſeen of any one of them, and they appeared only like ſo many ſhapeleſs figures. Such meetings were by no means pleaſant to Europeans, who were obliged to alight, as a mark of reſpect, and take care to avoid not only the appearance of looking the ladies in the face, which, in fact, it was impoſſible to diſtinguiſh, but even of turning their eyes towards them; and a ſlight glance at them as they paſſed was all that could be riſked. A more particular examination would have afforded a pretext for an *avanie*, or ſome ſtill ſeverer act of oppreſſion.

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* Voyages, tome i. page 142.

The aſſes of Egypt have at leaſt as much vigour as beauty. They perform with eaſe the longeſt journies. More hardy than the horſes, and leſs difficult as to the quality and quantity of their food, they are preferred by thoſe who traverſe the deſerts. Moſt of the Muſſulman pilgrims uſe them in their long and fatiguing route to Mecca; and the chiefs of the Nubian caravans, who are ſixty days in croſſing immenſe ſolitudes, are mounted on aſſes, which do not appear tired on their arrival in Egypt.

Their hoofs are preſerved by thin light ſhoes. The ſaddles put on them are like our pack-ſaddles, rounded, raiſed, and nicely ſtuffed; on theſe the rider ſits nearer the crupper than the neck. The ſtirrups, which are of a ſhape ſomewhat ſimilar to thoſe we uſe, are ſmall, and have only a flat bar at the bottom, three fingers in breadth. Men ride on theſe ſaddles without houſings; but for the women there is thrown acroſs them a piece of tapeſtry, more or leſs rich, which ſometimes ſweeps the ground. The aſſes have the ſame ſort of bridles as the horſes. In the ſquares and principal ſtreets of

Cairo they ſtand ready ſaddled and bridled for hire, and anſwer the purpoſe of hackney-coaches in that great city. The owner accompanies his aſs, and follows to goad him on, as well as to warn the foot-paſſengers to make way. On a journey, the rider carries in his hand a ſmall ſtick pointed at the end, with which he pricks the animal in the withers.

On diſmounting, it is not neceſſary to tie up the aſs; the reins, when pulled tight, and fixed to a ring in the fore part of the ſaddle, confine his head in ſuch a manner as to make him remain quietly in the ſame place.

Though the Arabs do not take the ſame trouble to preſerve the breed of their aſſes, as to perfectionate the race of their horſes, yet it muſt be acknowledged, that aſſes are no where the objects of ſuch attention as in Arabia and Egypt. They are rubbed down and regularly waſhed, ſo that their coat is clean, ſmooth, and gloſſy. Their food is the ſame as that of the horſes, conſiſting commonly of chopped ſtraw, barley, and ſmall beans.

To increaſe the number of the ſpecies of uſeful animals, or, what amounts to the ſame thing, to improve them, in order to render them more uſeful, is to multiply the benefits and reſources of public and private economy. If, without diverting our attention from the horſe, we condeſcended to pay ſome regard to the aſs, though placed by Nature in the ſecond rank, we ſhould thence infallibly derive very conſiderable advantages. To attain this uſeful object, it would be neceſſary to croſs the breeds. From the union of Arabian or Egyptian jack-aſſes with our ſhe-aſſes might be obtained individuals of ſuperior ſtrength and beauty, which, by ſucceſſive croſſings, would, with time and care, produce a fine race of animals, that would be within the reach of general economy, and add to the comforts of life.

The handſomeſt aſſes ſeen at Cairo come from Upper Egypt and Nubia. On aſcending the Nile, the influence of climate is perceptible in theſe animals, which are of the greateſt beauty in the Saïd, while towards the Delta they are in every reſpect inferior. So true it is, that they are indebted for their ſuperior qualities to the concurring effects of great heat and extreme drought. In thoſe countries which, although very hot, are at the ſame time wet, they are but indifferent: for in India, and even in the ſouthernmoſt parts of that peninſula, that is, in regions bordering upon the equator, and where a greater degree of humidity prevails than in Arabia, Nubia, and Thebaïs, the aſſes are ſmall, heavy, weak, and ill made *.

From the pre-eminent qualities of the aſſes of Egypt, it cannot be ſurpriſing that they have been the objects of luxury. The opulent took a pride in keeping aſſes of the greateſt value. To the Europeans ſettled at Cairo that circumſtance leſſened the mortification of their not being permitted to ride on horſeback; but, in 1779, this ſort of luxury attracted the attention of the government, who conſidered it indecorous that foreign merchants, abominated on account of their religion, ſhould ride on animals ſurpaſſing in beauty thoſe kept even for the wives of the Beys. This was more than ſufficient to ſubject the European merchants to a compulſory contribution, an *avanie* of four or five hundred thouſand livres, which they were obliged to pay for being in poſſeſſion of fine aſſes.

In the Eaſt, aſſes have alſo been of the number of thoſe animals held in the higheſt eſtimation; they conſtituted a part of the wealth of the ancient patriarchs, as they ſtill do of the flocks and herds which the wandering nations of the ſame countries have continued to rear. The Egyptians alone regarded them with abhorrence; in their eyes they were the execrated emblem of the evil genius of the giant Typhon, the ſon of Tartarus and Terra, a monſter with a hundred heads and a hundred mouths, vomiting flames, who had dared to declare war againſt the gods, and had at length cut to pieces Oſiris, one of the divinities of Egypt. The hatred which the inhabitants of *Coptos*, in particular, bore to aſſes, was ſo inveterate, that it was their cuſtom to precipitate them from the ſummit of a rock. The people of Buſiris and Lycopolis carried their ſuperſtition ſo far as to abſtain from blowing the trumpet, becauſe they thought its ſound reſembled the braying of an aſs *.

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* Such, at leaſt, is the account given by the author of the "Eſſais Philoſophiques "ſur les Mœurs de divers Animaux étrangers," pages 240 and 246.—Pliny had remarked, that the aſs was not fond of cold countries: *ipſum animal frigoris maxime impatiens.* Hiſt. Nat. lib. viii. cap. 48.

It has been generally imagined, that this decided averſion to theſe animals originated from their rufous colour, which the Egyptians ſuppoſed to have been the colour of Typhon, and on that account held it in deteſtation. This opinion has been adopted by the learned author of the *Recherches Philoſophiques ſur les Egyptiens et les Chinois* †. The reverſe, however, is the fact; for the greater part of the Egyptian aſſes are of a bright gray, ſeveral are black, and thoſe which are marked with a few ſhades of rufous are very uncommon.

If in the wide field of conjecture, which the hiſtory of the moſt remote periods of antiquity leaves open, I may be permitted to hazard an opinion reſpecting the horror manifeſted by the Egyptians towards a race of uſeful animals, I ſhould trace it to a very different origin. I have already obſerved, that the ancient people of Egypt were neither conquerors, travellers, nor merchants. They paſſed from place to place by navigating the Nile, and the canals with which Egypt was more generally interſected than it is at the preſent day. Horſes, as well as camels and aſſes, which Nature has placed in an almoſt iſolated country, in order that nations ſeparated by ſandy and uninhabited plains might eſtabliſh an intercourſe with each other, were conſequently very much neglected. But as if it was not enough for the Egyptians to be uninfluenced by a ſpirit of conqueſt, and as it was at the ſame time requiſite that they ſhould keep themſelves in a poſture of defence againſt the enterpriſes of their ambitious neighbours and the incurſions of the Arabs, they were obliged to maintain troops and bodies of cavalry. The horſe, excluded from the catalogue of animals honoured by the Egyptians, was no leſs neceſſary to them in this point of view; but being in a manner employed by them with reluctance, and in a kind of ſervice contrary to the genius and political ſyſtem of the nation, his utility was nevertheleſs inſufficient to acquire him the degree of conſideration which he deſerved. It appears, indeed, that warriors alone enjoyed the right of keeping horſes. Placed in the ſecondary rank, the aſs, according to the principles adopted, was conſidered as altogether uſeleſs, and therefore doomed to a ſtate of abſolute proſcription. It ſeemed as if the Egyptians endeavoured to revenge themſelves on this animal for the uſe they were compelled to make of the horſe. Whatever is regarded as uſeleſs is ſoon deſpiſed; and from contempt, founded on reaſon and reflection, the tranſition is ſhort to hatred and diſguſt.

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* *See* La Diſſertation ſur Typhon, par l'Abbé Banier, Mem. de l'Acad. des Inſcriptions et Belles Lettres, tome iii. p. 116.

† "La répugnance des Egyptiens (pour l'âne) étoit extrême; c'eſt qu'on a toujours "attribué à la nuance de ſon poil, qui eſt ordinairement rouſſe dans ce pays." Tome ii. p. 131.

With the moſt diſtinguiſhed race of horſes and aſſes, Egypt muſt naturally poſſeſs the fineſt mules. There were at Cairo ſome of theſe animals that exceeded in price the moſt beautiful horſes. In that capital of Egypt they ſerved to mount the Mahometan prieſts and the officers of the revenue. Their furniture was the ſame as that uſed for aſſes. Their pace is a very long amble, which they are taught, by faſtening for ſome time each fore foot to the hind foot of the ſame ſide with two cords, that are made of the length the mule is to pace, and are ſuſpended by another cord paſſed under the girth to the ſtirrup-leather.

In Egypt ſhe-mules are preferred, becauſe they are ſuppoſed to be more docile, and capable of enduring greater fatigue. For the ſame reaſons the Arabs prefer mares to ſtallions.

If the accounts of ſeveral writers may be credited, the genus of the ox has alſo its mules, the reputed offspring of a bull with a mare or ſhe-aſs, or of a horſe or a jack-aſs with a cow. They are called *jumars*. It is ſaid, that in the burning climes of Egypt and Barbary theſe monſtrous productions are principally, though but ſeldom, found. During the three years and upwards which I ſpent in my travels in the Eaſt, I was never able to procure a ſight of one of them, notwithſtanding I made every poſſible inquiry for that purpoſe. Dr. Shaw, however, has deſcribed one that he ſaw in Barbary *; but that traveller appears to have paid little attention to the natural hiſtory of animals. Beſides, he has not traced the production of this pretended mongrel, nor was he a witneſs of any of the circumſtances that could ſerve to confirm the reality of the exiſtence of a jumar, ſuch as the congreſs, geſtation, and birth. Shaw's account, therefore, has not prevented Buffon from conſidering the exiſtence of jumars as fabulous, or at leaſt as doubtful †. It is, in fact, highly improbable that animals ſo diſſimilar in their nature as the bull and the mare ſhould engender together; ſince the buffalo, ſo nearly reſembling the genus, and even the ſpecies of the ox, and alſo forming with it numerous herds, reared and fed together in every part of Egypt, never copulates with the cow, while the bull has as little propenſity to the female buffalo.

The French ſettled at Cairo aſſured me, that a ſhort time previous to my arrival a jumar was ſhewn there, which was ſaid to be the offspring of an aſs and a cow; but theſe popular reports were unſupported by any obſervation or particularity. I could not even

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* Shaw's Travels, p. 239.

† Supplément à l'Hiſt. Nat. des Quadrupèdes, art. des *Mulets*.

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obtain a knowledge of the principal features of the conformation of this animal, ſo that it poſſibly was, like the *kumrah* deſcribed by Dr. Shaw, nothing more than a variety of the genus of the ox. Thus the pretended jumars of Dauphiny and the Pyrenees are *bardeaux*, that is, ſmall mules produced between the horſe and the ſhe-aſs.

I made but few excurſions in the city of Cairo. My firſt reſidence there was during a period of great confuſion, diſorder, and tumult. The gates of the quarter aſſigned to the French were generally ſhut; and it would have been an act of imprudence to expoſe myſelf in the ſtreets. I was little leſs confined on my ſecond viſit to that place. By the departure of the French conſul our merchants were abandoned to themſelves; for though the preſence of a conſul could not always afford protection, or prevent the impoſition of *avanies*, his office, from ſome remains of habitual reſpect, ſtill gave him a ſort of conſequence, and ſerved as a barrier againſt more oppreſſive exactions. The inquietude of our countrymen was augmented by this total deſertion; their eyes and alarms were inceſſantly directed towards the traveller, whoſe curioſity might involve them in difficulties; and, however circumſpect I might be in making my obſervations out of doors, it would have been a great want of deference and attention on my part not to ſacrifice my wiſhes to the tranquillity of thoſe to whom the commerce of France had conſiderable obligations.

The houſes of Cairo are ill built; the ſmalleſt and loweſt of them are crowded by a numerous and wretched populace. Thoſe which are occupied by the rich are generally ſurrounded by a court; the greater part of them are conſtructed of three different ſorts of materials, ſtone, brick, and wood; but they have no appearance of regular architecture or exterior decoration; within, is a large hall paved with marble, having in the middle one or more baſins or fountains of water, likewiſe of marble. The halls are the whole height of the houſe, and are covered with a ſmall dome, having, on the north ſide, an aperture conſiſting of a ſort of funnel, into which the wind forces its way, and ruſhing with rapidity through a narrow tube, is diffuſed in the hall, and increaſes the coolneſs produced by the marble and water. Theſe ſaloons are exceedingly pleaſant, and the freſh air circulating within them, forms a delightful and unexpected contraſt to the intenſe heat that is felt without.

Cairo is not defended by any fortifications. The walls, flanked with very fine towers, by which it was ſurrounded, are no longer entire: part of them, like thoſe which encloſe the Alexandria of the Arabs, having fallen beneath the ſtroke of time, and the ſtill more deſtructive hand of barbariſm. I ſaw two gates, which are ſpecimens of the moſt ſimple and noble architecture. One of theſe is called *Babel Naſr* (that Gate of Victory); and the other, which is the handſomeſt, is named *Babel Foutouh* (the Gate of Paſſage); becauſe it was on this ſide that the Sultan Selim entered the city by a breach. The ſuburbs of Cairo towards the eaſt contain many fine buildings, moſt of them falling to ruin: they are the mauſolea of the ancient Sultans of Egypt. From every appearance, the city was of much greater extent in former times than it is at preſent; at leaſt the numerous ruins ſtrewed on the circumjacent ground juſtify this preſumption. But the French, who had the politeneſs to ſhew me the moſt remarkable buildings at Cairo, forced me to examine them in ſuch haſte, from the apprehenſion of exciting the malignity of the inhabitants, as not to allow me to form a very preciſe idea of theſe monuments of antiquity; I therefore prefer ſilence to inaccurate deſcription.

In following the walls that encloſe the city on the eaſt ſide, I came to the mountain on which the caſtle is built. From thence I aſcended it half way up to the ſummit. From this mountain are extracted the white and calcareous ſtones employed in the buildings of Cairo. I had here an opportunity of obſerving the ignorance of

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the people in the exerciſe of the rudeſt arts. They do not cut out the maſſes of ſtone in courſes or ſtrata, as is the common practice in quarries, but with much difficulty work off and detach huge and irregular blocks.

A large canal, which communicates with the Nile a little above Old Cairo, croſſes the middle of the city from the weſt to the north-eaſt. Over it are thrown ſeveral bridges, on each ſide of which are rows of houſes. Ptolemy attributes the conſtruction of this canal to Trajan; but it certainly is of much higher antiquity than the reign of that emperor, and is the work of the Pharaohs. According to the Arabic hiſtorians, its bed is paved with marble; but this magnificent pavement is at preſent covered with thick ſtrata of mud. The Nile no longer flows through it, except in Auguſt, September, and October; during which months it fills large ſquares with its waters, forming lakes, round which were built the houſes of perſons of diſtinction. By the light of torches, and the ſplendour of illuminations, boats, richly decorated, were then to be ſeen floating on their ſurface; while fireworks ſeemed to ſet both the air and the water in a blaze. Bands of muſicians kept rowing about, and a vaſt concourſe of people who repaired thither to breathe the cool evening air, converted theſe large baſins into delightful ſcenes of feſtivity and pleaſure. But the canal, half choked up, allowed only a ſhort ſeaſon for ſuch amuſements. Theſe inundated ſquares affording ſo charming a proſpect, ſoon became infectious marſhes, plains of ſlime and mud, which, ſhortly after, the ſtranger with aſtoniſhment beheld covered with golden harveſts, and the verdure of eſculent herbs.

The ceremony of breaking down the dike which cloſes the entrance of the canal was a day of mirth and jubilee for the people of Cairo. The Paſha and Beys appeared on this occaſion in great ſtate. In 1777 it took place on the 9th of Auguſt.

As the canal dried up, the bottom, which was never cleanſed, and on which was depoſited all the filth and naſtineſs brought from the ſewers of the city, emitted an offenſive ſtench, that rendered the houſes ſituated upon its banks almoſt uninhabitable. Fortunately, the extreme heat ſoon applied a remedy, and it then became a ſtreet, wider than moſt of thoſe in the city, and as much frequented as any.

I generally ſpent part of the day at the windows of the conſul's houſe, behind which the canal paſſes; and it being dry during my laſt reſidence at Cairo, it was become a ſort of theatre. Here were continually to be ſeen dancing-girls, whoſe ſteps and jumps bear no reſemblance to the dances of our countries. They conſiſt chiefly of very quick and truly aſtoniſhing movements of the loins, which they agitate with equal ſuppleneſs and indecency, while the reſt of the body remains motionleſs. Theſe movements they interrupt by ſpringing from the ground with a quick and airy ſtep. This dancing, or rather wriggling, is performed to the ſound of a hautboy, a lute with three ſtrings, and a tambourine. Two of theſe women generally danced together. In the interval between their capers, they ſtop oppoſite to each other, and on a cloſe approach, for ſome moments, vie, to muſical meaſure, in this briſk agitation of their loins. Such an impudent and wanton exhibition is highly diverting to a groſs and vitiated people. It always attracted an immenſe crowd of ſpectators; and the women, who ſaw it through their lattices, received at the ſame time the gratification of amuſement, and the leſſon of immorality.

Theſe female dancers wear on the thumb and fore-finger of both hands a ſmall cup, which they ſtrike againſt each other in cadence, like caſtanets. Their face is uncovered, which, as has been obſerved, is in theſe countries conſidered as the height of effrontery. They are alſo trained and verſed in a profeſſion ſtill more diſhonourable than that of performing laſcivious dances in public. The greater part of them wear a ring in one of their noſtrils. Their dances conclude with a muſical concert, which is far from being agreeable. After letting down their veil, they take hold of their ears with both hands, and ſing, or rather ſquall, with all their might.

The dancing-girls are ſucceeded by jugglers, whom I have ſeen perform the ſame tricks, and with equal dexterity, as our conjurers in Europe. Tumblers likewiſe diſplay various feats of activity, and they are always accompanied by a buffoon, whoſe office, like that of the merry-Andrew of our mountebanks, is to excite laughter among the populace.

The road from Cairo to *Boulac*, which is very much frequented, is infeſted with improviſatori. Theſe half-naked poets, who wear a cap made of ruſhes, compoſe verſes in honour of every paſſenger. Whenever they have a proſpect of obtaining a little money, two of them inſtantly commence a dialogue on the virtues of the perſon whom they addreſs, and to whom they are perfect ſtrangers; and thus they ſpend the whole day in reciting, with great volubility, the praiſes of all comers and goers, in a long rhapſody of common-place.

CHAPTER XXXVI.

WEDDINGS.—CIRCUMCISION.—COMMERCE.—CARAVANS OF NUBIA.—BLACK SLAVES.—NUBIAN DOMESTICS —SCORPIONS.—ANTIQUE STATUE.—PYRAMIDS.—MUMMY-PIT AT SACCARA.—BOLTI, BAYATTE, AND BENNI, FISHES OF THE NILE.—TIT-LARKS.

SUCH were the exhibitions which I enjoyed from my window, and of which the canal, now become a conſiderable thoroughfare, was the theatre. The other amuſements that relieved the dull and retired life I was compelled to lead at Cairo, were the various proceſſions connected with civil or religious ceremonies, which ſometimes paſſed before the entrance of the *country* of the *Franks*. One of the moſt pompous, and, at the ſame time, moſt noiſy of theſe proceſſions, was that of weddings. The preliminaries of a matrimonial union being ſettled, whenever the bride goes from home, ſhe appears with a numerous and ſplendid retinue. Preceded by hautboys and drums, ſhe walks in ſtate beneath a canopy, encloſed on all ſides with drapery, and is ſurrounded and followed by a conſiderable crowd. Her firſt viſit is to the bath, where ſhe is deprived of the myſterious veil of nature. To divert her attention from this painful operation, ſhe is ſucceſſively dreſſed in the habit of a janizary, a Mamalûk, or in ſome other male attire. In aſſuming theſe ſort of maſquerade diſguiſes, and indulging the burſts of mirth they occaſion, a great part of the day is ſpent.

A few days after her viſit to the baths, the bride is conducted from her father's houſe to that of her deſtined huſband. She is attended by the ſame proceſſion, with the ſame noiſy inſtruments; and is preceded by a number of perſons, carrying all her paraphernalia, that is, her clothes and jewels, beſides a few trifling moveables.

ables. Theſe conſtitute the whole of a daughter's marriage-portion; the father gives no other; on the contrary, he himſelf receives a remuneration. The bridegroom not only ſecures to the woman he marries, a jointure proportionate to his fortune, but likewiſe pays a ſum of money to the father; ſo that he may be truly ſaid to purchaſe his wife. On this occaſion, the appearance of the bride's proprty is a principal ſource of vanity, for the gratification of which every attention is paid to diſplay it to the utmoſt advantage. The different articles are diſtributed among a great many perſons, ſome of whom carry the weight of only a few ounces; for the magnificence of the ceremony conſiſts in having the greateſt poſſible number of bearers, which gives a high idea of the opulence of the woman who can boaſt ſo numerous an attendance.

This is the firſt interview of the bride and bridegroom, who never ſee each other before. The bride appears in various dreſſes of the other ſex, and reſumes the ſame diſguiſes with which ſhe had amuſed herſelf at the bath. The prevailing fancy of the women in this country to dreſs themſelves in men's clothes is very remarkable. The jealouſy of the Orientals reſpecting thoſe ſigns of virginity, which are often equivocal, is well known; ſo that it may happen that an unpolluted woman ſuffers reproach and diſgrace, while another leſs virtuous enjoys unmerited reputation. The precautions the Egyptians employ in this reſpect; the proofs to which the bride is ſubjected by the bridegroom before he is allowed to ſee her face; the importunate crowd which beſets the nuptial apartment on the wedding night; the joy teſtified by this numerous aſſemblage, when the real or ſuppoſed proofs of an inſulted chaſtity are diſplayed, are circumſtances which may be neceſſary to complete a knowledge of the manners of nations; but however intereſting they may be, it would be a difficult taſk to relate them, without a breach of decorum, and my pen refuſes to trace the indelicate details.

Though prieſts have no where more influence and preponderancy than in Egypt, and though, like the greater part of thoſe of all religions, they are actuated by ambition, the luſt of power, and the deſire of trenching upon authority, they have never pretended, among the Muſſulmans, to intermeddle in matters relating merely to ſocial order, or to direct the formalities of marriage, which the Mahometans univerſally conſider as a compact purely civil. The parties preſent themſelves before the Cadi, who receives their declaration, writes the agreement, and draws up the contract.

The circumciſion of children is another ceremonial, in which the Egyptians, as well as the Turks, diſplay the greateſt pomp and parade. Theſe proceſſions, conſiſting of numerous bands of muſic, horſemen with their brilliant furniture, and people of every rank, accompanying the boy to his ſanguinary initiation into the religion of Mahomet, formed a ſpectacle by no means indifferent. I ſhall have an opportunity of deſcribing one of theſe ceremonies at which I was preſent in Upper Egypt, where they are conducted with the ſame acceſſory ſolemnities, though leſs pompous than at Cairo, which in wealth and magnificence ſurpaſſes every other town in Egypt.

Cairo, as has already been obſerved, was the emporium of the trade of almoſt every quarter of the world. The warehouſes in that city were filled with the manufactures of India, and thoſe ſilky ſtuffs of aſtoniſhing fineneſs, wove from the wool of Caſſimere. In others, the diamond of Golconda ſhone with dazzling brilliancy; the pearl of the Eaſtern ocean, leſs effulgent, modeſtly exhibited its argent rays; and the porcelain of Japan diſplayed its lively and never-fading colours. Some of the latter were ſcented with an immenſe quantity of the fragrant berries of the coffee-tree of Yemen, and the ſpices of the Molucca iſlands; while the ſweeteſt eſſences and moſt delicate perfumes that Arabia and Africa could afford, odoriferous woods, as precious as gold, imparted to others a delightful mixture of the moſt exquiſite exhalations. The productions of the mafactories of Europe are there equally abundant; and burning Africa ſends thither, from her inmoſt receſſes, her gold, ivory, gums, and ſlaves.

This laſt ſpecies of living merchandiſe is brought to Cairo by the caravans of Nubia. Two of them generally arrive in the courſe of the year; and the number of blacks with which they annually ſupply the capital of Egypt may be eſtimated at fifteen hundred or two thouſand. Of theſe there are commonly fewer males than females. When I was at Cairo, their price varied from two to three hundred livres, according to the extent of the importations of human fleſh; but the handſomeſt ſlave of either ſex did not coſt more than three hundred; a moderate price compared with that of the ſlaves imported into our American colonies, when they were diſgraced by that infamous traffic and the atrocious abuſes to which it gave riſe. The long journey, however, of the Nubian caravans acroſs parched and perilous ſolitudes, occaſioned the death not only of many of the ſlaves deſtined for ſale, but alſo of the beaſts of burden, ſinking under the weight of a continual ſucceſſion of toil, privations, and heat. The duties to which the merchants who conduct theſe devoted beings are ſubject on their arrival at *Siout*, a city in Upper Egypt, ninety leagus above Cairo; the freight of the boats hired to convey them down the Nile to the capital; the duties that they there pay; laſtly, the expenſe of providing for the ſubſiſtence of themſelves and their beaſts, would, it might be imagined, produce ſuch an accumulation of charges, as to increaſe the price of the merchandiſe; but theſe traders go as naked as the ſlaves they bring, and are as abſtemious as the camels they ride.

At Cairo, theſe negroes are uncomfortably crowded into a large building, particularly appropriated to that purpoſe; and in a long and narrow ſtreet adjacent, they are expoſed to ſale by their own countrymen. There, every one is at liberty to go and examine them, handle them, turn them about, and make them uſe their limbs in every way, as is the practice in the purchaſe of beaſts. They did not, however, all remain in Egypt. Other dealers in human fleſh purchaſed ſome of them to take to Conſtantinople. The young Nubians are particularly eſteemed in the capital of the Ottoman empire, where men who have no confidence in virtue, mutilate their fellow-creatures, in order to ſecure the fidelity of the women.

With us, the idea of black ſlaves is always aſſociated with that of whips, torture, exceſſive toil, and every kind of cruelty with which the civilized nations of Europe oppreſſed, or ſtill continue to oppreſs, thoſe who have had the misfortune to become their property. There is no feeling mind that, abhorring the abominable traffic in human beings, has not been ſhocked at the ſight or detail of the daily ſufferings which the blacks in the European colonies are made to endure. There is no grateful heart that does not cheriſh the memory of thoſe philoſophers, the courageous friends of humanity, to whom France is indebted for being no longer diſhonoured by the practice of treating men with far greater ſeverity and rigour than the vileſt animals.

Throughout Turkey, as well as in Egypt, humanity has no cauſe to repine at the fate of the negroes brought thither for ſale. If, condemned in their native land to be dragged away and ſold like cattle, they not only experience from their countrymen the diſgrace of becoming an article of trade, but alſo the fatigues inſeparable from the moſt toilſome journies, and the ſtate to which they are reduced; yet their miſery ceaſed as ſoon as they were received into the ſervice of the wealthy inhabitants of Egypt. The ſevere treatment inflicted on men of the ſame colour in the Weſt Indies, the horrid characteriſtic of civilized nations, is unknown to theſe people, among whom barbariſm is ſuppoſed to predominate. The Nubian, when purchaſed by an Egyptian, is no longer, in any reſpect, a ſlave. He becomes a favoured domeſtic, and a companion adopted and beloved by his maſter. Several of theſe negroes were taken into the military eſtabliſhments of the Beys, and advanced to offices of importance and dignity, as well as the white Mamalûks, among whom they were brought up and educated; and I have known ſome of them attain the rank of *kiaſchef*, which is the ſecond place in the Mamalûk government. Thoſe who belong to the houſehold of private perſons are not leſs happy, but are ſhewn a regard and attention which is beſtowed upon no other ſervants. In the *harems*, the female blacks become the confidential companions of the wife, where they are treated with affection, and often partake of the favours of the Muſſulman, who, by keeping all the women in an indiſcriminate ſtate of confinement, renders theſe retreats of weakneſs and beauty the real abodes of ſlavery.

Other blacks come voluntarily from Nubia, and offer their ſervices to the inhabitants of Cairo, where they are known under the name of *Berberis*, of which the Europeans have made *Barberines*. In a few years they return to their own country with the money they have earned. They are intelligent and handy ſervants, but complete knaves. Their food and clothing coſt almoſt nothing; and their wages were very moderate. The Europeans readily took them into their ſervice, all except the French, who, ſince the year 1706, having been prohibited from keeping Nubian domeſtics, as a ſort of retaliation for the murder of Du Roulle, the phyſician, whom the Jeſuits had perſuaded Louis XIV. to ſend into Abyſſinia, in order to pave the way for their admiſſion into that country. I read in the regiſtry of the chancery at Roſſetta, the ordinance of the Conſul Maillet, containing this prohibition, which was more prejudicial to the French than to the king of Sennaar, to whom it gave very little inquietude. The following is the ſubſtance of it, and will give an idea of the character of this nation of Africa:

" M. de Maillet, conſul-general at Cairo, having, on the 9th of
" September 1706, called a meeting of all the merchants of that
" city, informed them that M. du Roulle, who had been appointed
" envoy from the king of France to the king of Ethiopia, and had

“ reſided with him three months in the chief place of his abode, “ that petty prince, from mere motives of avarice, had had the barbarity to cauſe him and all his ſuite to be maſſacred. M. Maillet “ is therefore of opinion, that the firſt mark of reſentment to be “ ſhewn by them againſt that nation, ſhould be to expel for ever “ from their ſervice the ſubjects of the unfeeling king of Sennaar, “ who are called Barberines; more eſpecially as this perverſe people, “ having lately had among them a French monk, ſent to M. du “ Roulle by the ſaid Conſul, not only refuſed to protect him againſt “ the perſecutions of the chiefs of thoſe diſtricts, but even ſuffered “ him to be menaced and ill-treated by ſome of their fellow ſubjects, “ who had been in the ſervice of the French and eaten their bread, “ ſo that he was compelled to relinquiſh the property he had taken “ with him, and fly naked into the deſert, in order to ſave his life, “ when it was the intereſt of the inhabitants to afford him an aſylum. “ Beſides, the robbery not long ſince attempted in the houſe of the “ late Sieur Dauphin by perſons of that nation, and others that have “ at different times been committed, are ſufficient reaſons for excluding them entirely from the ſervice of the French, from which “ the greater part of them had already deſerved to be expelled. Requiring, therefore, &c.”

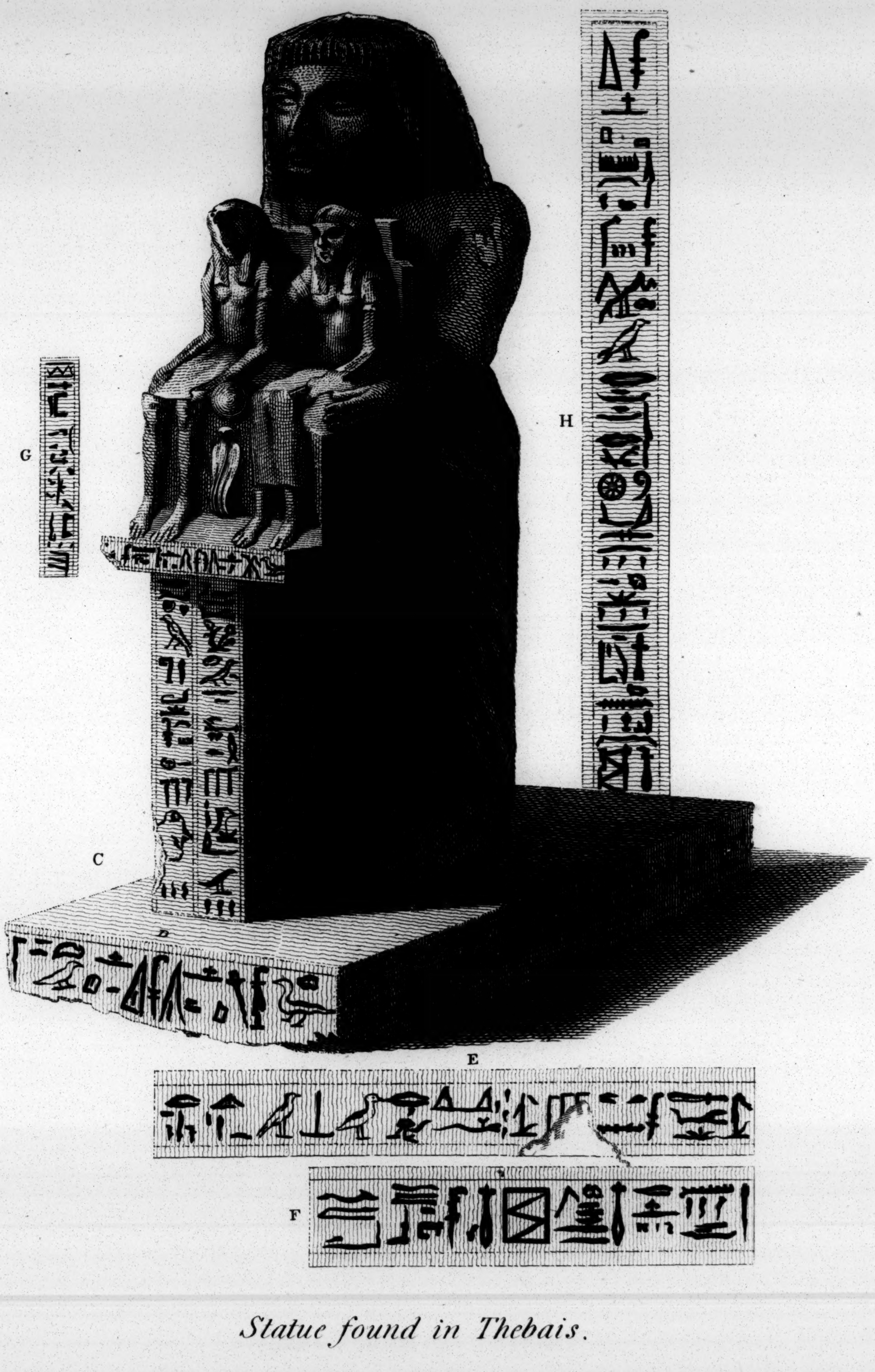
The deliberation of the merchants is followed by the ordinance of the Conſul, enjoining all the French in Egypt, as well as the foreigners under the protection of France, to diſmiſs from their ſervice, within the ſpace of three days, the Nubians, otherwiſe called Barberines, and other ſubjects of the petty king of Sennaar, who may form a part of their houſehold, and never again hire them nor any other Barberines, under the penalty of forfeiting three hundred livres, to be applied to the redemption of poor ſlaves, &c.

One of theſe Barberine negroes, who was very young, and had an intereſting countenance, frequented the quarter inhabited by the French merchants. To gain a few medines, he exhibited a number of ſcorpions, which he carried in his cap, and handled with impunity. Like his countrymen, he pretended to poſſeſs the ſecret of rendering himſelf invulnerable againſt the ſting of thoſe venomous inſects; but this boaſted ſecret, as he confeſſed to me, conſiſted in extracting the pointed weapon with which the laſt joint of the ſcorpion's tail is armed. The vivacity and natural underſtanding of this little Nubian induced me to take him into my ſervice; but I was ſoon tired of him, and had reaſon to be convinced that the Conſul Maillet was not to blame for diſmiſſing the people of that nation from the houſes of the French.

Plate XVIII. repreſents an antique ſtatue, in the hands of an Italian monk of the congregation of the *Propaganda*, who made a preſent of it to M. Tott. This ſtatue, which is rather more than a foot in height, is of white calcareous ſtone, and was found in Thebaïs. It is the figure of one of thoſe prieſteſſes, who, in ancient Egypt, carried the images of the gods in the Iſiac proceſſion, and who were called by the Greeks *Paſtophores*. The divinities ſeated in a caſe, are Oſiris, with the head of a hawk, and Iſis with a human head. Between them, as well as can be determined from the wretched ſculpture of every part of the ſtatue, is the head of a ſerpent, crowned with a lunar orb. The top of the head of each of theſe two divinities is perforated with a ſmall circular hole of ſome depth.

Among the numerous hieroglyphics with which this ſtatue is covered, may be diſtinguiſhed the horned ſerpent, the *thau*, the ibis, the hawk, the eye, the lotus, &c. emblems, the ſignification of which has hitherto eſcaped the inquiries of the learned, and will, perhaps, ſtill long remain enveloped in impenetrable obſcurity. The letter E indicates the row of hieroglyphics engraved on the face of the pedeſtal marked C. Thoſe on the ſide of the pedeſtal oppoſite to D, are deſignated under the letter F. At G are ſeen the hieroglyphics on the ſide of the ſupport of the two divinities oppoſite to A; and the

PL.XVIII. p. 470.



Statue found in Thebais.

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long ſtring of hieroglyphics, H, is on the back of the ſtatue, and extends from the neck of the prieſteſs down to the pedeſtal.

The ſame circumſpection which compelled me to live ſo recluſe at Cairo, alſo prevented me from viſiting at my eaſe the monuments of antiquity in its environs. I ventured to take only a haſty view of the pyramids and the ſubterraneous galleries in the plain of *Saccara*.

Who has not heard of the celebrated pyramids of Egypt? Whoſe mind has not expanded on reading the deſcription or hearing the accounts of theſe prodigies of human power? Their indeſtructible maſs, the admiration of ages and the deſpair of time, ſtill loads the ground, where once flouriſhed the ancient and proud Memphis, which revolving ages have entirely effaced from the ſurface of the earth. The largeſt of theſe pyramids, which is about five hundred feet in perpendicular height, and ſeven hundred on its inclined plane, was open. Profane and avaricious hands had violated the ſacred and dark aſylum of death. Its inſide, now completely gutted, had been ſubject to pillage, and the treaſures it contained had been made the booty of ſome barbarous uſurper. From the rapid and alarming manner in which I ſurveyed them, I ſhall not attempt to give a minute deſcription of the pyramids, or enter into a detail of thoſe ſubterraneous caverns or ſepulchral apartments, which are now become the abode of an incredible number of bats. I ſhall not follow the example of Savary, and copy the work of another Frenchman, who has deſcribed them with great care and preciſion. But even what Maillet has written on the ſubject by no means tends to fix the opinion of mankind reſpecting the real object of theſe monuments, to which the ancients gave a very diſtinguiſhed rank among the wonders of the world*. Conjecture, however, will ſoon be diſpelled; the pyramids, which ſo long remained untouched, are about to

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* *See* La Deſcription de l'Egypte, par Maillet, partie i. lettre vi. p. 215.

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* *See* La Deſcription de l'Egypte, par Maillet, partie i. lettre vi. p. 215.

I have had in my poſſeſſion two drawings of ſome parts of the great pyramid, accompanied with a manuſcript account, which were entruſted to me by the late Duke de Chaulnes, who had engaged me to purſue the particular reſearches he ſuggeſted. Not having had it in my power to execute this commiſſion, I left the manuſcript of M. de Chaulnes at Cairo, as it might there facilitate the inquiries of ſome other perſon who had ſufficient leiſure and opportunity to forward his views. I took copies only of the two drawings, which have not yet been publiſhed. *(See Plate XIX.)* It may be neceſſary to obſerve that the letters refer to remarks contained in the papers with which I was entruſted, and of which I did not think myſelf juſtified in taking a copy. Conſequently, an explanation of them will not be expected in my work.

The firſt figure is a ſimple ſection, of which Mr. Dalton has given the perſpective. This ſection being drawn upon a much ſmaller ſcale than the perſpective, includes a part of the chamber of the ſepulchre. The drawing was made by Mr. Daviſon, who had at firſt been ſecretary to Mr. Edward Wortley Montague, and was afterwards employed in the ſame capacity by M. de Chaulnes.

Figure 2 repreſents the perſpective view taken by Mr. Dalton of the ſpace which is between the chamber of the ſepulchre and the large inclined gallery. Theſe parts are in the inſide of the largeſt of the pyramids of Memphis, which is open. In both theſe drawings the Engliſh meaſures are uſed.

The point to be aſcertained with theſe drawings, and the object for which they were ſent by M. de Chaulnes, was to compare the two meaſurements with the pyramid itſelf. The ſection given by Daviſon *(Fig. 1.)* exhibits only the ſpaces compriſed between A, B, and C. In the drawing B, is an iſolated wall, and C is the maſon-

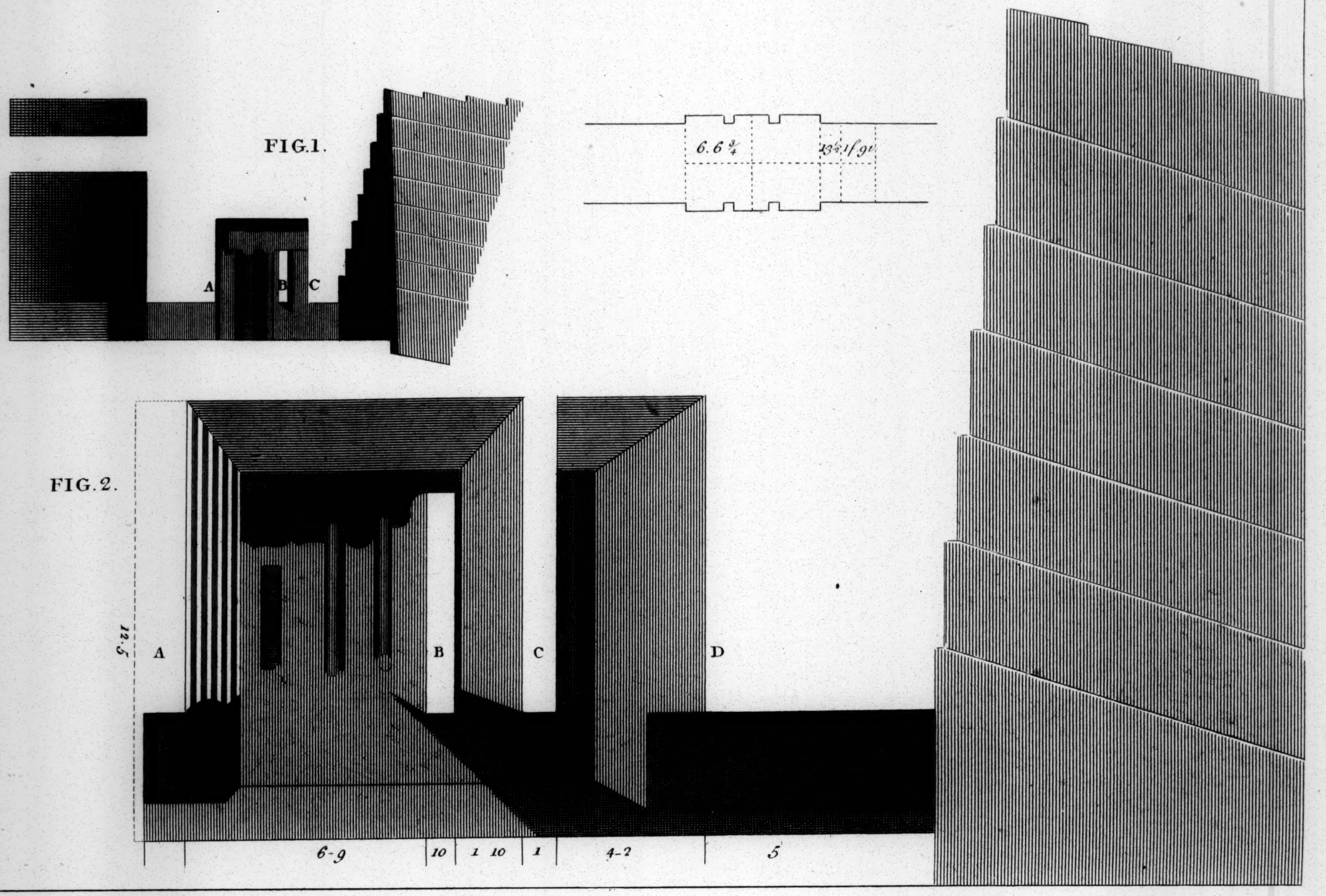
FIG.1.
A
B
C
6.6 3/4
13 1/2
1f.9i
FIG.2.
12.5
A
B
C
D
6-9
10
1
10
1
4-2
5

Section of the Pyramid of Gisah:

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work between theſe ſpaces and the gallery; whereas, in the perſpective view by Dalton *(Fig. 2.)* C is the ſecond iſolated wall, leaving another ſpace between C and D, which there repreſents the ſame maſſy ſtructure.

Two other drawings or plans are annexed to the manuſcript which I have juſt mentioned. They are a repreſentation of the mummy-pit in the plain of Saccara, which lies to the ſouthward of the pyramids of Memphis. *(See Plate XX.)* The two ſhort ſides of the plan *(Fig. 1.)* indicate the two pits into which it is neceſſary to deſcend, in order to reach the ſubterraneous gallery made by the Arabs, and delineated by the long lower ſide of the ſame plan. The line parallel to this gallery determines the level of the ground. The diſtance from one pit to the other is from a hundred to a hundred and fifty yards. That which is on the left ſide of the plan is a fictitious aperture made by the Arabs, the real entrance being to the right. A little below are a heap of rubbiſh and the trunks of ſome palm-trees. There were alſo two horizontal galleries, the commencement of which is traced in the plan. The darkneſs, probably, prevents the entrance into the pit from being diſtinguiſhed. The little line marked ooooo to the left of the trench made by the Arabs, deſignates the place from which the embalmed birds were moſtly taken.

The general plan of the real mummy-pit, the entrance of which is on the right of the plan of *Figure* 1, is traced in *Figure* 2. It is to be obſerved, that the letters of the plan correſpond with each other. At this place are ſeen the beautiful figures repreſented in the drawing.

If Cairo was enriched by commerce with every kind of merchandiſe, its markets alſo afforded a profuſion of the neceſſaries of life. Its population and luxury attracted them thither in ſuch abundance, that all the delicacies of the table might be procured at a moderate price. Every ſort of fiſh that is caught in the Nile is there to be found. Of theſe I examined three, the *bolti*, the *bayatte*, and the *benni*, which I had not before had an opportunity of obſerving.

The firſt of theſe fiſhes, already obſerved and deſcribed by Haſſelquitz *, is, according to that naturaliſt, of the ſomewhat equivocal genus *labrus*, ſo called from the Latin word *labrum*, becauſe the *labrus* of the ancients had large and thick lips. (*See Plate XVI. Fig.* 1.) This is the *nébuleux* of the hiſtory of fiſhes in the *Encyclopédie Méthodique*, a denomination taken from the cloudy ſhades with which the fins are undulated †. The individual from which I had this drawing taken, was a foot in length, and four inches and an half in its greateſt breadth. The jaws, which are nearly of an equal ſize, are furniſhed with a row of ſmall, ſlender, and cloſely-ſet teeth. Behind this row are ſeveral other teeth or points, ſo minute that they are ſcarcely perceptible, and make no other impreſſion on the finger than the indentations of a fine file. The upper jaw is moveable, ſo that the fiſh can protrude or retract it at pleaſure. The noſtrils are ſmall and oblong; the eyes are large; the bone of the head projects over each eye, and forms a kind of border or oſſeous eye-brow.

The ſcales are large, and advance in the head beyond the anterior angle of the eye. The ground of the colour of the body is white, with large blackiſh ſtripes, which deſcend from the back to the belly, and the tint of which gradually grows lighter. Other ſhades of red and blue enliven the duſky tinge on the ſides of the head. The iris of the eye is of a golden colour; the fins are in general gray, and are marked with blackiſh ſpots and ſtripes. My drawing, and the deſcription of Haſſelquitz, render it unneceſſary for me to mention the other features of its conformation.

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* Voyages, partie ii. p. 50.

† *Labrus Niloticus*, L.—*Labrus Niloticus, cauda integra, pinnis dorſali, ani, caudæque nebulatis.* Arted. Gen. Piſc. p. 258.

On opening this fiſh, I did not find any air-bladder. It appears to inhabit the bottom of the river, as the ſtomach was filled with a quantity of greeniſh matter much reſembling the moſs that grows on mud; and I alſo found in the ſtomach a worm ſeventeen lines long, with a round body terminating in a point at both its extremities; it was of a dirty white colour, with a few reddiſh tints.

The *bolti* is caught in the Nile, but more generally in the ſmall canals communicating with it, and in the pools of water remaining after the inundation. It is one of thoſe few fiſhes of Egypt, the fleſh of which is delicate and well-taſted. In the vicinity of Roſſetta, I ſaw an Egyptian take a great quantity of ſmall ones in one of theſe pools. He employed that kind of net which with us is called *épervier* (ſweep-net). At every caſt this fiſherman brought up a great number of *boltis*, but no other fiſh.

Figure 2, in the ſame *Plate XVI.* repreſents one of thoſe bad fiſhes, without ſcales, but with a naked and lubricous ſkin, which are very common in the Nile, and of which naturaliſts have made a genus called *ſilurus*. In Egypt this ſpecies of fiſh generally bears the name of *bayatte*, though I have likewiſe heard it called *ſakſatt* and *hébedé*, It is alſo deſignated by the inhabitants of the Saïd, under the denomination of *bogar*, on account of the ſize it attains. *Bakar*, in Arabic, ſignifies ox; and the people of the Saïd, who, like the peaſants of every part of the world, ſpeak their language incorrectly, pronounce it *bogar*. Forſkal has given an account of this fiſh in his deſcription of the animals of Egypt and Arabia*.

The predominant colour of the *bayatte* is ſea-green, ſhaded with brown on the back and upper part of the head. Red tints are obſervable on the opercula of the gills, on the firſt dorſal fin, on the

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* *Silurus* bajad; *pinna dorſi poſtica adipoſa, cirrhis octo,* p. 66.—Arted. Gen. Piſc. p. 569.

pectoral fins, and alſo, though more faintly marked, on the ventral and caudal fins. The iris of the eye is yellow.

Although I found nothing in the ſtomach of ſome individuals of this ſpecies, but a greeniſh ſlime, it appears, nevertheleſs, that they can devour other fiſhes, for their jaws are armed with teeth, ſmall, indeed, but at the ſame time cloſely ſet, and very ſharp: the upper jaw is furniſhed with a double row of theſe teeth.

Bayattes are very common in the Nile. Their fleſh is ſoft, inſipid, and conſidered very indifferent eating. According to Forſkal, theſe fiſhes attain a foot in length, but they grow to a much larger ſize; I have myſelf ſeen them near three feet long, and they are frequently much bigger. Indeed the Egyptian fiſhermen whom I conſulted, in order to give me an idea of the extent of their growth, aſſured me that they were ſometimes met with of the ſize of a man.

The fiſh, *Plate XV. Fig.* 5, might at firſt ſight be taken for the barbel of our rivers*, to which it bears, in fact, a very great reſemblance; but though it is of the ſame genus as the barbel, it differs from it in the convex ſhape of its back and belly, and particularly in the three firſt rays of the dorſal fin, which are ſo cloſe and of ſo hard a conſiſtence, that they may be conſidered as forming one ſingle ſpine. This fiſh, which is very common in all parts of Egypt, is the *benni* mentioned by Forſkal †, who with ſome reaſon expreſſes his ſurpriſe, that it could have eſcaped the inquiries of Haſſelquitz. Another modern traveller, Mr. Bruce, has given a deſcription and drawing of a fiſh of the Nile, which he ſuppoſed to be the *benni* ‡; but, in this inſtance, he has fallen into an error. The fiſh, of which he has furniſhed ſome very intereſting particulars, is

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* *Cyprinus barbus*, L.

† *Cyprinus* bynni; *pinna dorſali radiis tredecim; tertio craſſo corneo.* Forſkal, Fauna Egypt.-arab. p. 71. Arted. Gen. Piſc. p. 22.

‡ Travels to diſcover the Source of the Nile. Natural Hiſtory.

PL.XV.

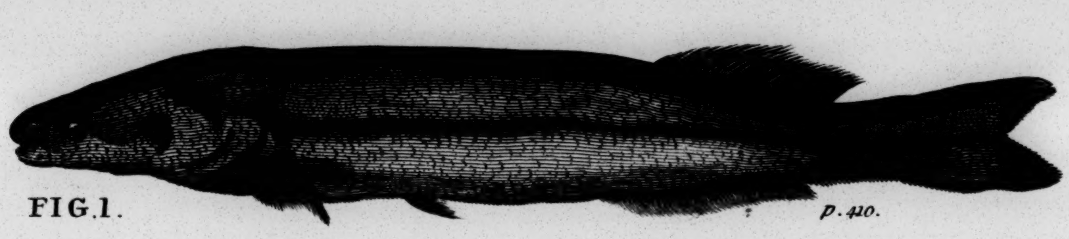

FIG.1. p. 410.

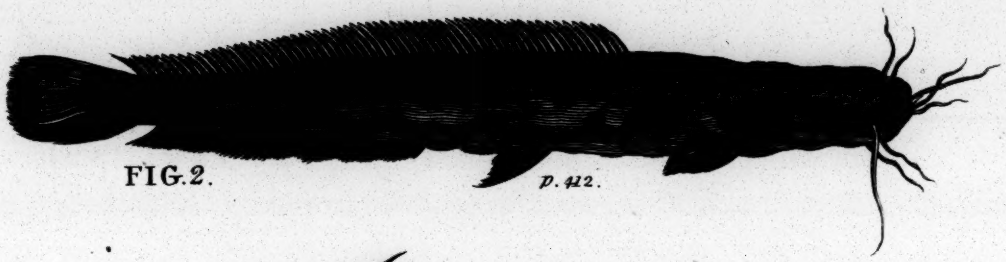

FIG.2. p. 412.

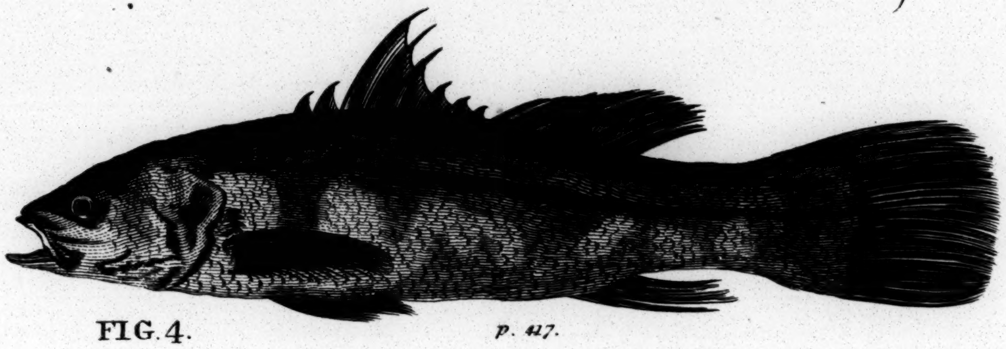

FIG.4. p. 417.

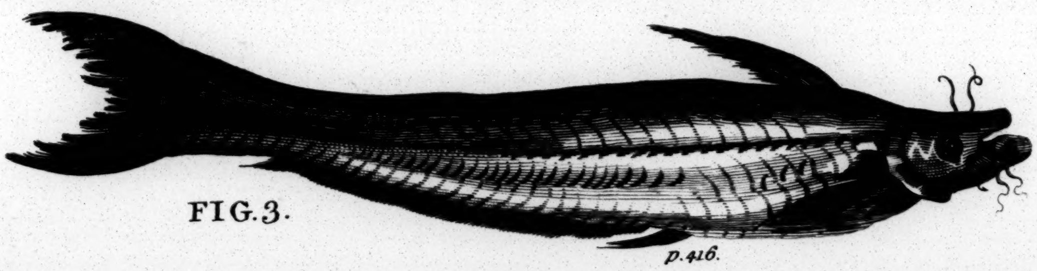

FIG.3. p. 416.

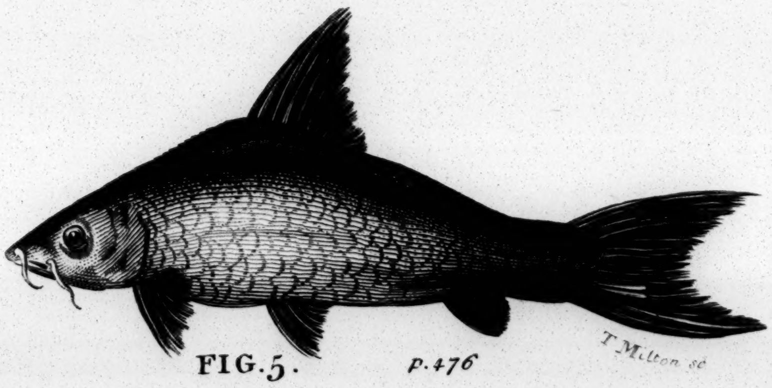

FIG.5. p. 476

T. Milton sc.

Published by J. Debrett Piccadilly. Oct. 12. 1799.

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is of quite a diſtinct genus from the *benni*, as it has two dorſal fins, the cirrhi otherwiſe diſpoſed; its ſhape, in ſhort, and the conformation of all its parts entirely different; ſo that there is no principle of compariſon between it and the *benni*. The latter fiſh, according to the obſervations of Forſkal, as well as my own, is of the ſame genus as the barbel, the carp, the tench, and ſome other fiſhes well known in Europe; a genus which ichthyologiſts have agreed to deſignate by the name of *cyprinus*, and in which numerous and ſtriking diſſimilitudes will never permit them to introduce the fiſh erroneouſly conſidered by Mr. Bruce as the *benni*.

The upper jaw of the *benni* is a little longer than the lower; the noſtrils are large; the eyes round and pretty full; four cirrhi, two of which are placed upon the upper lip, and two others at the corner of the mouth, which is without teeth; laſtly, the lateral line is formed of elongated points, dividing the body into two equal parts. The ſcales with which it is covered are large, and ſhine with a ſilvery hue. The caudal and anal fins are of a ſaffron-coloured red.

The *benni* grows to a conſiderable ſize, though great numbers of ſmall ones are caught. Its fleſh is of a delicate flavour.

The luſtre of its ſcales gives ſome degree of probability to the preſumption, that it is the *lepidotos* (ſcaly), which was worſhipped in ancient Egypt. We learn from a paſſage in Athenæus, that this ſacred fiſh, which gave its name to a city and diſtrict, was of the genus of the carp[*]; indeed its ſilvery luſtre was ſufficient to make it diſtinguiſhed, and to offer a preternatural and valuable object to the weakneſs of ſuperſtition; for it is well known, that whatever dazzles diſpoſes the ignorant to reſpect and admiration.

In the month of September, a great many tit-larks[†] are eaten at

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[*] Recherches Philoſophiques ſur les Egyptiens & les Chinois, tome i. p. 131.

[†] *Forlouſe, ou l'allouette de pré*, Buffon, Hiſt. Nat. des Oiſ. & Pl. enlum. No. 574, Fig. 2.—*Alauda pratenſis*, L.

Cairo. Theſe birds are a ſpecies of larks, which, on their arrival in Egypt, keep in numerous flocks on the little patches of ground ſurrounded by water in the inundated plains. The bird-catchers take them with a large net, and bring them to the city in cages, in great abundance. The period of their arrival continues not many days in the beginning of September: they then diſperſe, and few or any tit-larks are afterwards to be ſeen. They arrive from the weſtward of Cairo, that is, from the coaſts of the Mediterranean bordering upon Barbary; but as they appear to come from the ſandy mountains of the Deſert, they are called in Egypt *asfour dsjebali* (mountain-birds). The Provençal merchants ſettled at Cairo give the name of *colantine* to this ſpecies of bird, which is likewiſe migratory in their country.

CHAPTER XXXVII.

ELECTRICITY.—METEOROLOGICAL OBSERVATIONS MADE AT ALEXANDRIA AND CAIRO.—WINDS.—PILLARS OF SAND.—GENERAL STATE OF THE WEATHER IN EGYPT.

A FEW days previous to my arrival in Egypt, two Germans, who travelled about with an electrical machine, had made ſome experiments at Alexandria, Roſſetta, and Cairo. They had imagined, that this would be a method of picking up a great deal of money; but, except a ſmall number of Europeans reſiding in theſe three towns, with a few Greeks and Syrians, they had not many ſpectators. They were even adviſed not to attempt to diſplay the effects of their machine, and excite the aſtoniſhment of the people, who would infallibly raiſe againſt them an outcry of ſorcery, which might be attended with very unpleaſant conſequences to the electrifiers, and perhaps to the other Europeans.

I made ſome inquiry relative to the activity of the electric fluid in this country, but I could obtain no preciſe information on the ſubject. However, by interrogating the perſons who regularly attended the experiments of the two Germans, I was induced to believe, that the electric fluid is not ſo powerful in Egypt as in our northern climates.

It is difficult, and indeed almoſt impoſſible, for a traveller to make an uninterrupted ſeries of meteorological obſervations, which require an uncommon degree of attention, even from a ſedentary man. However, I availed myſelf of the ſhort ſtay I made at Cairo and Roſſetta, to minute down with all poſſible accuracy the temperature of the air, as well as the ſtate of the wind and weather, which I obſerved ſeveral times in the courſe of the day. If obſervations of this nature poſſeſs any utility, it is principally when they are made in foreign countries, with the climate and ſtate of vegetation of which they bring the reader acquainted. Beſides, this knowledge is connected with other branches, both phyſical and moral. Theſe reflections, as well as the certainty that few perſons have made meteorological obſervations in the ſame places, have induced me to publiſh the following fragments. Although they are of no great extent, and not in a regular ſeries, they will hereafter ſerve to complete the natural hiſtory of the climate of Egypt, and, as I have already ſaid, that is all that, in this reſpect, can be expected from a traveller.

In making theſe obſervations I uſed mercurial thermometers: one conſtructed by Cappi and Moſſi, philoſophical inſtrument-makers to the Academy of Sciences at Paris, was, on one ſide, graduated according to the ſcale of Fahrenheit, and on the other, according to that of Deluc. The graduation of the other thermometer, made by Aſſier Périca, was according to Reaumur. Theſe two inſtruments diſcovered a very ſmall degree of variation, and I employed every precaution in my power to enſure the accuracy of my obſervations. But before I communicate thoſe which I made myſelf, it may not be improper, in order to afford a more correct idea of the climate of Lower Egypt, to give an account of thoſe made by Greaves at Alexandria, in the months of January and February, 1639. Thus, ſufficient data will be furniſhed reſpecting the temperature of the principal places in that country. Theſe obſervations I have tranſcribed from Shaw *; who ſays that he "copied them out of Mr. Greaves's pocket-book, "that is depoſited in the Savil ſtudy."

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* Shaw's Travels. Collection of papers ſerving to illuſtrate his obſervations, p. 55.

An Account of the Weather at ALEXANDRIA *in* EGYPT *in the Months of* January *and* February, A.D. 1639.

“ Jan. 1. Faire, the wind little and ſoutherly.

“ 2. Faire.

“ 3. Faire; at night it rained a little.

“ 4. Clowdy and rainy in the afternoon, and at night.

“ 5. Clowdy, rainy, and windy, N.W.

“ 6. Sunday, very rainy and windy, N.W.

“ 7. Rainy and windy, N.W. all day and night.

“ 8. Rainy in the morning, very windy all day and night; at the “ latter end of the night very rainy; the wind was N.W.

“ 9. The morning very rainy and windy; at night very rainy “ and windy, N.W.

“ 10. All day very rainy and windy, N.W. The rain falls in “ ſudden guſts, afterwards a little faire, then again clowdy and “ rainy. At night it rained very much, and in the morning ſnowed.

“ 11. Friday, it rained; the afternoon faire; at night rainy, N.W.

“ 12. Saturday, in the morning, rainy, the afternoon faire, and “ at night little wind.

“ 13. Sunday, faire, a little wind, N.N.W.

“ 14. Monday, little wind, S.E. faire.

“ 15. Faire, little wind, S.E. the air full of vapours, ſo that al“ though no clowds, yet the body of the ſun ſhined not bright.

“ 16. Faire, little wind, S.E.

“ 17. Faire, little wind, S.E. Theſe four days, eſpecially the “ two laſt, although no clowds, yet a caligo all day and night, ſo “ that the ſun gave but a weak ſhadow, and the ſtars little light; “ this caligo or hazy weather aroſe partly from the rains that fell “ before, and partly from the overflowing of Nilus.

“ 18. Friday like Thurſday, or rather worſe, E. S. E. wind g^{te}.

“ 19. Saturday like Friday.

" 20. Sunday, the wind N. and clowdy, night faire.

" 21. Monday, the wind N.W. faire.

" 22. Tueſday, faire, the wind N.W.; it rained a little towards " night; the wind great.

" 23. Wedneſday, faire day and night, the wind N.W. The " wind ſomewhat great.

" 24. Clowdy, at night it rained much, N.W.

" 25. Sometimes faire, ſometimes clowdy, N.W. About 4 P.M. " it rained, ſo likewiſe at night very much.

" 26. Saturday, very windy, N.W. and often rainy.

" 27. Sunday; in the day very windy, N.W. ſometimes rainy, " at night faire, no great wind, but fall of vapours, ſo that the pole " ſtar nor the yards could be clearly ſeen.

" 28. In the day a duſky ſky all over, yet not many clowds; the " ſun could not be ſeen, ſo at night; in the night it rained a little; " the winds eaſt.

" 29. The ſky full of vapours, but not ſo obſcure as the 28th. " A quarter of an hour before ſun-ſet, the ſun being immerſt in " the vapours, about the horizon ſeemed for a while like burning " iron, or like the moon as I have ſeen ſometimes in an eclipſe, as " ſhe grew low, or half, more or leſs, appeared, and ſo by degrees " till the upper edge; at laſt ſhe was quite loſt, though not below " the horizon. This may ſomething ſerve to ſhew the manner of " theſe vapours above. 4 P. M. the N.N.W. begun to blow; all " night faire.

" 30. Faire, N.N.W.

" 31. Faire, ſo till 10 at night, then it grew duſky from ſtore of " vapours by the eaſt wind.

" Feb. 1. Clowdy at night, faire, ſometimes clowdy, a very great " N.W. wind and ſome rain.

" 2. Clowdy, faire, rainy. N.N.W. Wind great, Saturday, at " night.

“ 3. Sunday, very windy, N.N.W. often rainy day and night, “ very cold.

“ 4. Monday, very windy, N.N.W. day and night, often rainy, “ very cold.

“ 5. Tueſday, very windy and clowdy.

“ 6. Wedneſday, little wind, N. at night obſcure.

“ 7. Thurſday, obſcure and duſky, little wind.

“ 8. Faire, little wind; at night the wind northerly, and it rained “ much.

“ 9. Saturday, morning rainy, afternoon faire, wind eaſt at “ night.

“ 10. Very faire, day and night wind north.

“ 11. Faire, rainy, N.W.

“ 12.	Faire, day and night,	Little wind northerly.
“ 13.	Very faire,	
“ 14.		
“ 15.		
“ 16.		

“ 17. I ſaw two ſpots in the ſun.

“ 18. I went to *Cairo*.

“ 19. Very faire.

“ 20. Faire and obſcure.

“ 21. Obſcure, at night it rained much, being at *Shimome*, a “ great village ſome 50 miles from *Cairo*, on the outſide of the river “ for fear of rogues, and there I ſaw boats of leather, and two men “ ſailing upon 225 pots.”

From a ſeries of inquiries concerning the mean heat of different degrees of latitude where obſervations have been made, Citizen Cotte, an indefatigable obſerver, has given the following table, as the reſult of remarks made at Cairo *:

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* Journal de Phyſique for the month of July 1791.

" Number of obſervations, 3. January 11° 0′. February 10° 9′.
" March 14° 5′. April 16° 5′. May 20° 5′. June 22° 7′. July 23° 7′.
" Auguſt 24° 2′. September 21° 6′. October 19° 4′. November 17° 4′.
" December 12° 5′. Mean heat of the year 17° 9′."

But I ſhall now proceed to the obſervations I myſelf made in the capital of Egypt.

METEOROLOGICAL OBSERVATIONS,

MADE AT CAIRO DURING THE MONTH OF AUGUST, 1777.

Day of the Month.	Hour.	Thermometer of Cappi and Moſſi.		Therm. of Aſſier Périca.	Wind.	State of the Sky.	OBSERVATIONS.
		Deluc.	Fahrenheit.	Reaum.			
18	8 morn.	23°	82°	23½°	N. E.	Covered with blackiſh clouds, except in that arc of the horizon comprehended between E. and S.W. which is almoſt entirely clear.	The wind was rather high during the courſe of the day; it blew in ſqualls, and increaſed in the evening.
	Noon.	26½	91	27	N.	Clear.	
	6 even.	26	89	26½	N. E.	Clear, except in that arc of the horizon comprehended between E. and S. W. which is foggy.	
19	8 morn.	22	81	22½	N. E.	Several large blackiſh clouds ſpread all over the ſky, except the eaſtern quarter	The wind was rather high during the whole day.
	Noon.	25	88	25½	N. N. E.	Clear.	
	6 even.	25	88	25½	N.	Clear.	
20	8 morn	23	82	22½	N. N. E.	A few large flying clouds.	The wind, which was rather high during the whole day, blew exceedingly hard at 6 o'clock in the evening; and then the northern quarter was darkened by the ſand that the wind had raiſed.
	Noon.	26¾	91¼	27¼	N.	Clear.	
	6 even.	26¾	91¼	27¼	N.	Free from clouds.	
21	8 morn.	21¾	80½	22¼	W. N.W.	The whole ſky ſcattered over with blackiſh clouds, of little thickneſs, which fly with great rapidity.	The wind very high.
	Noon.	26	90	26½	N. N.W.	Free from clouds.	The wind not ſo high as in the morning.
	6 even.	27	92	27½	N.	Clear.	Leſs wind than at noon; it afterwards abated, and was very moderate at 8 o'clock in the evening. A few flaſhes of lightning were then ſeen in the eaſtern quarter, without any thunder being heard. The ſky was ſtill perfectly clear and ſerene.
22	8 morn.	22½	82	23	N.	Clear.	Light breeze.
	Noon.	25½	89	26	N. N. E.	A few ſmall flying clouds.	Freſh breeze.
	6 even.	26	90	26¾	N. N. E.	Clear.	Freſh breeze, which abated after ſun-ſet; and during the night the weather was calm and ſerene.

Day of the Month	Hour.	Thermometer of Cappi and Moſſi.		Therm. of Affier Périca.	Wind.	State of the Sky.	OBSERVATIONS.
		Deluc.	Fahrenheit.	Reaum.			
23	8 morn.	21¾°	80½°	22¼°.	E.	Several flying clouds.	Freſh breeze.
	Noon.	24½	86	25	N. E.	A few ſmall flying clouds.	High wind.
	6 even	26	90	26½	N.	Clear.	Wind high, and blowing, now and then, in hard ſqualls.
24	8 morn.	21½	79¾	22	N. E.	A few flying clouds.	Light breeze.
	Noon	22¾	82	23¼	N. E.	Clear	Light breeze.
	6 even.	24½	85½	24¾	N. by E.	A few flying clouds.	Wind very high; and the horizon, though not covered with clouds, is ſo remarkably hazy, that it is dark and appears foggy, eſpecially in the weſtern quarter.
25	8 morn.	20½	77	21	N. E.	Clear and ſerene, only a ſmall number of light clouds on the horizon, chiefly in the eaſtern quarter.	Light breeze.
	Noon.	24½	86	25	N.	Clear.	Freſh breeze.
	6 even.	24½	86	25	N. E.	Clear.	Light breeze. After ſun-ſet the wind increaſed, and continued to blow ſtrong during the whole night.
26	8 morn.	22	81	22½	N. N. E.	Flying clouds.	Wind very high.
	Noon.	24	85	24½	N. N. E.	Clear.	High wind.
	4 even.	25	88	25½	N. E.	Clear.	High wind.
	6 even.	24½	86	25	N. E.	Clear.	High wind.
27	8 morn.	21	79	21½	N. N. E.	Clear.	During the whole of this day there was little wind; but about two hours after ſunſet it freſhened, and blew ſtrong till daylight.
	Noon.	23¾	84½	24¼	N.	Clear.	
	6 even.	24½	86	25	N.	Clear.	
28	8 morn.	21½	80	22	N.E.byN.	Almoſt entirely covered with thick clouds.	Although the wind is but faint, the clouds fly with ſwiftneſs from the quarter whence it proceeds.
	Noon.	25	85	24½	N. N. E.	Clear.	Light breeze.
	6 even.	25	88	25½	N.	Clear.	Light breeze.
29	8 morn.	21½	80	22	N. E.	Almoſt entirely covered with clouds.	Light breeze during the whole day.
	Noon.	24	85	24½	N. by E.	Clear.	
	6 even.	24	85	24½	N. by E.	Clear.	
30	8 morn.	21	79	21½	N. N. E.	Clear.	Light breeze.
	Noon.	23¼	84	23¾	N.E. byE.	Clear.	Very freſh breeze.
	6 even.	24	85	24½	N.E. byE.	Dappled in the eaſtern quarter.	High wind. It moderated at ſun-ſet.
31	8 morn.	21	79	21½	N. N. E.	Clear.	Light breeze.
	Noon.	24	85	24½	N.	Clear.	Steady breeze.
	6 even.	24	85	24½	N. N. E.	The horizon very miſty, particularly to the weſtward.	Light breeze.

Reſult

Reſult of the preceding Table.

FROM the 18th of Auguſt to the 31ſt incluſive, the hotteſt day was the 21ſt. The thermometer of Cappi and Moſſi indicated, in the afternoon, 27°, according to the ſcale of Deluc, and 92°, according to that of Fahrenheit. The thermometer of Reaumur was at a little more than 27½°. In the morning there were ſome clouds that were ſoon diſperſed by the violence of the W. N.W. wind, which gradually moderated on its getting round to the north, and the ſky remained clear the reſt of the day. The blackiſh clouds which the weſterly wind had driven to the eaſtward, and the heat of the day, produced in that quarter, in the evening, ſome ſmall though very bright flaſhes of lightning, but unaccompanied by thunder. This was the only lightning that I ſaw in the courſe of this month.

The cooleſt day was the 24th. The thermometer, in the afternoon, ſtood as follows: by the ſcale of Deluc, 22¾°; by that of Fahrenheit a little more than 82°, and by that of Reaumur 23½°. In the morning and evening the ſky was ſcattered over with a few flying clouds; but in the middle of the day it was clear. There was a light breeze from the N. E. during the whole day, but it blew very ſtrong towards ſun-ſet. The horizon was covered with a thick miſt, which was more denſe to the weſt, the oppoſite quarter to that of the wind.

The difference then between the hotteſt day and the cooleſt was, according to the ſcale of Deluc, 4¼°, and the mean term of the heat 25⅛°.

By Fahrenheit's ſcale, the difference was about 10°, and the mean term 87°.

By Reaumur's ſcale, the difference was about 4°, and the mean term 25½°.

During theſe fourteen days the wind was conſtantly to the northward, and always varied from north to eaſt, except on the 21ſt, the hotteſt day, when the wind, in the morning, ſhifted to the

W. N.W. At noon it came round to the N. N.W. and in the evening ſettled again at north. The W. N.W. wind, which, with reſpect to Cairo, croſſes a great extent of dry and burning ſands, muſt be, *cæteris paribus*, much hotter than the N. or N. N. E. wind, and even than the N.E. which come all from the ſea, and paſs over cultivated ſpots, different branches of the Nile, canals, ſeveral lakes, and other inundated lands.

Month of September, 1777.

Day of the Month.	Hour.	Thermometer of Cappi and Moſſi.		Therm. of Affier Périca.	Wind.	State of the Sky.	OBSERVATIONS.
		Deluc.	Fahrenheit.	Reaum.			
1	8 morn.	21°	79°	21½°	N. N. E.	The horizon covered with thick black clouds, particularly to the weſtward.	Light breeze.
	Noon.	23	83	23½	N. N. E.	Clear.	Light breeze.
	6 even.	24	85	24½	N. N. E.	Thick clouds to the weſtward.	Light breeze ; after ſunſet it increaſed.
2	8 morn.	21	79	21½	N. E.	A few clouds, thicker and in greater number to the weſtward.	Light breeze.
	Noon.	23	83	23½	N.	Clear.	Freſh breeze.
	6 even.	24	85	24½	N.	Clear.	Light breeze.
3	8 morn.	20	76½	20½	N. E.	A few large, black, and very thick clouds.	Light breeze.
	Noon.	22½	82	23	N. N. E	Clear.	Light breeze.
	6 even.	24	85	24½	N.	Clear.	Calm.
4	8 morn.	20½	77	21	N. N. E.	The arc of the horizon comprehended between the N. and the W. S. W. covered with thick black clouds.	Calm.
	Noon.	23	83	23½	N.	Clear.	Light breeze.
	6 even.	24	85	24½	N.	Clear.	Light breeze.
5	8 morn.	21	79	21½	N.	The whole ſky covered with very black and very thick clouds. Dreadful weather.	Light breeze.
	Noon.	23½	84	24	N.	Cleared up.	Freſh breeze.
	6 even.	24½	86	25½	N. N. E.	Clear.	Freſh breeze.
6	8 morn.	22	81	22½	N. E.	Some clouds, particularly in the northern quarter.	Light breeze.
	Noon.	23½	84	24	N. E.	Clear.	Light breeze.
	6 even.	24½	86	25	N. N. E.	Clear.	Freſh breeze.
7	8 morn.	20	76½	20½	N. N. E.	Clear.	Light breeze.
	Noon.	22¾	83	23¼	N. E.	Clear.	Light breeze.
	6 even.	22½	82	23	N.		Freſh breeze.
8	8 morn.	19½	75	20	N.	Clear.	Calm.
	Noon.	21½	80	22	N.	Clear.	Light breeze.
	6 even.	22	81	22½	N. E.		Freſh breeze.

Day of the Month.	Hour.	Thermometer of Cappi and Moſſi.		Therm. of Aſſier Périca.	Wind.	State of the Sky.	OBSERVATIONS.
		Deluc.	Fahrenheit.	Reaum.			
9	8 morn.	18½°	73°	19°	N. N. E.	Small clouds ſcattered here and there.	Light breeze.
	Noon.	21	79	21½	N.	Clear.	Light breeze.
	6 even.	21½	80	22	N.	Clear.	Freſh breeze.
10	8 morn.	19	74½	19½	N.	Clear.	Light breeze.
	Noon.	21½	80	22	N.		Light breeze.
	6 even.	22	81	22½	N.		Freſh breeze.
11	8 morn.	19	74½	19½	N.	Some ſmall and not very thick clouds, but diſtant from each other.	Light breeze.
	Noon.	21	81	22½	N.	Clear.	Light breeze.
	6 even.	22¼	81⅛	22¾	N.	Clear.	Freſh breeze.
12	8 morn.	19	74½	19½	N.	Some clouds to the eaſtward.	Light breeze.
	Noon.	21	79	21½	N.	Clear.	Freſh breeze.
	6 even.	22	81	22½	N.	Clear.	Freſh breeze.
13	8 morn.	19	74½	19½	N. N. E.	Clear.	Gentle breeze.
	Noon.	21	79	21½	N.	Clear.	Light breeze.
	6 even.	22	81	22½	N. N. E.	Clear.	High wind.
14	8 morn.	19	74½	19½	N. N. E.	A great many large black clouds, eſpecially in the eaſtern quarter.	Light breeze.
	Noon.	22½	82	23	N. N. E.	Clear.	High wind, which ſtill increaſed in the afternoon.
	6 even.	23	83	23½	N. N. E.	Clear.	Very high wind.
15	8 morn.	19½	75	20	N. E.	Clouds all over the ſky.	High wind.
	Noon.	23½	82	23	N. N. E.	Clear.	High wind.
	6 even.	23	83	23½	N. E.	Clear.	Very high wind.
16	8 morn.	20½	77	21	N.	The whole ſky covered with thick and very black clouds.	High wind. The clouds are flying with great rapidity.
	Noon.	22	81	22½	N.	Clear.	Very high wind.
	6 even.	23	83	23½	N.	Clear.	Very high wind.
17	8 morn.	20	76	20½	N.E.byN.	The whole ſky covered with clouds, except in that part of the horizon from which the wind proceeds These clouds are gathering in the S.W.	High wind.
	Noon.	22	81	22½	N. N. E.	Clear.	High wind.
	6 even.	22	81	22½	N.E.byN.	Clear.	High wind.
18	8 morn.	19½	75	20	N. E.	Loaded with clouds.	Calm.
	Noon.	23	83	23½	N. E.	Clear.	Light breeze.
	6 even.	23	83	23½	N. E.	Clear.	Light breeze.
19	8 morn.	19½	75	20	N. E.	Some ſmall clouds in the northern quarter.	Light breeze. The clouds, however, fly very ſwiftly.
	Noon.	21½	80	22	N. E.	Clear.	Light breeze.
	6 even.	22	81	22½	N. N. E.	Clear.	High wind.
20	8 morn.	20	76	20½	N.	Clouds to the northward.	Calm.
	Noon.	23	83	23½	N.	Clear.	Light breeze.
	6 even.	23	83	23½	N.	Clear.	Freſh breeze.
21	8 morn.	21	79	21½	N.	Black clouds over the whole ſurface of the ſky.	High wind.
	Noon.	22	81	22½	N.	Clear.	High wind.
	6 even.	23	83	23½	N.	Clear.	Very high wind.

N. B. Having at this time left Cairo, I was unable to complete the Month.

Reſult

Reſult of the preceding Table.

THE month of September was much cooler than the month of Auguſt.

The hotteſt day was the 5th, on which the thermometer of Cappi and Moſſi indicated, in the afternoon, 25° by Deluc's ſcale, and 88° by that of Fahrenheit; Reaumur's thermometer was at 25½. There was a light breeze from the northward in the morning; the ſky was entirely covered with thick black clouds, which ſeemed to announce the moſt dreadful ſtorm; but the wind having increaſed in the morning, gradually diſperſed all theſe clouds, and in the evening the ſky was quite clear.

The cooleſt day was the 9th. The firſt thermometer gave me, in the afternoon, 21½° by Deluc's ſcale, and by Fahrenheit's 88°; Reaumur's thermometer 22°. In the morning the wind was at N.N.E. and before noon it ſhifted to N. blowing a light breeze, and the ſky was fine.

The difference then between the hotteſt day and the cooleſt was, by Deluc's ſcale, 3½°, and the mean term of the heat 23¼°.

By Fahrenheit's ſcale the difference is 8°, and the mean term 84°.

By Reaumur's ſcale the difference is 3½°, and the mean term 23¾°.

During theſe twenty-one days the wind varied from N.E. to N. from which point it blew the moſt frequently, and never got to the weſtward of it.

It is well known that land winds do not blow with equal ſtrength or with uninterrupted continuance; but perhaps there is no part of the world where they are more unequal and more unſteady than at Cairo and in all Upper Egypt; this country being nothing more than a tongue of land ſhut in between two chains of elevated mountains that break the direction and ſtrength of the winds, which being pent up in the gorges of theſe mountains, burſt forth with violence and a whirling motion that very frequently raiſe in the plains vaſt pillars of ſand.

It may alſo have been remarked, by the two preceding tables (and this is a conſtant obſervation, almoſt without an exception, which I made during my whole ſtay at Cairo and in Upper Egypt), that in the morning the ſky is covered with clouds more or leſs denſe, and more or leſs numerous, which fly with great rapidity, although frequently no wind is to be felt at the time upon the ſurface of the earth. In the forenoon theſe clouds diſperſe as the ſun riſes. In general, the wind alſo increaſes, and by ten o'clock in the morning it is uncommon for the ſky not to be entirely clear for the reſt of the day. In the evening, at ſun-ſet, the horizon is loaded with vapours, and eſpecially in the weſtern quarter, where they are more denſe. At night, the ſky is clear and ſerene, and the clouds only appear with the dawn of day. It very ſeldom happens in this climate that the atmoſphere experiences other changes, or varies from this ſort of uniformity.

From the end of September to November I was no where ſufficiently ſtationary to continue my meteorological obſervations, and it was not till the beginning of November that I was able to reſume them at Roſſetta. In this interval I loſt my thermometer by Deluc and Fahrenheit. Before my arrival in Egypt I had loſt a ſimilar one. I only mention this to ſhew how difficult it is for a perſon who travels in diſtant countries to take care of different inſtruments for which he may have occaſion; and how many precautions muſt be taken to prevent thoſe inſtruments from being broken to pieces by the awkwardneſs of the people about him.

CHAPTER XXXVIII.

PROJECT OF A JOURNEY INTO ABYSSINIA.—THE MANNER IN WHICH THE AUTHOR SUPPLIED THE INSUFFICIENCY OF THE MEANS FURNISHED HIM BY THE GOVERNMENT.—DISGUST WITH WHICH TRAVELLERS ARE OVERWHELMED.—PREPARATIONS FOR A JOURNEY INTO UPPER EGYPT.—FACILITY OF THE ORIENTALS IN SPEAKING LANGUAGES.—SYRIAN INTERPRETER.—BOULAC.—CURLEWS.—BATHS.—EMBABÉ.—BUTTER-LUPIN.—OLD CAIRO.—JOSEPH'S GRANARIES.—AQUEDUCT.—NILOMETER.—GIZAH.

TO penetrate into Abyſſinia; to viſit immenſe and intereſting countries in the interior of that part of the globe which is the leaſt known; to do honour to my nation by an important expedition, which an Engliſhman, aided by all the aſſiſtance and by all the means that a government can command, had recently attempted with ſucceſs; in ſhort, to compenſate, by a bold and glorious enterpriſe, for the narrow conception and the niggardly ideas with which the old government of France accompanied miſſions of this nature, as well as to increaſe the ſtill more niggardly means that it appropriated to their execution, was a project ever uppermoſt in my mind; and I left nothing unattempted that could enſure its ſucceſs. Having at my diſpoſal only a moderate ſum, and ſuch as would have been barely ſufficient to make a journey through ſome parts of Europe, I followed the plan I had adopted in the other expeditions with which I had been entruſted, and which I was unwilling to relinquiſh; that is, I made an addition from my own purſe to the allowance I received from the hands of parſimony, which was then the ordinary attendant upon uſeful enterpriſes; while the exceſs of liberality and profuſion covered with a fatal ſplendour the caprices of luxury, or the attempts of a deluſive glory, and not unfrequently thoſe of the moſt ſhameful immorality.

I call to witneſs all thoſe who, like myſelf, were ſent abroad; there is not one of them who has not had reaſon to complain, and has not ſuffered from the ſpirit of covetouſneſs which directed their miſſion; there is not one of them who has not become the victim of his zeal; there is not one of them who has not been encouraged by promiſes before his departure, and been left unſupported in the courſe of his travels; in a word, there is not one of them who, after having been the dupe of deceitful promiſes, after having endured the inquietude of penury and the horrors of dereliction, in the midſt of enterpriſes equally painful and glorious, has not alſo, on his return, been reduced to the humiliating neceſſity of ſoliciting in vain the ſlighteſt indemnification; even frequently the reimburſement of the ſums he had himſelf advanced; and of fruitleſsly dancing attendance upon an inſolent clerk in office, who overwhelmed him with haughtineſs and diſdain.

This ſort of contempt, in which great and diſintereſted undertakings were affected to be held, was one of the vices that infected the atmoſphere of the court. Self-love, which transforms the ſtateſman into the mean ſlave of his paſſions; intrigue, which, ſometimes ſupported by ambitious opulence, ſometimes gracefully carried on by the moſt ſeducing as well as the moſt unbridled depravation of manners, had rendered it an abode inacceſſible to the man whoſe ſoul, elevated and enlarged with the love of his country, diſdained to ſtoop to thoſe ſhameful reſources of corruption, and to ſully the nobleneſs of his ſentiments, and the luſtre of commendable actions, by vile expedients, although they were the moſt direct means of his obtaining juſtice. Accordingly, the man whoſe only merit conſiſted in utility was ſure to be repulſed. He was ſickened by a ſucceſſion of diſguſting treatment, and the moſt undiſguiſed efforts were employed to excite his regret, and make him repent of his labours. He who had claims upon the national gratitude, was ſlighted by a government which had long renounced the office of being its interpreter;

and a juſt recompence was ſo difficult to obtain, their ſordid parſimony contraſted in ſo grievous a manner with that prodigality with which favour paid the train of its adorers, that a man, poſſeſſed of the ſmalleſt degree of pride, preferred abandoning his claim to ſupporting it by ſolicitations too frequently ineffectual, and always degrading.

From this line of conduct I never deviated. Proud of having, in the proſecution of my labours, no other incentive than the love of my country, I have diſintereſtedly purſued a career in which I might have met with ſome ſucceſs, had I been better ſeconded, had my inclinations been turned to better account, and more advantage been derived from a zeal which, far from being damped, was only ſtimulated by obſtacles. Never have I been ſeen teazing the man in power with my importunities, or ſervilely paying my court to underlings; and if a juſt remuneration did not follow the ſimple expoſition of my claims, I withdrew, and ſpoke of them no more. Better ſatisfied with generouſly devoting my ſervices to the public good, than with a recompence that would have leſſened their merit, I congratulated myſelf on having at leaſt endeavoured to be uſeful, if I had not been ſo in reality, without my exertions having been biaſſed by any view of perſonal intereſt. My conſcience made me enjoy, at the expenſe of my purſe, that real ſatisfaction which can never be felt by an intereſted mind. But this ſpirit of pride and independence, although injurious to my fortune, procured me, at leaſt, ſome conſequence, and I often received praiſes in return for my money.

I therefore endeavoured, at my own expenſe, to find means to penetrate into Abyſſinia. The route by the Red Sea appeared to me the leaſt difficult: I propoſed to go firſt to *Dsjedda*, and from thence to *Souaquem* and *Arkiko*. Accordingly I requſted a French merchant to conduct me to the Copts who traded with India by way of Suez, and who were owners of the miſerable craft in which men and merchandiſe are conveyed, with great delay and riſk, through the rocks

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and ſhoals that ſkirt the coaſt of Arabia, of which theſe kind of veſſels never loſe ſight. But I muſt have waited a long time for a paſſage to *Dsjedda*, and ſhould probably have been detained there ſtill longer, before I could have met with an opportunity of landing upon the ſhores of Ethiopia. Theſe reflections determined me to take the route of Upper Egypt, though it was not perfectly ſafe. A party of Mamalûks attached to Iſmael Bey, whom Murad had juſt put to flight, had retreated thither, and deranged the organization of the governments of theſe diſtricts, which was, no doubt, always very imperfect, yet was ſometimes capable of affording protection. Beſides, the troubles, though ever ſo trifling, opened a door to the depredations of the Arabs, and to the robberies of the *fellahs*; and ſuch dangers ever exiſting, even in times of tranquillity, became inevitable, when the country was convulſed by an uninterrupted ſucceſſion of diſorder and tumult.

But theſe circumſtances did not deter me; and if the deſire of viſiting a country with which I was unacquainted had not induced me to ſurmount difficulties, the tireſome life I led at Cairo would have been ſufficient to have determined me to perſevere. I was anxious to quit a city where the traveller was confined to a narrow ſpace, the limits of which he could not paſs without expoſing himſelf, as well as others, to danger; and where the name of European was a title of infamy, and an excitement to inſult and vexation.

I obtained from Murad Bey orders, addreſſed to all the commanders of Upper Egypt, directing them to afford me aſſiſtance and protection. To theſe he added a letter to *Iſmaïn-Abou-Ali*, a very powerful Arabic prince, by whoſe aid Murad had been reſtored to the office of *ſheick el belled*. He wrote to his friend, that underſtanding his health was impaired, he had ſent him a ſkilful phyſician, with whom he would be ſatisfied, and whom he recommended to him as a perſon whoſe welfare he had at heart. Thus was I transformed into a phyſician, and a phyſician even to princes; and to this character I am indebted for my good fortune in eſcaping from the dangers that awaited me in Upper Egypt.

I alſo procured letters from the ſuperior of the miſſionaries of the *Propaganda*, as they are ſtyled, who have four houſes for the reception of monks in Upper Egypt. What effect this recommendation produced upon theſe monks, who were no leſs contemptible than thoſe of the deſert of Nitria, will appear in the ſequel.

A French phyſician, who was come from Aleppo to Cairo, with the intention of proceeding to India by the way of the Red Sea, was detained by ſome unforeſeen obſtacles in the latter of theſe two cities. He had brought from Aleppo a Maronite Chriſtian, who ſpoke ſeven languages with much facility, though without underſtanding their principles. This Frenchman, having apparently relinquiſhed his journey, was prevailed on to part with the Syrian, whoſe unſettled diſpoſition had induced him to wiſh to come into my ſervice. I conceived that he would prove to me a very valuable acquiſition, but he turned out to be a ſtupid and dangerous villain.

It is truly ſurpriſing with what fluency the Orientals, except the Turks and Arabs, whoſe ſuperſtitious pride prevents them from learning any other language than that of the Koran, ſpeak the different idioms, even thoſe of the nations of Europe. I have often envied this natural talent of the Orientals, and the facility with which they acquire the uſe of it, never having myſelf had an aptneſs for the ſtudy of languages. It was by no means uncommon to meet with ſome who were as good linguiſts as the Syrian I had made my interpreter, and who ſpoke French very well, as indeed he did, although he had learnt it only by keeping company with the ſmall number of our merchants reſiding at Aleppo.

I made a bargain with the *reis*, or maſter of a little *kanja*, to carry me to Upper Egypt. The boat was to be wholly at my diſpoſal; no other perſon was to be admitted on board, and I was at liberty to proceed or to ſtop at my pleaſure. On theſe conditions I agreed to pay the *reis* and his boat's crew, at the rate of a patacke and three quarters, about nine livres, a day.

The period of our departure was fixed; but on our arrival at *Boulac*, we found it impoſſible to think of aſcending the Nile. The wind blew ſo very hard from the ſouthward, that every attempt to proceed againſt its violence would have been fruitleſs. Happy at having quitted ſo gloomy and uncomfortable an abode as Cairo, and not being inclined to return thither to wait for more favourable weather, I preferred ſpending the day at *Boulac*. The better to diſguiſe my European appearance, I had left off the *ſeſte à la Druſe*, and adorned my head with a red turban, ſo that, with the other parts of my dreſs, I paſſed for a Turk, and was at liberty to go every where, without attracting any particular attention. This precaution had been ſuggeſted to me before my departure by Murad Bey himſelf: "Diſguiſe thyſelf carefully," ſaid he; "dreſs in ſuch a "manner that the moſt diſcerning may not be able to know thee for "a *Nazareen*. Thou muſt be ſuch in the preſence of my *kiaſchefs*, "and of all thoſe who have authority, and whoſe duty it is to afford "thee protection; but before thoſe *dogs of fellahs*, appear to be a "Muſſulman; even paſs thyſelf occaſionally for one of my officers; "this is the only way of eſcaping from their wickedneſs and bar-"barity."

I continued the whole day, with my pipe in my hand, walking along the banks of the Nile, where a multitude of people, employed in moving bales of goods, exhibited all the ſtir and buſtle of commercial ports. Tiers of boats were gradually brought down in the water as they received their lading; others, whoſe cargoes were diſcharging, roſe above the reſt; while all of them, toſſed about by the waves raiſed by a boiſterous wind, kept their long lateen yards in continual motion. The buſy and diverſified ſcene which the port of *Boulac* offered to my view, made the moments that I was obliged to paſs there glide away unperceived.

Notwith-

Notwithſtanding the noiſe upon the banks of the river, ſome wild ducks, which, however, were not very wild, were ſwimming upon a part of the water where the ſurface was unruffled by the wind. I alſo ſaw two curlews, of a deep green plumage, with cupreous reflections. This, I preſume, is the ſpecies of which Buffon has given an account, under the denomination of the green, or Italian curlew *. Theſe birds, which, upon the whole, bear a great reſemblance to the *wood curlew* of Guiana †, are migratory in Egypt, where they follow the courſe of the Nile as far as the cataracts. The Arabs call them *ſchéléck*.

In the evening I went to the baths, which, at *Boulac*, are very handſome. I had accuſtomed myſelf, at Cairo, to the uſe of baths of this ſort, and I was fond of frequenting them. There was one near the quarter of the town in which the French reſided, and I ſeldom miſſed going thither for many days at a time. It is well known that theſe baths of the Eaſt, deſcribed by all travellers, and a bad imitation of which I have ſeen at Paris, are very extenſive buildings, where people bathe without water, and where warm and humid vapours moiſten the body, and mingling with the ſweat which they occaſion, run down in large drops from every limb. The perſon intending to take a bath, extends himſelf upon the heated marble, rendered ſlippery by its humidity, when a ſervant, whoſe hand is covered with a little ſquare bag of coarſe camlet, rubs him pretty roughly, looſening and rolling over the ſkin the accumulations of vapour impregnated with ſweat. The bather gives him notice, by gentle ſtrokes with the palm of his hand, to turn on one ſide, on the other, on the back, or on the belly. He ſqueezes, and ſeems to knead gently, every part of the body, giving a jerk to the members

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* Hiſt. Nat. des Oiſ. et Pl. enlum. No. 819.—*Tantalus falcinellus*, L.

† Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 820.—*Arquata viridis ſylvatica.*—*Flamand des bois*, Barrère, Franc. Equinox. p. 127. et Ornitholog. p. 74.

one after the other, and making the joints crack, and even the muſcles of the cheſt. After the perſon bathing has been well cleaned, and had his limbs ſuppled, the ſame man conducts him towards a baſin into which warm water is running, and having covered him with a thick coat of ſoap, throws water over him in large quantities, which, in falling upon the body, carries off the lather of the ſoap. Of all the proceſs of theſe baths, this was the part that incommoded me the moſt. The quantity of water thrown upon my face checked my breath even almoſt to ſuffocation, and often obliged me to call for quarter from my pitileſs ſouſer. The perſon bathing is then taken back into the firſt room where he had left his clothes, and there laid down and wrapped up in dry cloths, which are changed as ſoon as they imbibe the humidity from the body, young boys ſoftly preſſing every part of it, in order to dry it perfectly and by degrees. The ſame boys afterwards rub the ſoles of the feet with a piece of pumice-ſtone. During theſe operations, which cannot be more delicately performed, I generally enjoyed a delightful repoſe, and found it impoſſible to help yielding to a ſort of voluptuous languor.

The little bag or rubber of the Orientals has been ſubſtituted for the currycomb of the ancients, to which it is certainly preferable. Being made of ſtuff, it is much ſofter, and draws from the pores all the humours that obſtruct them, far better than the metal inſtrument with which the Romans ſcraped their ſkin. But although the baths in Turkey, and particularly at Cairo, are very handſome buildings, they are, in point of grandeur and magnificence, far inferior to thoſe conſtructed by the Romans in the time of their emperors. The ruins of them which remain, ſtrike us with aſtoniſhment. Vitruvius has given a deſcription of theſe ſuperb buildings, which were of ſo prodigious an extent, that Ammianus Marcellinus compares them to provinces *. All the moſt brilliant productions of luxury, all the

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* *Potius provinciarum inſtar quam ullius edificii forma.*

moſt voluptuous inventions of effeminacy, were there collected. Every agreeable ſenſation which air and water are capable of affording was there to be enjoyed; and the bathing machines being moveable, and ſuſpended in the air, to the pleaſure of bathing was added that of being balanced and ſwung.

More ſimple, and, perhaps, more agreeable, the baths of Turkey and Egypt are very much frequented by the Orientals in general. They had alſo many attractions in my eyes, and were, indeed, the only thing at Cairo in which I took a pleaſure. The moſt perfect tranquillity, and the ſtricteſt decency, reigned within their walls. Although ſeveral perſons were aſſembled there, no converſation was ſuffered in the dreſſing-room, round which the beds or ſofas were placed. Every one is allowed to enjoy, in ſtillneſs and ſilence, thoſe ſweet and truly inexpreſſible ſenſations which delicate preſſures produce.

The women have fixed days and hours for bathing. No man then approaches the baths. Other females, appointed to attend them, make them ſucceſſively go through all the ceremonies practiſed in places of this ſort, but which are performed, if poſſible, with more care and delicacy than upon the men. Roſe water is not ſpared; and the ſmoke of perfumes is mixed with humid vapours. The women not having, like the other ſex, renounced one of the moſt beautiful ornaments of nature, the attention paid to their head of hair is, in the toilet of the baths, carried to the utmoſt pitch of refinement. To clean the hair, they make uſe of a kind of clay which is brought from Turkey on purpoſe; and they alſo ſprinkle it with odoriferous waters. But it is not ſolely from motives of health, or the deſire of cleanlineſs, that they are induced to viſit the baths; they likewiſe make here their parties of pleaſure. Peaceful ſilence ceaſes to reign; the young and beautiful captives give a looſe to gaiety, and indulge themſelves in mirthful pranks, which, if ſcandal may be credited, are not always innocent.

Oppoſite to *Boulac*, upon the weſt bank of the Nile, is the ſmall village of *Embabé*, famous for the excellent quality of the butter that is there made. This is the only place in Egypt where butter can be eaten freſh; every where elſe in that country it is good for nothing.

The fertile plains which ſurround *Embabé* on the weſtern ſide, are enriched with ſeveral kinds of culture. In particular, they produce a ſpecies, or rather a variety of lupins *, of the ſeeds of which there is a great conſumption in Egypt. Theſe are boiled with ſalt and water, and eaten, after being ſtripped of the thick and hard ſkin with which they are covered. They are ſold ready dreſſed in the ſtreets and markets. The village of *Embabé* ſupplies Lower Egypt with them, where they are called *Embaben*, from the name of the place whence they come; however, the general appellation of this ſort of lupin is *termeſs*. They can neither be uſed in ſoups nor in ragouts, on account of their being ſo hard; but when boiled with ſalt, they are very much liked by the Egyptians. Every where in the ſtreets people were to be ſeen ſhelling *termeſs*. The Chriſtians of the Eaſt, by no means emulous of imitating their tyrants in abſtaining from ſtrong liquors, eat lupins, as a ſtimulus for drinking brandy, which they frequently do to exceſs. Flour is alſo made from them, which is uſed like that of farinaceous plants; it is particularly well calculated for cleaning the hands and ſoftening the ſkin. The ſtalk of the lupin, reduced to aſhes, is preferred to other charcoal in the compoſition of gunpowder; ſo that in the different parts of this plant ſeveral kinds of utility are combined.

The ſouth wind having moderated, we left *Boulac* on the 21ſt of March, 1778, at eight o'clock in the morning; but our voyage was of ſhort duration. The *reis* having pretended that his boat ſtood in need of ſome repairs, we ſtopped at Old Cairo, the *Maſr el Atik* of the

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* *Lupinus termis; calycibus alternis, appendiculatis, labio utroque integro, acuto.* Forſkal, Flora Egypt.-arab. p. 131.

Arabs, at half a league from *Boulac*. This town, which indicates the ſite of the Babylon of Egypt, is the port for the boats that come down from the Saïd, as *Boulac* is that of the Delta. Here, in the midſt of the Mahometan moſques, the Jews have a ſynagogue, and the Catholics a convent and a church; but the Copts, as being upon their own ground, have reſerved to themſelves that which is reckoned by the devout the moſt precious ſpot; this is a grotto, or low chapel, in which, according to a pious tradition, the Virgin lived ſome time with the infant Jeſus, when they were obliged to flee into Egypt. Such traditions are never unprofitable to the monks. When the Roman Catholics wiſh to viſit this chapel, they pay the Copts for admiſſion; and if devotion carries them ſo far as to have maſs celebrated, they alſo pay the Coptic monks for this complaiſance, and, in their turn, take care to be paid by thoſe who employ them.

At Old Cairo are to be ſeen Joſeph's granaries, if the name of grnaries can be given to a large ſpace of ground, ſurrounded by walls twenty feet high, and divided into ſorts of courts, without any roof or covering, in which is depoſited the corn brought from Upper Egypt as the fiſcal duties, and where it becomes the food of a multitude of birds, and the receptacle of their dung. The walls of this encloſure are badly conſtructed; their appearance by no means announces an ancient building, and nothing but the love of the marvellous could have attributed their erection to the patriarch Joſeph.

Another work of the Arabs, but which is remarkable for the boldneſs as well as the beauty of its conſtruction, and the only one worth ſeeing in the ancient city of Cairo, is the aqueduct that conveys the water of the Nile into the caſtle. It is ſupported by three hundred and fifty narrow and very lofty arcades. The water is raiſed by a chain pump with four wheels, which is worked by oxen.

In front of Old Cairo, the Nile leaves, in the middle of its bed, an iſland of about five hundred yards in breadth, where is built the *mekkias*, which ſignifies *meaſure*. It is there, in fact, that upon the graduations of a pillar the riſe of the river is meaſured, and from the obſervations made thereon, public criers go about the ſtreets of Cairo, proclaiming the ſucceſſive heights of the water, in which are centred all hopes of fertility and abundance. It is thought that this *Nilometer* was built by the Arabs. The iſland is called *Roudda*, or *gardens*, becauſe it is laid out in gardens, and inhabited only by gardeners.

On the other ſide of the iſlot of *Roudda*, the town of *Gizah* extends along the weſt bank of the Nile. The numerous date-trees by which it is ſurrounded, interſperſed with the lofty turrets of the moſques, and the river, whoſe waves waſh the very foundation of the houſes, give it at a diſtance a very pleaſing aſpect. The French merchants at Cairo there had a villa, cloſe upon the bank of the Nile, and they ſometimes went thither to breathe a pure air, inſtead of the infectious exhalations in the midſt of which they uſually lived, and to ſeek ſome recreation, as well as to relieve their mind from the ſtate of inquietude that oppreſſed them in the city. *Gizah* recalls the recollection of great events. Memphis ſtood in its environs, and it is ſtill the neareſt ſpot to the moſt valuable monuments which ancient Egypt has left behind of her glory and her power. The pyramids are at the diſtance of only two or three leagues, and they are indiſcriminately called the *Pillars of Memphis*, or the *Pillars of Gizah*.

CHAPTER XXXIX.

DEPARTURE FROM OLD CAIRO.—SHEICK ITMANN.—QUARRIES.—MONASTERIES.—FISHES AND BIRDS.—WHIRLWINDS AND PILLARS OF SAND.—WATERING OF THE GROUNDS.—PARTICULARS OF THE VOYAGE.—HOUSES OF THE VILLAGES OF UPPER EGYPT.—CARTHAMUS.—A SOUTHERLY GALE.—BENISOUEF.—ACCIDENT ON THE VOYAGE.—MOUNTAINS.—MANNER IN WHICH THE WOMEN OF UPPER EGYPT CARRY WATER.

WITH no ſmall difficulty I collected my *reis* and his ſailors, who were engaged in converſation with their acquaintances, and never thought of the repairs neceſſary to the boat. I had ſtill more trouble to make them determine to ſet off. A freſh breeze from the northward having ſucceeded the hot and contrary ſouth wind, we left Old Cairo on the evening of the day of our arrival. Two immenſe lateen ſails, drawing on different ſides of the maſts, ſo as not to becalm each other *, rapidly drove on our light *kanja*; and her prow, whitened by foaming waves, eaſily opened itſelf a paſſage, notwithſtanding the reſiſtance of the ſtream. We ſtopped towards night, at about eight leagues from Old Cairo, oppoſite to *Sheick Itmann*, a ſmall village, the houſes or huts of which are built of mud. Its appearance is not the leſs pleaſing. It is ſurrounded by groves of date-trees, whoſe verdant tops are ſupported by ſtraight and ſlender ſtems, while others, bent down by the wind, and intertwining apparently to ſhade the flat roofs of the houſes, enliven the gray and obſcure tints of the village, and render it a very pictureſque and intereſting landſcape.

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* This diſpoſition of two lateen ſails is, by French ſeamen, called *oreilles de lievre* (hare's ears), one of the ſails being ſet ſo as to draw on the ſtarboard ſide of the main maſt, and the other on the larboard ſide of the fore maſt, or *vice verſa*.

Several egrets came to paſs the night upon theſe date-trees, the beautiful green leaves of which, contraſting with the dazzling white of their plumage, produced a moſt charming effect.

From Old Cairo, the eaſt ſhore of the Nile is ſkirted by the ſame chain of mountains which begins at New Cairo. In them are ſeen great cavities, formed by the digging out of ſtone; and in the oppoſite ſide of the mountain which overlooks the Nile, excavations have been made nearly over its whole ſurface. It is probable, that, from this place, in ancient times, the ſtones neceſſary for the conſtruction of Memphis and its pyramids were extracted. The maſſes of which theſe monuments were built, are exactly of the ſame texture as the calcareous rock of the mountain; and this circumſtance would have been ſufficient to overthrow the opinion of ſome moderns, who imagined that the pyramids were compoſed only of factitious ſtones, if Herodotus, the moſt ancient of the hiſtorians who have written on Egypt, had not poſitively aſſerted, that upon the mountain of Arabia (the chain which is on the ſide of the Red Sea) may be ſeen the quarries from which the pyramids of Memphis were hewn *.

At a full quarter of a league on this ſide of *Sheick Itmann*, upon the eaſt bank of the river, is *Toura*, which has retained ſomething of its ancient name of *Troja*. On each ſide, and at intermediate diſtances, are ſeen thoſe uſeleſs buildings which, under the name of monaſteries, contain ſocieties of men ſtill more uſeleſs. They were inhabited by Coptic monks.

Oppoſite to *Sheick Itmann*, a village called *Mazara* (a preſs) appears on the ſame ſide as *Toura*, but at a greater diſtance from the water-ſide. Above the former place there is a rather narrow canal, which extends not very far to the weſtward.

I purchaſed ſome ſmall *bennis*, fiſhes of which I have ſpoken in Chapter XXXVI. They were caught by a fiſherman with a ſweep-net, which he caſt from the bank of the river: he had taken no other ſort. But, if the different ſpecies of fiſh were ſcarce in the waters of *Sheick Itmann*, its vicinity was enlivened by numerous flocks of birds. The lively and reſtleſs wagtail was running about the fields, and vibrating its long tail; while the ignoble kite, the ſame bird which at Cairo is a denizen of the city, interrupted with his ſhrill and mournful cry the amorous cooings of the turtle-doves that were perched upon the date-trees; and ſwallows, with pointed wings, rapidly ſkimmed through the air.

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* Liv. ii. § 8. trad. de Larcher, tome ii. p. 7.

On the 22d, towards noon, we continued to aſcend the Nile. I ſoon diſcovered up the country the pyramids of *Saccara*, as well as the town of that name, celebrated for the mummies of men and animals that are preſerved in its vaſt catacombs. We paſſed in front of *Schim*, a village ſituated at ſome diſtance from the weſt bank. A little higher up, we ſaw, on the oppoſite ſide, a place named *Berdriſgé*, and, at ſix o'clock in the evening, we ſtopped facing *Kafr Iaïat*, a village of mud houſes, like thoſe I have juſt mentioned. It is the reſidence of a *kiaſchef*. The weſt ſhore of the Nile is, in this place, high and ſteep, and the village that is built on it may be ſeen at a great diſtance.

We had made about ſeven leagues in the courſe of this day; the northerly wind had continued to favour our progreſs, though it ſometimes blew in violent ſqualls and whirlwinds. But for the uſual precautions which I was careful ſhould be taken, and about which the Egyptian ſailors would not have troubled themſelves, our voyage might have been rendered extremely dangerous. Theſe whirlwinds are pretty frequent upon the Nile; they communicate their motion to the part of the river on which they blow, and cauſe it to bubble up. In the plain of *Saccara* I had the ſatisfaction of ſeeing ſome pillars of ſand, raiſed by the wind to an immenſe height, ſo that they ſeemed loſt in the clouds, yet, at the ſame time, preſerved the perpendicularity of a perfect cylinder.

The chain of mountains which, behind *Toura*, was cloſe to the bank of the Nile, recedes at this ſpot, and leaves a greater ſpace for cultivation. Here were no longer the low plains of the Delta, and of the other cultivated parts of Lower Egypt, which are fertilized by an eaſy mode of irrigation. The river was flowing in its natural bed, between two ſteep ſhores. In order to moiſten their grounds, the inhabitants are obliged to employ machines for drawing water. Theſe are a kind of ſwinging levers, placed upon a horizontal croſs bar, and to which leathern buckets are faſtened. A man, half covered with rags, and diverting himſelf with diſmal ruſtic ditties, ſpends the whole day in keeping one of theſe levers in motion, and pouring the water into troughs or trenches which convey it to the plantations. To raiſe the water to the level of the ground, it often requires four or five of theſe machines, among which there are ſome double ones, that is, having two levers, ſupported by the ſame croſs-bar. The eaſt ſhore is high and perpendicular; the weſt ſhore has an imperceptible declivity; but, owing to the length requiſite for the conduits, ſtill greater labour is neceſſary in order to diſtribute the water to advantage.

The clumſineſs of theſe hydraulic machines, the nakedneſs and miſery which render hideous the indolent and half-ſavage beings who work them; wretched hovels, the low walls of which are built of no other materials than mud, are objects that ſadden and diſguſt the mind, when, on looking back to former periods, the ancient ſtate of this country is compared to that which diſgraces it at the preſent time.

Two numerous flocks of ducks made their appearance in the courſe of this day's progreſs; while upon the ſhore, egrets, gulls, and wild-geeſe were watching for their finny prey.

With people like the Egyptians, I could not hope for a voyage without frequent diſputes. Greedy and knaviſh, whatever favour is

conferred

conferred on them, they are never contented; and the more that is given them, the more they think they have a right to exact. I had with me an ample proviſion of coffee and excellent *Latikea* tobacco; and from the moment of my departure I ſhared it with my boat's crew; but theſe inſatiable fellows inſiſted that I did not give them enough; and, as if my liberality had been a debt, they required that I ſhould give up the coffee and tobacco to be uſed at their diſcretion. However, to convince them that their claims, expreſſed in the moſt inſolent tone, made no ſort of impreſſion, and how greatly they were deceived in thinking to intimidate me, I ceaſed to diſtribute to them the little favours which till then I had choſen to confer. They broke out into murmurs and threats, which laſted a conſiderable time, and which they only diſcontinued when they perceived that they derived from them no advantage whatever.

At eight o'clock in the morning of the 23d, we left *Kafr Iaïat* with a light breeze from the northward, which at noon increaſed to very violent ſqualls. After having proceeded the diſtance of five leagues, we ſtopped at *Riha*, a village on the weſt ſhore, and nearly oppoſite to which is *Atfieh*, ſituated at the foot of the eaſt mountain, upon a narrow canal formed by a pretty large iſland. Boats do not paſs through this canal, unleſs they are to land at *Atfieh*. This was formerly a town conſecrated to Venus, under the name of *Aphroditopolis*.

I ſaw a pyramid of very conſiderable ſize inland, at four or five leagues from *Riha*. The courſe of the river is divided from *Kafr Iaïat*, by a ſtring of iſlots, among which there are ſome pretty extenſive, and which ſometimes approach one ſhore and ſometimes the other.

A multitude of birds of different ſpecies were to be ſeen in the environs of *Riha*. Among them were herons, ſpur-winged plovers, other plovers, of the ſpecies which I deſcribed when ſpeaking of *Mehallet-Abou-*

Ali in the Delta*, and a great many hoopoes ſeeking for worms by the water-ſide.

In the evening the gale ſubſided, and was followed by a dead calm, which laſted till the morning of the following day, the 24th. There not being the ſlighteſt breath of wind to fill our ſails and forward our voyage, the crew were obliged to track the *kanja*. A light breeze from the north-eaſt ſprang up in the morning, but it was not of long duration; and we ſtopped at *Zoule*, a pretty large village upon the eaſt ſhore, at about two leagues from *Riba*. In the afternoon the wind ſhifted to the weſt, and afterwards to the ſouth-weſt; it conſequently was directly contrary to the courſe we were ſteering. I therefore made the ſailors again take hold of the tracking-line, and we at length arrived at *Zavoui el Manſloub* (the Watering-place of the Croſs), a ſmall town, built upon the weſt bank of the Nile, oppoſite to *Géziret-Barreké* (Bleſſed Iſland), an iſlot upon which are ſeen a village and ſome cultivated grounds †. We had proceeded only one league beyond *Zoule*. Theſe denominations of *croſſes*, *benedictions*, &c. aſſembled near the ſame ſpot, are very remarkable in a country where croſſes and benedictions are held in abhorrence.

In the evening, one of my companions caught with a ground-line a ſmall eel of the Nile ‡. The upper part of its body was of a lightiſh green, no doubt becauſe it was young.

On the 24th it being equally impoſſible for us to make uſe of our ſails, we were under the neceſſity of continuing the tedious and fatiguing operation of tracking. I walked along the Nile, and ſhot ſeveral wild pigeons, the tough and dry fleſh of which was far from being a reliſhing diſh. I alſo ſaw a great many ſpur-winged plovers, as well as ſome of the ſpecies I have before deſcribed.

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* See page 383.

† Mr. Bruce has very unſeaſonably reproached Norden with having ſaid that *Géziret Barraké* means the Watering-place of the Croſs. It is *Zavoui el Manſloub* that Norden has ſaid bore that ſignification.

‡ See page 274.

Having proceeded about a league, our ſailors reſted themſelves at *Komrigé*, a town on the weſt ſide of the river, where there are ſeveral moſques, indicating a numerous population. We left it again in the afternoon, and moored our *kanja* for the night at *Schment el Arab*, a village built on the ſame ſide as *Komrigé*. The houſes of this place, like all thoſe of Upper Egypt, are of a ſquare form, and on their flat roofs are built dove-cotes, which look like architectural ornaments: this, at a diſtance, gives the villages a handſome appearance; but on a nearer view, nothing is to be ſeen but mud walls, and every ſign of miſery.

During this whole day, we had made no more than about three leagues. In this extent of country, the eaſt bank of the river is one continued tract of barren and uninhabited ſand. The weſt bank, on the contrary, preſents to the eye plains embelliſhed by culture and fertility. I there obſerved large fields covered with carthamus *, or baſtard ſaffron, which the Arabs denominate *asfour*. Its ſeeds are ſometimes called by Europeans *parrot-ſeeds*, becauſe they are the favourite food of birds of that ſpecies, but they are known in Egypt by the name of *cortom*, of which we have made *carthamus*. Under a hard, thick, and glittering white ſkin, theſe ſeeds, which are nearly of the ſhape of a quince, contain an oily almond of an acrid and bitter flavour. From theſe almonds the Egyptians extract an oil fit for burning; and with the huſks they make a paſte, which has the colour, though not the flavour, of chocolate.

But the flower is the moſt uſeful part of this plant, and is, indeed, an indiſpenſable ingredient in the dying of woollen cloths. It is of a beautiful ſaffron red colour, but has a ſtrong and diſagreeable ſmell.

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* *Carthamus tinctorius*, L.

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When dried, it is ſent to Europe, and in the Levant trade is diſtinguiſhed by the name of *ſafranum*.

Carthamus is one of the moſt productive articles of culture in Egypt; it there occupies whole plains. Safranum was exported in great quantities, and bought by the European merchants. Under a clear and warm ſky, the flowers in a ſhort time acquire the brilliancy of that beautiful colour by which they are diſtinguiſhed, and no rains fall to tarniſh their luſtre. In our northern countries, on the contrary, the rains will always operate againſt the cultivation of the carthamus; not but that it might thrive there, for I have, for ſeveral years, cultivated this plant in *La Meurthe*, one of our coldeſt departments, but without deriving any advantage, at leaſt from the flowers. In fact, the ſlighteſt ſhower of rain is ſufficient to ſoil them, or make them fall, and deſtroy the crop. The climate of Egypt agrees with it perfectly, and this would be an important branch of commerce for the new colony.

We again proceeded on our voyage on the 26th, but the wind continuing to blow from the ſouthward, were ſtill obliged to have recourſe to the tracking-line. The whole morning was ſpent in getting as far as *Bouſch*, a town at a quarter of a league from the weſt bank, upon which, at the time of our paſſing, was held a conſiderable market for cattle and proviſions.

At *Bouſch*, we met with one of thoſe gales of wind from the ſouth, which are ſo famous, and at the ſame time ſo dangerous in theſe countries. Woe to thoſe who may happen to be then croſſing the immenſe ſandy ſolitudes with which Egypt is bordered! Intrepidity is of no avail, and the moſt valorous armies might be there overwhelmed by clouds of ſand driven impetuouſly along by the wind, periſh from ſuffocation, and die in deſpair. The atmoſphere ſeemed as if on fire, and yet was darkened by whirlwinds of duſt. Reaumur's thermometer ſtood at twenty-ſeven degrees. Both men and animals inhaled nothing but ſcorching vapours, mixed with fine and burning ſand. The plants were parched up: in ſhort, all animated nature was withered.

This gale of wind ſtill continued on the 27th, and it even appeared to have increaſed in violence. My ſailors were quite dejected; and it was by dint of promiſes alone that I could prevail on them to ſet the *kanja* again in motion, by tracking it along; but the impetuoſity of the wind ſoon rendered their efforts fruitleſs, and we were forced to ſtop behind a ſandy point that ſheltered our boat from the current, the roughneſs and rapidity of which was increaſed by the ſtrength of the gale; but we were not here protected from the inconveniences reſulting from the ſoutherly wind. The heat was ſtill greater than on the preceding day; the thermometer had riſen to twenty-eight degrees. Sweat ran from every pore; and the ſand, which the wind carried with it, adhered to our faces, and formed on them a ſort of maſk. Our ſole employment was to keep bathing our eyes every moment with the water of the river, in order to rid them of the ſand, and to endeavour to keep them open. The air was darkened by a thick fog of ſubtile duſt as red as fire, which found its way into every thing. Our *caffas*, our cloſeſt ſhut trunks, could not exclude it; and if we attempted to eat, our mouths were filled with it as much as with food.

At length, towards the evening, this fiery wind abated, and we were enabled to get near a ſmall town called *Beniſouef*, built on the weſt ſide of the Nile, four leagues from *Schment el Arab*. The houſes, conſtructed of brick, cemented with earth, and the turrets, which ſeemed to vie in height with the ſurrounding date-trees, render the aſpect of this village leſs unſightly and leſs diſmal than that of the other villages I had hitherto ſeen. Of all the places ſituated along the Nile from Cairo, that is, for the ſpace of upwards of thirty leagues, this is the largeſt, as well as the moſt affluent. A manufactory of coarſe carpets renders it a commercial town. The neighbouring plains are fertile and ſmiling, and the people who cultivate them appear leſs diſtreſſed and leſs wretched than thoſe who live nearer the capital. A *kiaſchef* commanded at *Beniſouef*; but not chooſing to make any ſtay there, I diſpenſed with paying him a viſit.

On the 28th a dead calm ſucceeded to the burning gale from the ſouth. However, about four o'clock in the evening, there came a light breeze from the north-eaſt; we availed ourſelves of it to continue our route, and arrived in the night at *Bébé*, a large village, the reſidence of a *kiaſchef*, and ſituated upon the ſame ſide of the river as *Beniſouef*, from which it is not diſtant more than three leagues. Here are to be ſeen a moſque and a convent of Copts.

In the courſe of this night's run, we incurred the greateſt danger, through the negligence and unſkilfulneſs of our boatmen. In the middle of the moſt rapid current, we ran foul of one of thoſe large craft called *maſch*, which come down from Upper Egypt very heavily laden. I cannot conceive how our ſlight *kanja* could withſtand ſuch a terrible ſhock, without being daſhed to pieces. Nor was this all: for, as if we had been deſtined to periſh at that very moment, after having ſtruck ſo violently againſt the other boat, there came on a heavy ſquall, which taking our ſails aback, put us in danger of overſetting, and half ſwamped our *kanja*. We ſpent the remainder of the paſſage to *Bébé* in baling out the water with which it was almoſt filled.

On the morning of the 29th we ſet ſail with a fine breeze from the north-eaſt. The weather was beautiful; and the atmoſphere, cleared of the clouds of duſt with which it had been loaded the preceding days, diſplayed its reſplendent azure canopy. Lofty and perpendicular mountains, of ſand and of rock, here contract the courſe of the Nile, and form, on its eaſt bank, a chain of impregnable ramparts. With vaſt and frequent interſections, they extend to a great diſtance into the deſert, the horror of which they conſiderably augment; and the river waſhing them with its ſtream, imperceptibly undermines their baſe. Theſe high maſſes of ſtone ſometimes project into the Nile, ſo as to render the ſtraits which they form, very dangerous to navigation. In other places, they reſemble natural fortreſſes, and would indeed be very well calculated to defend the paſſage of the Nile. Inacceſſible as a habitation for any human being, theſe barren and frightful mountains are the domain of a multitude of birds which have there eſtabliſhed their abode, where they are never diſturbed, and from whence they ſpread along the waters, and all over the country, in order to ſeek for prey and food. The name of *Dsjebel el Teir* (Mountain of the Birds), which is given to this chain of rocks, indicates with what ſort of inhabitants it is peopled.

After having proceeded about five leagues, we caſt anchor in the evening off *Sheick Zaïar*, which is a pretty large place upon the weſt bank of the river.

On the 30th we continued our route, and arrived at another well-built town, on the ſame ſide, called *Senon-Seni*. The wind blew freſh at north, and the atmoſphere was gloomy and loaded with vapours. An innumerable flight of ducks paſſed by us in the courſe of this day.

At *Senon-Seni* I took particular notice of the manner in which the women contrive to lay in their ſtock of water from the Nile. They could not well carry a heavier load: it conſiſts of three earthen veſſels; one, very large, is placed upon the head; the ſecond, not ſo big, and ſupported by a cord paſſed acroſs the forehead, hangs behind their back; and the third, which is of a ſomewhat ſmaller ſize, is placed on the left ſhoulder, and held by the right hand.

On the 31ſt the weather cleared up, and a pleaſant breeze from the north ſoon carried us to *Miniet*. The ſame chain of mountains which I have juſt mentioned, extends along the bank of the Nile that looks towards Arabia; and its perpendicular poſition gave it the appearance of a lofty wall conſtructed by art.

CHAPTER XL.

MINIET.—BARDACKS.—ANCIENT CITY.—METHOD OF REDUCING FRACTURED LIMBS.—RAIN AND GALES OF WIND.—SHEICK ABADÉ.—ANCIENT CITY OF ANTINOOPOLIS.—CATACOMBS.—MELLAVOUI.—MOUNTAIN OF ABOUFEDA.—MANFELOUT.—CONVENT OF THE PULLEY.—LARGE BOAT.—SIOUT.—JACKAL.—CAVERNS IN THE MOUNTAINS.—BIRDS OF SIOUT.

IF, in this part of Upper Egypt, the eaſt bank of the Nile preſents a hideous aſpect, by its ſands and barren rocks, the weſt bank attracts attention by its cultivated fields and numerous habitations. Among theſe, *Miniet* deſerves to be particularly diſtinguiſhed. It is a ſmall but rather pretty town, compared with the other places in the ſame country. Narrow and duſty ſtreets, houſes built of unbaked bricks cemented with mud, and clumſy and irregular edifices, are undoubtedly not very ornamental objects in a town. However, when the eye has long been habituated to behold only cities and villages, the appearance of which excites pity, the town of *Miniet* cannot fail to pleaſe. The houſe occupied by the *kiaſchef*, as well as thoſe of ſome other of the principal people, were built of ſtone, and their whiteneſs relieved the monotony of the reddiſh gray of the reſt. The *bazars*, or places where the merchants meet, are tolerably commodious; and the crowds which frequent them announce a numerous population, as well as ſome briſkneſs of trade. Government has here eſtabliſhed a toll for loaded veſſels, which is eaſily collected, as the Nile is not very wide at this place. Here are likewiſe manufactured earthen veſſels, called *bardacks*, in which the water acquires a degree of coolneſs very deſirable in a burning climate, where it is ſo often neceſſary to quench the thirſt. The clay of which they are made is procured immediately in the neighbourhood, and they conſtitute a branch of induſtry very profitable to the town of *Miniet*.

Columns of granite, broken and thrown down, and ſome yet ſtanding, beſides heaps of rubbiſh, indicate that *Miniet* occupies the place of a more ancient city; but reſpecting its name authors are not agreed. Some have aſſerted that it was the ſite of *Hermopolis*, meaning, no doubt, *Hermopolis the Great*, a celebrated city, ſo called to diſtinguiſh it from two others of the ſame name, formerly exiſting in Egypt. Others are of opinion, that theſe ruins are thoſe of *Cynopolis*, where the dog was worſhipped: laſtly, Mr. Bruce ſuppoſes *Miniet* to be the ancient *Philæ*. However this may be, the modern town is near fifty leagues from Cairo.

I brought from Cairo two letters of introduction; one to the *kiaſchef* of *Miniet*, who is named *Attas*; the other to a man of large property, a friend of the French merchants, who was then reſiding upon his eſtates. Both of them were abſent; the *kiaſchef* was making the tour of his diſtrict to levy contributions, and the Turk of Cairo was at one of his villages not far from *Miniet*. Having forwarded to him the letter entruſted to me, he next day ſent me his compliments, with a preſent of five ſheep and two large pots of butter, begging me to accept them as a trifling compenſation for that hoſpitality, which he regretted he had not had it in his power to ſhew me in perſon.

The ſecond in command at *Miniet*, having been informed that I was, or that I muſt be a phyſician, ſent for me to his houſe. He had broken his leg three days before; it had been ſet by a Copt, who had treated the caſe in a manner truly curious. The patient was laid upon the ground, without either mattreſs, mat, or carpet, but merely upon a bed of ſand. His leg and thigh were extended and fixed between ſtakes, driven into the earth, which alſo ſupported a ſmall brick wall, raiſed on each ſide in ſuch a manner that the fractured limb was confined in a piece of maſon-work, where it was to remain till the completion of the cure. In order to promote the formation of the callus of the fracture, the *doctor* had made a ſort of cement of earth, oil, and the white of eggs, which he every day applied to the leg.

In the evening of the 2d of April the weather was dreadful. Showers of rain, a very uncommon occurrence in Upper Egypt, were accompanied with violent ſqualls from the ſouth-weſt. Whirlwinds of ſand obſcured the rays of the ſun, and ſhort breaking waves agitated the ſurface of the Nile. The weather having moderated on the afternoon of the 3d, we quitted *Miniet*, and ſtopped three leagues farther on, at *Maulaha*, a village in the *kiaſchefric* of *Miniet*, and built upon the ſame ſhore as that town. In the evening the wind ſhifted to the north, and blew ſo extremely hard, that we were very much incommoded all the night by the motion of our boat, which was continually ſtriking againſt the bank.

The northerly gales ſtill continued on the 4th, and carried us, with a dangerous rapidity, as far as *Sheick Abadé*, a reſort of banditti on the eaſt ſide of the Nile. Immenſe ruins, and a long tract of ground covered with rubbiſh, announce that a large city had formerly ſtood upon this ſpot. It was built in conſequence of a ſhameful paſſion, which ill diſguiſed the appearance of gratitude affected by Adrian its founder. It is well known that this prince, renowned for his political and military talents, was, at the ſame time, contemptible on account of his paſſion for Antinous, the perfection of whoſe form is proved by one of the fineſt ſtatues that antiquity has bequeathed us. Equally ſuperſtitious and depraved in his manners, Adrian, while he was in Egypt with his court and army, conſulted the ſoothſayers, whoſe anſwer made a deep impreſſion upon his mind. The oracle declared, that he was threatened with great danger, unleſs a perſon who was dear to him, and by whom he was beloved, was immolated for his preſervation. Antinous offered himſelf as the victim, and the cowardly emperor had the cruelty to accept the ſacrifice.

crifice. The beautiful and generous Antinous precipitated himſelf from the ſummit of a rock into the Nile, and the vile deſpot thought to efface his ingratitude and diſgrace by building, in honour of his favourite, whom he likewiſe looked upon as his deliverer, a city which, under the name of *Antinoopolis*, has perpetuated at once his barbarous cruelty and his criminal paſſion. He embelliſhed it with all the moſt valuable productions of art. The ſtatues of Antinous were here conſidered as ſacred images; Adrian not only erected temples in honour of him, but inſtituted games and ſacrifices, and himſelf regulated the worſhip that was to be paid to his memory.

Antinoopolis had been built on the ſite of the ancient Egyptian city of *Abidus*, in which was worſhipped a divinity named *Beſa*. This god delivered oracles, and for a long time ſupported his celebrity. The ancient city of *Abidus*, and that of *Antinoopolis*, are both fallen to the ground. The veſtiges of the latter excite regret for its deſtruction. There are not to be ſeen among its ruins the heavy and gigantic monuments, nor thoſe prodigious maſſes of ſtone which the ancient Egyptians erected, to aſtoniſh rather than to charm the eye; but the moſt regular proportion was obſerved in every part of the buildings, which exhibited the graceful contours and elegant forms of the fineſt Grecian and Roman architecture.

My *reis* made a number of difficulties about approaching the ſhore, which is covered with the ruins of *Antinoopolis*. It is inhabited by the worſt people and moſt determined robbers in Egypt. They attacked Mr. Bruce, when, in croſſing the Saïd, he wiſhed to ſtop at this place *. I took every precaution that prudence ſuggeſted, and landed with my draughtſman. The extent of ground ſtrewed with the moſt beautiful remains of antiquity threw me into aſtoniſhment and admiration. To ſurvey them all would require a conſiderable time. It was growing dark, and it would have been equally

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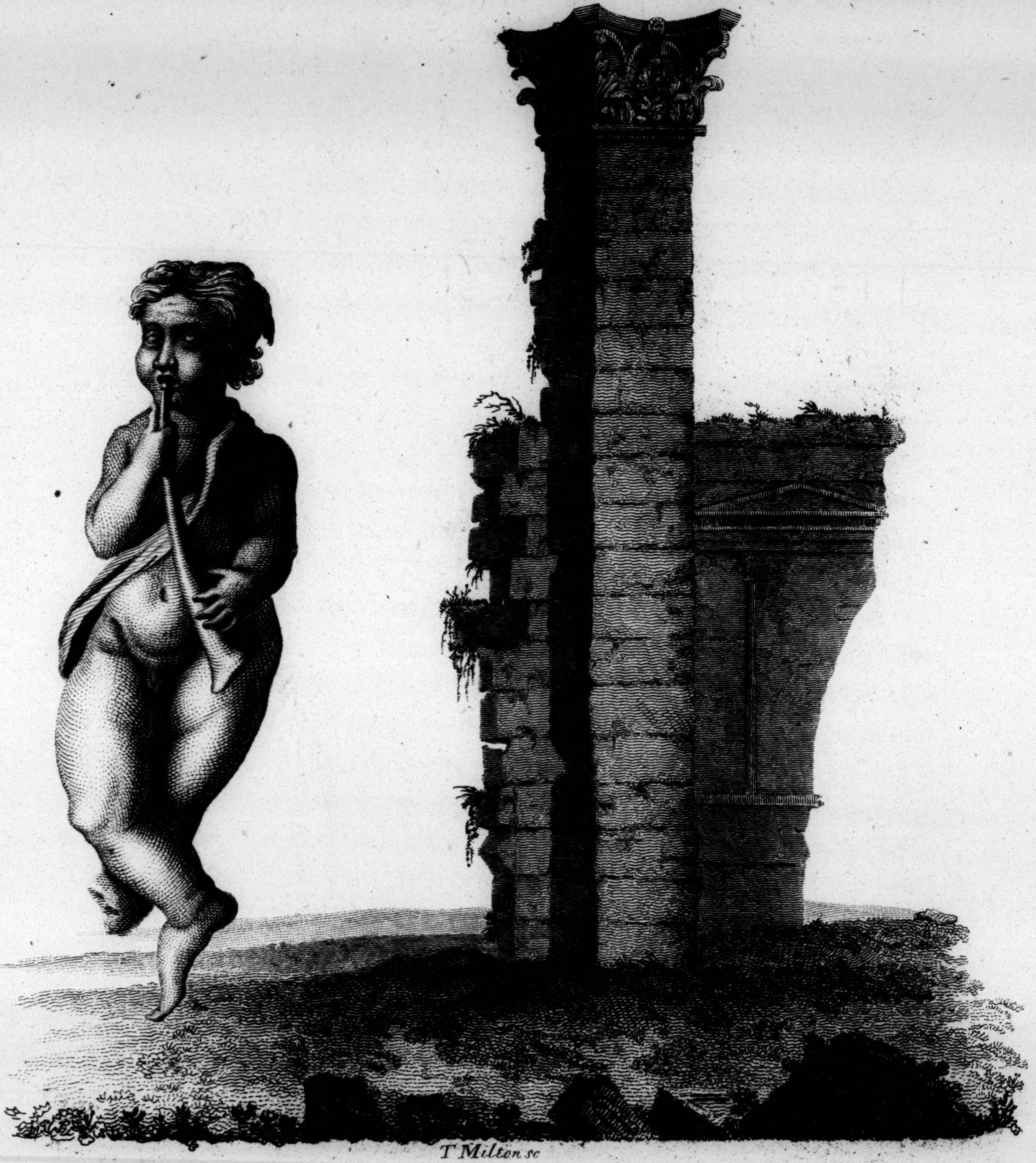
* Travels to diſcover the Source of the Nile.

BRITISH MUSEUM



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Column at Antinoöpolis
and
Figure found at Eschmim

Published by J. Debrett. Piccadilly. Oct. 12. 1799.

imprudent to paſs the night on this dangerous bank, or to ſtray too far from the boat.

The ſavage people who live near the ruins of Adrian's city, make it their buſineſs to pull down thoſe parts of the buildings that remain ſtanding, in order to gratify their barbariſm by the habitual practice of deſtruction. In the time of Vanſleb *, and of Paul Lucas, there were exiſting a number of pieces of architecture altogether entire, which I could not find. Moſt of the edifices had been conſtructed of large bricks, the red colour of which was in perfect preſervation. What appeared to me moſt remarkable was a triumphal arch, or magnificent gate decorated with fluted pillars: its front was fifty yards in length; an incorrect drawing of it is given in Paul Lucas's Travels; the capitals of the columns, in particular, are very badly repreſented †. A better idea may be formed of it from *Plate XXI.* It was my intention to have had a complete drawing taken of this triumphal arch, which probably was the gate of the city; but while my draughtſman was employed in his ſketch, and I was engaged in obſerving the other parts of the ruins, the report of a gun fired by one of our companions placed as a ſentinel, warned us of the approach of a troop of banditti. We had only time to reach the boat, which was immediately puſhed off; and we made our eſcape, followed by the threats and challenges of theſe barbarians.

There are yet to be ſeen, on each ſide of the gate, the holes made for the hinges which ſupported the folding-doors. The people of the country ſay that theſe doors are now at Cairo, having been conveyed thither by a devil. Paul Lucas ſaw them in that city covered with plates of iron, and made uſe of to ſhut a vault near the palace of the *grand prévôt* ‡, meaning undoubtedly the *Ouiali*, an officer, at Cairo, entruſted with all the affairs of the police.

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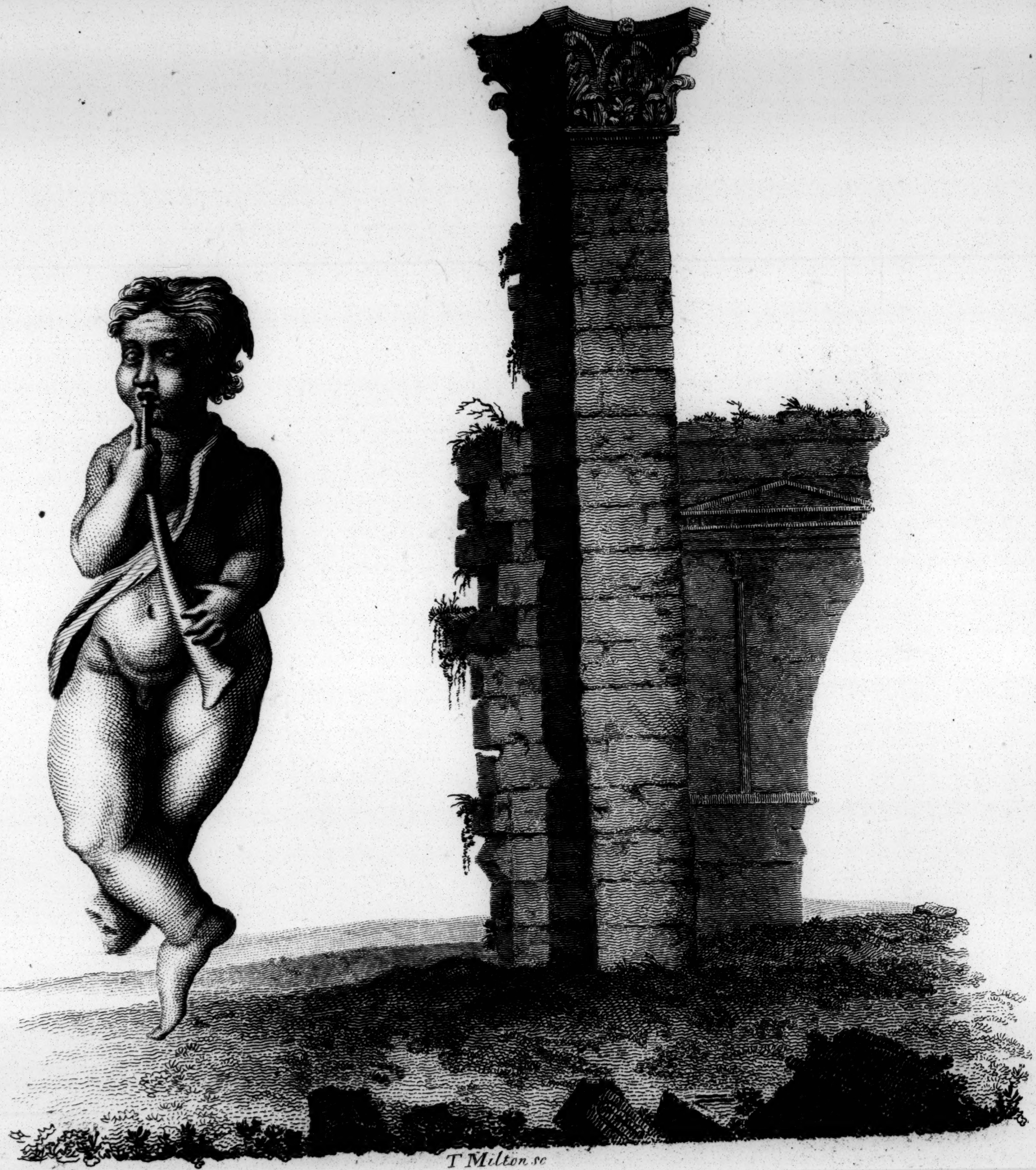
* Nouvelle Relation d'Egypte, p. 386 et ſuiv.

† Voyage fait en 1714, tome ii.

‡ Nouvelle Relation d'Egypte, p. 384.

A con-



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* Nouvelle Relation d'Egypte, p. 386 et ſuiv.

† Voyage fait en 1714, tome ii.

‡ Nouvelle Relation d'Egypte, p. 384.

A conſiderable number of columns were yet ſtanding at the other end of the city of Antinoopolis towards the mountains. The remainder conſiſted only of a confuſed maſs of pieces of architecture broken and thrown down.

On the other ſide of the mountain, which terminates, towards the eaſt, the ſite of the ancient Antinoopolis, are to be diſtinguiſhed a great number of apertures made in the rock. Theſe kinds of grottoes were undoubtedly burial-places, or catacombs. There are ſome of the ſame kind throughout all Thebaïs, and particularly in the environs of large towns, along the two chains of mountains which border and occaſionally confine the Nile. The inhabitants, too groſsly ignorant to comprehend the advantages which their anceſtors derived from the arts, imagined theſe excavations to be made by demons. Superſtition produces ſimilar effects in the moſt oppoſite characters; for the miſſionary Vanſleb ſeems to have been of the ſame opinion with the preſent Egyptians. It appeared to him equally impoſſible that ſuch caverns could have been the work of man; but he mollifies his opinion by the pious ſuppoſition, that the devils had been compelled to become ſuch good workmen by means of exorciſms *. On the other hand, the Chriſtian legends conſider this immenſe number of grottoes in the mountains of Thebaïs nothing more than the ſolitary retreats of holy hermits, whoſe lazineſs was ill diſguiſed under the maſk of contemplation, a high-ſounding word, but which, when applied to the life of this claſs of people, is entirely devoid of meaning.

The moſque of the village which is near *Antinoopolis*, and the appearance and population of which forms ſo ſtriking a contraſt with the ſuperb edifices and elegance of the ancient city built by Adrian, contains a tomb, and the relics of a ſaint from whom this place has obtained the name of *Sheick Abadé*; but what is truly ludicrous, is, that while the Mahometans regarded this ſaint as a zealous defender of the Koran, he was at the ſame time claimed by the Chriſtians, as one of their biſhops, who enjoyed the painful honour of martyrdom at *Inſiné*[*]. But it is unneceſſary to ſay more of the abſurd chimeras, of which, at all times, and in all places, mankind have been the dupes.

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* Nouvelle Relation d'Egypte, p. 384.

We left the formerly happy, though now deſolate ſhore of the city of *Antinoopolis*, and caſt anchor oppoſite to *Mellavoui*, three leagues from *Sheick Abadé*. *Mellavoui* is a ſmall and tolerably handſome town, ſituated half a league from the weſt bank of the Nile, and is the reſidence of a *kiaſchef*. The plain ſurrounding it is very fertile, particularly in corn; a great quantity of which is exported to Arabia.

On the 25th of April we ſet out from *Mellavoui* for *Manfelout*, where we arrived in the evening. The diſtance between theſe two places is about ten leagues. Two leagues below *Manfelout*, on the eaſt bank of the Nile, is a chain of very high mountains formed entirely of barren rock. The waters of the river have undermined them, ſo that their ſummit projects conſiderably beyond their baſe. This chain of rocks is called the mountain of *Aboufeda*, from the name of a Muſſulman ſaint who is there buried, and in honour of whom a ſmall chapel has been erected. By the ſide of this monument of the piety, or rather of the abſurd ſuperſtition of the Mahometans, ſome men of the ſame religion, devout worſhippers of *Saint Aboufeda*, and, at the ſame time, determined robbers, live in retreats dug in the rock, and formerly, it is ſaid, inhabited by anchorites. But theſe excavations, as well as thoſe in *Sheick Abadé*, and in the two chains of mountains between which the Nile runs, in the upper part of Egypt, are probably burial-places and ancient tombs; for no perſon, however great may be his pious credulity, can believe that the thouſands of caverns which are there dug have been the work and abode of ſo many anchorites, whoſe favourite paſſion was not, as is well known, the love of labour. That they are ancient monuments is the more probable, becauſe in ſeveral of them are to be found, at this day, inconteſtable proofs which evince their remote antiquity. Be this as it may, the robbers by whom they are at preſent inhabited, are the moſt formidable pirates that obſtruct the navigation of Egypt, and alſo the moſt difficult to be exterminated, as they take refuge in the inacceſſible cavities of theſe mountains.

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[*] Vanſleb, Nouv. Relation d'Egypte, p. 387.

Beſides the danger of being pillaged in paſſing by the mountain of *Aboufeda*, boats alſo there run the riſk of being loſt. The Nile is narrow and rapid at this place, and by the ſtrength of the current, or the violence of the wind, they are often driven againſt the rocks, and wrecked. When we paſſed here the wind was boiſterous, and there was a great ſwell in the river.

The town of *Manfelout* is tolerably large, and much handſomer than that of *Miniet*. The ſtreets are wider and better planned. It is agreeably ſituated in a country that furniſhes in abundance productions of every kind; and its walls are ſhaded by fruit-trees, overtopped by a number of lofty palms. Its commerce conſiſts of all ſorts of grain, and of cloths which are here manufactured in great quantities. The name of *Manfelout*, or *Manfallot*, as it is written by Father Vanſleb, ſignifies, in Arabic, *the place of Lot's exile*, becauſe, according to the account of that Jeſuit, who builds his opinion upon the very ſuſpicious tradition of the Copts, a perſon of the name of *Lot* was baniſhed thither by his brother, one of the ancient kings of Egypt *.

The *kiaſchef* of *Manfelout* happened to be at Cairo when I left that city; one of our merchants who had ſome dealings with him, having apprized him of my journey, the honeſt Mamalûk offered to give me a letter to his ſuperintendant, and inſiſted upon my lodging at a houſe he had at *Siout*. The perſon to whom this letter was addreſſed was not at *Manfelout*; but I met with a very cordial reception from the *kaſnadar*, or treaſurer of the *kiaſchef*.

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* Nouv. Relat. d'Egypte, p. 360.

Facing *Manfelout*, on the eaſt bank of the Nile, ſtands a large monaſtery of Copts, entirely encloſed with high walls, and into which the only mode of admiſſion is that of being hoiſted up in a baſket by means of a pulley, whence it has obtained the name of the *Convent of the Pulley*.

In the harbour there was a large veſſel of a handſome conſtruction; ſhe was pierced for ſixteen guns, and her ſtern was ornamented with carved work: but for her maſts, which were rigged in the ſame manner as the other veſſels on the Nile, that is, with lateen ſails fixed to yards of an enormous ſize, ſhe might have been taken for a corvette. She had been built by a Bey of the name of *Achmet*; but there was not a ſufficient depth of water to navigate her, except at the greateſt height of the river.

On the 6th we reached *Siout*, which is ſomewhat more than five leagues diſtant from *Manfelout*. At this place the Nile is ſinuous, and its navigation is difficult and dangerous. I found here the agent of Ali, *kiaſchef* of *Manfelout*; he was a fat countryman, full of frankneſs and good-humour. He carried me to his maſter's houſe, and inſiſted upon my there taking up my abode: in ſhort, he paid every attention to my wants, and promiſed to come and ſee me often. This houſe was very large and well laid out, having before it an extenſive encloſed court. No perſon lived in it, except a porter. We could not have been better accommodated, nor at the ſame time more quiet and ſecure, the *kiaſchef*'s houſe being a reſpected aſylum.

I had no reaſon to be ſatisfied with my boat's crew; and having alſo an intention of paſſing ſome time at *Siout*, I diſmiſſed the *reis*.

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He behaved like all bad ſervants, who are inceſſantly complaining of the ſervices required of them, and yet make entreaties to be continued, when the perſon who has employed them ſeems to enter into their views in giving them their diſcharge.

Siout is one of the largeſt cities in Upper Egypt; it is built upon an artificial eminence, and near a ſteep mountain, a quarter of a league from the weſt ſhore of the Nile. The water of the river is conveyed thither by a canal, over which is a tolerably handſome Gothic bridge of three arches, built of hewn ſtone: it ſtands upon the ſite of the ancient city of *Lycopolis* *, where the inhabitants worſhipped, as a ſacred animal, not the wolf, for there are none in Egypt, but the *jackal*, which was clearly meant to be deſignated by Herodotus, when he obſerved that the wolves of this country were little bigger than foxes †; and upon this ſubject there cannot remain the ſmalleſt doubt, on reading the paſſage of Euſebius ‡ quoted by Citizen Larcher, in his notes on the tranſlation of Herodotus: "Others ſay, that the Ethiopians, having undertaken an expedition "againſt Egypt, were put to flight by a great number of wolves, "and that this occaſioned the name of Lycopolitus to be given to "the nome where this event happened." In fact, it is well known that it is the nature of the jackals to aſſemble in great packs.

I waited upon the *kiaſchef* in command, whoſe name was *Daoud*, with the letters of Murad Bey, and he received me in the kindeſt manner. Being deſirous of procuring as much conſequence and protection as I could in a city where I meant to make ſome ſtay, I waited alſo upon *Ibrahim*, the *kiaſchef*, overſeer of the collection of the duties payable by the caravans from Nubia: he was really one of the beſt kind of men in the world.

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* Pococke thought that Siout was the ſite of Antæopolis, though Ptolemy has placed it on the eaſt bank of the Nile, p. 75.—Mr. Bruce conceives Siout to be built of the ruins of the ancient city of *Iſiu*.

† Livre ii. § 67. tranſlated by Cit. Larcher.

‡ Prepar. Evangel. lib. ii. tom. i. p. 50. B. C.

This *kiaſchef* lent me his horſes to take an excurſion to the mountains that form, behind *Siout*, an amphitheatre of barren rocks, the foot of which is a full quarter of a league from the town. The other ſide of theſe mountains, overlooking the Nile, appears at a diſtance as if pierced full of holes of different forms; they are the inlets to excavations made in the rock, which is calcareous. Some of theſe entrances are in the form of an arch, and others in that of an oblong ſquare. They are of handſome workmanſhip, and ornamented with ſymbolical devices, among which I obſerved, both without and within, the figure of a man as large as life, leaning with one hand on a ſtick. Moſt of the cavities form very ſpacious chambers, about thirty feet high. The inſide of ſome of them is charged with figures and hieroglyphics, which time has, in a great meaſure, effaced. There are ſtill to be diſtinguiſhed the remains of painting on the ceiling and in the hollow parts of the figures. Theſe chambers are lighted by air-holes made in the rock. There are alſo in them deep wells cut out in a ſquare form; but into theſe it was not poſſible either to ſee or to deſcend. I viſited four or five of theſe immenſe caverns, which are all that I believe are to be found on the back of the mountains near *Siout*; but they are ſurrounded with a great number of ſmaller grottoes, the entrances of which are arched, while thoſe of the large ones are all ſtraight.

Theſe excavations, ſo numerous in moſt of the mountains of Thebaïs, have appeared very extraordinary to travellers of a ſomewhat ancient date. Paul Lucas ſuppoſed them to be the habitation of the firſt men after the deluge, and conſequently the firſt built towns in the world *. Vanſleb, always delighting in the marvellous, and inclined to believe in ſorcery, heard in them ſtrange noiſes, and could not be brought to believe them to be the work of man *. Nothing, however, appears more eaſy to be conceived, than the purpoſe of theſe ſubterraneous caverns. It is well known with what care the ancient Egyptians preſerved their dead, and the pains they took in order to keep them from corruption. The plains, ſo much more valuable for the purpoſes of agriculture in Upper Egypt, as they were there leſs extenſive, were improper for the burial-places of men whom piety wiſhed to eternize, even after their annihilation. The humidity there diffuſed by the irrigation neceſſary for fertility and the labours of culture, would produce corruption and confuſion, which the religious ſyſtem of the Egyptians made it their duty to prevent. The dry and arid mountains with which the plains were encloſed offered a certainty of preſervation and of repoſe; and it was natural there to depoſit the inanimate, but carefully embalmed remains of perſons reſpected or beloved. The ſtone of theſe rocks is ſoft when it is not detached from the mountains and expoſed to the air, which gives it a greater degree of conſiſtency: it was not very difficult to dig into it; and what was procured from theſe excavations ſerved as materials for the erection of dwelling-houſes. It is alſo obſervable, that it is in the vicinity of large towns that the backs of the mountains contain ſuch numerous apertures. It is therefore beyond a doubt, that theſe are ſo many open quarries made uſe of as burial-places for the inhabitants of ancient Egypt; and that the beautiful grottoes of the mountain of *Siout* were the catacombs of the Lycopolitans.

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* Voyage en 1714, tome ii.

At the foot of the mountain is an encloſure ſet apart for the cemetery of the Mahometans. It was newly white-waſhed, and its zig-zag conſtruction, full of interſections, gave it a very agreeable and pictureſque appearance.

I again met with, at *Siout*, the ſame ſorts of birds as have taken up

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[*] Nouv. Relat. d'Egypte, *paſſim*.

their abode in the other towns of Egypt, that is, kites, ſparrow-hawks, aquiline vultures, hoopoes in great numbers, turtle-doves remarkably tame, a pair of which built their neſt on the ledge of a ſmall window of the apartment I occupied; and ſparrows ſtill more familiar, for they come into the houſes, enter the chambers, and almoſt alight upon perſons in ſearch of food. Theſe different birds formed at *Siout* a ſecond population, not leſs numerous, but far more peaceable than the human inhabitants.

CHAPTER XLI.

PRACTICE OF PHYSIC IN EGYPT.—ITS PECULIARITIES.—EGYPTIAN PHYSICIANS.—SPECIES OF LEPROSY.—VIOLENT OPHTHALMIA WITH WHICH THE AUTHOR IS AFFLICTED.—RENT OF HOUSES IN EGYPT.—CIRCUMCISION.—RAIN IN UPPER EGYPT.—SEARCH FOR TREASURES.—PERFIDY OF THE SYRIAN INTERPRETER.

MY fame as a phyſician had made a great deal of noiſe. People from all quarters came to conſult me, and the great called me to their houſes. Every one wiſhed to try the ſkill of a phyſician of a *ſultan* of Europe, patroniſed by Murad Bey, and who, by the order of the *ſheick el belled*, was travelling to the Saïd, on purpoſe to attend an Arabic prince, the moſt powerful in Egypt. Another attraction which failed not to increaſe the crowd, was, that conſultations, viſits, and even medicines, were all to be had gratis.

The curative art is, in theſe countries, practiſed in a very different manner from what it is among us; and a medical profeſſor, held in the greateſt eſtimation by the firſt of the faculty, would paſs there for an ignoramus, and would even find himſelf conſiderably embarraſſed. In fact, what would he ſay to a patient who would only preſent him his pulſe to feel; who would anſwer none of his queſtions, but refuſe even to point out in what part of his body he felt any pain? If the learned doctor appeared to heſitate reſpecting the nature of the diſeaſe upon the mere beating of the artery, if he ventured to interrogate the patient, or wiſhed to enter into fine and long diſquiſitions, ſometimes as unintelligible to the hearer as to the deliverer, he would infallibly be conſidered a man deſtitute of knowledge, and be diſmiſſed as unworthy of confidence, and of the name of a phyſician. What, if, adhering to the principles and exerciſe of his art, he ſhould preſcribe thoſe remedies ſo much uſed in Europe, which are not taken by the mouth? He would be attacked with violence, and might deem himſelf happy if, in attempting to eſcape, he could come off with his life. The Egyptians, as well as the Turks, hold remedies of this ſort in abhorrence, and a propoſal to make uſe of them is, in their eyes, the greateſt inſult that can be offered. I ſhall never forget an adventure which happened to a French ſurgeon belonging to a veſſel that came to an anchor in one of the ports of Caramania. He was ſent for by the Turkiſh Aga in command at that place, who told him that he ſuffered a great deal from a pain in his head. The ſurgeon had the imprudence to preſcribe to him what no practitioner dares to mention in that country. In an inſtant, the Muſſulman, enraged that, in order to cure a pain in his head, an operation was to be performed upon the oppoſite end of his body, ſeized hold of his ſabre, roſe from his divan, loaded the Frenchman with imprecations, and would have cut him down, had not the attendants favoured his eſcape.

Theſe are not the only dangerous miſtakes attending the practice of phyſic in Egypt. If it happens that the diſeaſe carries off the patient, the phyſician muſt not expect the ſame indulgence which, in Europe, charitably exempting him from every kind of reproach, is ſatisfied with attributing the death of the patient to the incurable nature of the diſorder, or to the patient's own conduct. Here he is conſidered as an aſſaſſin. The family and relations of the victim, the populace even, always diſpoſed to riſe againſt foreigners, whom they abhor, aſſemble together; the murder of the phyſician follows cloſe upon the loſs of his patient, and he is ſacrificed to the manes of the dead and the vengeance of the living.

On the other hand, if the phyſician has the misfortune to be ſent for by a man in power, that which would, in our country, be the ſource of ſatisfaction, conſequence, and riches, is here a ſource of perpetual inquietude and danger. He ſhould take care to ſhun ſo perilous an

honour,

honour, and if he cannot avoid it, he muſt either cure his too unreaſonable patient, or expect to loſe his own life: a cruel alternative, but which undoubtedly prevents the multiplication of quacks, ſo common wherever patients allow themſelves to be killed with the moſt deſirable reſignation. Should a remedy adminiſtered to one of theſe great men occaſion him any pain, the phyſician is ordered to attend, and he is compelled to ſtay in the room during the operation of the medicine; he is, at the ſame time, informed that his head muſt anſwer for every unpleaſant conſequence. In the midſt of pain, furious looks are darted at him, and the unfortunate phyſician, trembling, and more diſordered than the patient, awaits, in mortal agonies, the reſult of the action of his medicines, for which his conjectural knowledge does not enable him to be reſponſible.

It may be ſuppoſed that I took every precaution to avoid the dangers attendant upon the practice of phyſic in a barbarous country, where it is imagined that the cure depends entirely upon the phyſician, and where there is none of that commendable conſideration which, among us, makes the profeſſion of a phyſician, of all others, the moſt agreeable and pleaſant. I knew that, except in particular diſorders, the ſymptoms of which are at once ſeen from the appearance of the perſon, the Arabs and Egyptians admitted but three ſources of diſeaſe; bile, *ſaffra;* blood, *dem;* and cold, *berd.* It is to no purpoſe to enter into farther diſcuſſions with them, and, above all, to attempt to reaſon. It is enough to feel their pulſe in ſilence, as it is preſented, and, after ſome mute and often very embarraſſing reflections, to pronounce one of the three words, characteriſtic of their diſeaſe. If the phyſician gueſs right, the patient's admiration of his profound knowledge is expreſſed by loud exclamations. If, on the contrary, he does not ſucceed in this ſort of divination, a negative motion of the head, accompanied with a look of diſdain, expreſſes theſe words: *Begone; march off; thou art an ignoramus.*

Diſtinctions ſo little complicated in the practice of phyſic, are fortunately not very difficult to comprehend. The face of the *conſulter* generally bears a certain indication. A yellow complexion denotes *bile*; a red one, *blood*; and a pale one is the ſymptom of *cold*. Under theſe three diviſions alone, the Egyptians claſs all diſeaſes; and a practitioner has no occaſion to perplex himſelf with their gradations, their names, or their numerous ſubdiviſions. I was ſo well verſed in the forms of Egyptian practice, that after having gravely felt the wriſt which was preſented to me, I could pronounce boldly, and it very ſeldom happened that I gueſſed wrong. To this mode of proceeding I added a little fineſſe. I pretended not to underſtand a word of Arabic. My interpreter was always by my ſide; but, however, I knew enough of the language to avail myſelf of any particulars incautiouſly mentioned in my preſence, under the perſuaſion that they were not underſtood. This conduct is certainly very allowable, when a perſon's character is at ſtake, and the moſt dangerous conſequences are ſure to enſue from the commiſſion of an error. Such artifice, although it ſavours a little of quackery, which the ſlanderers of the art will not fail to ſay is inſeparable from the profeſſion of a phyſician, was of great ſervice to me at *Siout*, on an occaſion when my ſkill was there purpoſely put to the teſt.

One day the *kiaſchef* ſent to requeſt me to come to his houſe: he was in his audience-chamber. Twenty other Mamalûk officers were ranged on each ſide of him on the floor of his divan, all apparently in the enjoyment of perfect health. As ſoon as I was introduced, the *kiaſchef* announced that I was the phyſician of Murad Bey, and of *Iſmaïn-Abou-Ali*, and that he wiſhed to make a trial of the extent of my knowledge, at the ſame time telling the perſons preſent, that they might converſe with all freedom before me, as I did not underſtand Arabic. He began himſelf by obſerving, that having been in the practice of loſing a little blood every year, and having for the firſt time neglected this precaution, he found himſelf indiſpoſed. The perſon next him ſaid that he had caught a ſudden cold, from paſſing the night in a boat, and that it occaſioned him great pain. Another was choked with bile. They all explained aloud, and each in his own way, the true or ſuppoſed cauſe of their indiſpoſition, in order that the reſt of the company might judge if my ſkill enabled me to diſcover, or rather to gueſs, the nature of their complaints.

The *kiaſchef* made me approach him, and held out his wriſt, waiting my opinion with anxious impatience. I delayed no longer the oracular reſponſe than was neceſſary to have the appearance of conſidering his caſe, and told the *kiaſchef*, by means of the interpreter, that he required to be let blood. I informed the officer next to him, that his violent pains were the inevitable conſequence of a cold he had lately caught. The third I adviſed to get rid of the bile which choked him; and thus, making the tour of the company, and feeling all their pulſes, each of them received the proof which he conſidered moſt convincing of my incomparable ſkill. The aſtoniſhment this excited was unanimous. All their fiſts cloſely clenched, and held in a perpendicular poſition, a little before the body, the mark of applauſe among the Turks, manifeſted their general approbation; and encomiums, very laconic, but extremely expreſſive, among a people not prodigal of their words, were repeated from one to another. So brilliant an adventure very much enhanced my medical reputation, and ſpread the fame of my extraordinary abilities throughout *Siout* and its environs.

Not but that in Egypt ſome of the natives dealt in empiriciſm; they were, however, held in little eſtimation, and their needy condition ſufficiently evinced that they carried on an unprofitable trade. Wherever I made my appearanee, the perſuaſion that a foreigner muſt poſſeſs greater talents than themſelves, ſoon occaſioned their diſmiſſion, and their patients forſook them to have recourſe to my ſuperior ſkill. But I muſt ſay, to the honour of the phyſicians of all nations, that there is one country where jealouſy never enters their mind, and where the ſucceſs of another is the ſource of ſatisfaction and confidence. Not only did the Egyptian phyſicians betray no envy on account of my extenſive reputation, but they came ingenuouſly to conſult me, and to impart to me the uneaſineſs they experienced from the ſtate of ſome of their patients.

One of the methods of cure moſt in vogue among the phyſicians in Egypt, is to burn the part affected. This ſort of cauterization is the grand ſpecific employed by the Orientals. It was known to the ancient Greeks, and practiſed by their phyſicians, who gave it the appellation of *Arabic burning*; but they uſed it ſparingly, and in their hands it was a very efficacious remedy. The Egyptians, on the contrary, recur to it on every occaſion, without regard to the parts to which it is applied. For inſtance, I ſaw a perſon have his eyelids and eyelaſhes burned with a hot iron, in order to cure an inflammation in his eyes. Another, who was ſeized with a pain in his ſtomach, underwent this cruel operation: to the pit of his ſtomach, and the oppoſite ſide of his back, was applied a hot iron as large as a crown piece. The operator muſt, however, have had here a very heavy hand, for the ſtomach and back of the unfortunate patient were laid open, ſo that his body was in a manner perforated. The great heat, and neglect of dreſſing the wounds, brought on gangrene, which was infinitely more dangerous than the ſtomachic complaint. A man troubled with a diſorder in his lungs had his cheſt covered with external ſores; and a perſon affected with a dropſy, unneceſſarily bore on his belly more than fifty wounds, of the ſize of a crown piece, made by cauterizations by fire.

It is by no means aſtoniſhing, that the Egyptians, with their three diviſions of diſeaſes, ſhould be frequently deceived as to the nature of thoſe with which they are affected. A young and handſome man, a Mamalûk officer, came to conſult me. He was ſo completely infected by that dreadful diſorder which corrupts the ſources of life, and is ſo widely diffuſed in this country, that he was in a frightful ſtate, and had almoſt entirely loſt the power of procreation.

creation. I informed him of the nature of his complaint, but he grew very angry, inſiſted I was deceived, and that it was nothing more than *bile*.

Sometimes the practice of phyſic procured me extraordinary diſcoveries and propoſals. I received a viſit from a rich man at *Siout*, who called me aſide, with a great deal of myſtery. He would hardly ſuffer my interpreter to be preſent, to which however he was obliged to conſent. After a great deal of circumlocution, he told me, that a beautiful ſlave of a *harem* carried within her the moſt evident proofs of a clandeſtine and indiſcreet amour. The maſter, a man in power, who had been for a long time at Cairo, had given notice of his intention to return. Fear and inquietude reigned through all the houſe; every perſon in it dreaded the anger of the owner; and the moſt fatal calamities muſt inevitably be the conſequence of an accident, very natural, but which is never pardoned in this country. He concluded by propoſing to me to remove the approaching cauſe of theſe great misfortunes, and by promiſing me a conſiderable reward. "My profeſſion," ſaid I, "is to cure people, and not to kill them. "Go, if thou dareſt, and offer to others thy propoſal and thy re-"wards." Notwithſtanding the determined tone in which I delivered my anſwer to the interpreter to be repeated to him, this man perſiſted, and thought to perſuade me by an argument which he conſidered irreſiſtible. "The return of the maſter," ſaid he, "will not "fail to be the period of the maſſacre of eight or ten perſons, "among whom will be the unfortunate ſlave; and is it not true, "that it is better to take the life of a being who is inſenſible of it, "than to expoſe ſeveral who enjoy it to a certain death?" Quite aſtoniſhed that ſuch reaſoning could not induce me to become myſelf an aſſaſſin, in order to prevent the deed from being perpetrated by others; and above all, that I was not tempted by his handfuls of gold, my gentleman quitted me in a very bad humour, and I never learned if the fears he manifeſted were well founded; indeed it would have been highly imprudent in me to have made any farther inquiry.

Among the number of diſorders for which I had occaſion to preſcribe, I obſerved a ſingular one in the ſkin of an inhabitant of *Siout*. Like all the natives of theſe ſouthern diſtricts of Egypt, the colour of his body was a dark brown. But for five or ſix years, a part of this blackiſh ſkin had been replaced by another perfectly white. Theſe white ſpots were ſpreading more and more, ſo that when I ſaw this man, his face, hands, and arms, and indeed his whole perſon, were covered, and in a manner marbled with large patches of brown and white; the blackiſh tint was gradually diminiſhing, and it is probable that his whole body would become as white as milk. In other reſpects he felt no pain or inconvenience.

This diſorder is a ſpecies of leproſy. It is, to all appearance, the ſame as the *bokak* or *behaq* of the Arabs [*]. When it ſpreads all over the body, the Arabs, according to Forſkal, call it *barras*. The ſame author adds, that the ſpots of this ſort of leproſy do not come on the hands or about the navel, but my obſervation convinced me of the contrary, for the man at *Siout* had theſe very parts covered with white patches. This diſeaſe is neither contagious nor fatal. Niebuhr mentions, that a negro ſeized with it at Mocha had been relieved, but not cured, by the uſe of ſulphur.

While I was engaged, very much againſt my inclination, in taking care of the health of others, I was, in my turn, attacked by a violent ophthalmia, of the ſpecies which the Greeks denominate *chemoſis*. The ball of one of my eyes projected from its orbit; it was entirely covered by the membranes, which were ſwelled and exceſſively inflamed; none of my party could bear to look at it, it had ſo frightful an appearance. I was ſeized with a burning fever, and ſuffered intolerable

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[*] *See* La Deſcription de l'Arabie, par Niebuhr, p. 120. and Forſkal's note on the following page.

pain:

pain: my eyelids were ſo ſwelled that I could get no ſleep; I was not even able to lie down, for in that ſituation the eye bearing upon the abſceſs which was formed under its orbit, increaſed my ſufferings.

It is upon ſuch occaſions that the traveller, remote from every ſort of aſſiſtance, muſt muſter up at once all his knowledge and all his fortitude. Nearly blind, my other eye, although leſs diſordered, being very much inflamed, I was not now able to bleed myſelf as I had done on other occaſions. There was an Italian miſſionary in the neighbourhood, whom I requeſted to render me this ſervice. He employed that ſort of ſpring-lancet in uſe in ſeveral parts of Italy and Germany, known under the name of a *fleam*. To add to my misfortune, the awkward monk, in attempting to bleed me, broke his lancet, and left its point ſticking in my arm. He proteſted to me that this was the firſt time ſuch an accident had happened to him; a circumſtance from which I received neither conſolation nor benefit. I was obliged to ſubmit to a pretty long operation, in which my deteſtable ſurgeon ſlaſhed my arm, in order to extract the fragment of his fleam. At length, the urgent neceſſity there was for my loſing blood, determined me, though with great reluctance, to let him try a ſecond time to bleed me, with a better inſtrument, and, if poſſible, with more ſkill. The monk, not without a delay which made me dread ſome ſtill more unfortunate accident, at length ſucceeded in bleeding me copiouſly, which however afforded me no relief.

My ſufferings were as little mitigated by emollient cataplaſms, torrents of cooling drinks, and other medicines employed in theſe diſorders. Inſtead of diminiſhing, they daily increaſed. Tired of my ſituation, I ſent for ſome poppy-heads, which I ordered to be boiled in water, and drank the decoction in the beginning of the night. I ſoon experienced the effect of this narcotic: it was not long before I fell aſleep; and whilſt ſleeping I threw down the cuſhions I had to

ſupport

ſupport me in my ſeat, and fell at my length; when, after a ſleep of fifteen hours, I awoke, altogether free from pain, my eye having returned into its ſocket, entirely cleanſed, and, in a word, completely cured. There only remained in my eyes, a weakneſs, which was of no long duration; and my ſight became, in a ſhort time, as good and as clear as before.

During my convaleſcence, I was obliged to change my lodging. *Ali kiaſchef*, the owner of the houſe in which I reſided, having arrived with his *harem* and all his ſuite. I then hired a ſmall houſe, having in front a court, which was not indeed very ſpacious. I occupied the whole premiſes, and the rent which I paid was only two *medines*, or little more than two *ſous* a day; and it is to be preſumed that, being a foreigner, I was made to pay an extraordinary price.

I often ſaw paſſing in the ſtreets of *Siout*, proceſſions which accompany the ceremonial of the circumciſion of children. The young Muſſulmans are carried with great pomp and parade, through all the city, dreſſed in the moſt ſplendid ſuits, and mounted upon horſes magnificently capariſoned. Each of the children is ſupported by two men, while the horſe is led by a third, and they are followed by crowds of people. The cavalcade is preceded by hautboys and cymbals; next come ſeveral flags of different coloured ſilk; ſome of them black bordered with red, and others black or green with a white border. In the middle of theſe flags, the name of God, and the Muſſulmans' creed, are imprinted in Arabic characters, and they are ſurrounded by prieſts chanting paſſages of the Koran: behind theſe walks a man bearing a ſort of tabernacle, adorned with diamonds and ſtreamers, and no doubt containing the ſacred book. He precedes the group of the circumciſed, behind whom are led ſeveral camels, carrying a pair of kettle-drums, the bowl of one of which is conſiderably leſs than the other, and the tone of them, and ſtyle in which they are played, is altogether monotonous. Women, who cloſe the proceſſion, inceſſantly mingle with the noiſy muſic of the inſtruments, a ſhrill ſound, accompanied by long quavers of the tongue, which is the cry of joy among the Egyptians.

During my ſtay at *Siout*, a circumſtance occurred conſidered there as extraordinary; this was rain, ſo uncommon in the ſouth of Egypt, that it may not improperly be ſaid never to rain in that part of the country. However, on the 15th of April 1778, there blew a hard ſoutherly gale, the ſky was overcaſt during the whole day, and from time to time there fell ſome ſhowers; but in the evening a ſtorm aroſe, with a torrent of rain, attended with lightning, and ſome claps of thunder.

Daoud kiaſchef, commandant of *Siout*, the perſon who had made a trial of my medical ſkill, of which he had conceived a high opinion, had ſuppoſed that I muſt alſo deal in magic, and that the moſt carefully hidden treaſures not being able to reſiſt the influence of my art, would iſſue from the moſt ſecret receſſes, and find their way into my pocket. The Mamalûk was very deſirous of at leaſt participating in the immenſe profits which I muſt inevitably derive from this valuable ſcience. It was a notion of the inhabitants, that a particular moſque in the town contained vaſt riches, concealed from every eye. *Daoud* ſent for me privately, and would have me go to this temple, in order to diſcover, by my ſpells, in what part of it was to be found the gold of which we were to make a diviſion. All that I could ſay to undeceive him was to no purpoſe, and perceiving that he grew angry, I allowed myſelf to be conducted to the temple, and on my return aſſured him, that all the reports that were ſpread in regard to the pretended treaſures there hidden were falſe, for that it did not contain a ſingle particle of gold.

I availed myſelf of this opportunity to reproach the *kiaſchef* with having attempted to deprive me of my Syrian drogueman. With a view of having this matter explained, I had taken with me a young Alexandrian ſervant, who, underſtanding the *lingua Franca*, was able, though with ſome difficulty, to ſerve me as an interpreter. *Daoud* appeared very much ſurpriſed, and ſent after the Syrian, but when brought before the *kiaſchef*, he had not the aſſurance to perſiſt in the charge of which he had accuſed him to me in ſo perfidious a manner. He had had the effrontery to aſſure me that *Daoud* wiſhed to have him in his ſervice, and had made him the moſt flattering promiſes, even in writing. He was obliged to confeſs the impoſture; and the irritated *kiaſchef* would immediately have ordered him to receive the baſtinado on the ſoles of his feet, had I not interceded for his pardon, which I obtained with ſome difficulty, and only under the condition, that if this fellow ſhould give me any freſh cauſe of complant, I ſhould apprize him, in order that he might inflict a proper puniſhment.

My companions and I had more than once remarked, that we were betrayed by this Syrian. I had juſt had an evident proof of his baſe and dangerous ſpirit of intrigue, and it was not long before I was convinced of his complete villainy. It was in fact by accident that I eſcaped an abominable plot which he laid to murder me and my companions, as will be ſeen in the following chapter.

CHAPTER XLII.

PREPARATIONS FOR A JOURNEY TO SENNAAR. — PLOT BETWEEN THE CHIEF OF THE CARAVAN OF NUBIA AND THE SYRIAN INTERPRETER, TO ASSASSINATE THE AUTHOR, WHO IS OBLIGED TO RELINQUISH HIS INTENDED JOURNEY INTO ABYSSINIA.—NUBIAN CARAVANS. — MONKIES. — PARRAKEETS. — NUBIANS. — VISIT TO A CAMP OF BEDOUINS.—AQUILINE VULTURES.—COPTS.—REPAST.—RUBBERS FOR THE FEET.—APRICOTS.—WATER-MELONS.—MUSK-MELONS.—DATES.—HEMP, ITS INTOXICATING QUALITY.

I HAVE already ſaid that one *Ibrahim kiaſchef* was employed in the collection of the duties due from a Nubian caravan that had arrived at *Siout*. I ſaw him frequently; he was of a mild diſpoſition, and expreſſed for me a great regard. The important ſervice which he rendered me is a proof of the friendſhip of this honeſt Mamalûk.

The journey into Abyſſinia ſtill occupied my mind. I found at *Siout* the moſt favourable opportunity of undertaking it; a caravan of negroes being ready to ſet off on their return to *Sennaar*, the capital of Nubia: from thence I intended to penetrate into the country of the Abyſſinians. Every neceſſary preparation was made; all my arrangements were concerted with the black chief of the caravan; in ſhort, I was upon the point of proceeding upon this long journey, when there occurred an event which forced me to relinquiſh it for ever.

Ibrahim's office gave him ſome authority over the Nubians of the caravan. I prevailed on him to uſe his intereſt in ſettling the price I was to pay the chief, or *kabir*, for my journey. *Kabir* is the name given in Nubia to men in power, from the Arabic word *kebir*, which ſignifies *great*. The Nubian at firſt demanded an exorbitant ſum. We had ſeveral conferences on the ſubject at *Ibrahim*'s houſe, through the medium of my Maronite interpreter. But the *kabir*, not chooſing to make any abatement, I quitted him without coming to terms. A few days after, the ſame Nubian called upon me at my houſe, and was much more reaſonable in his demand. His price, however, although conſiderably diminiſhed, was ſtill exceſſive. At laſt he wiſhed to ſpeak to me in private. After having made every body withdraw, except the interpreter, he aſked me, in a very myſterious manner, whether I was in poſſeſſion of any drugs that operated as aphrodiſiacs, aſſuring me that medicines of this ſort were the only ones ſuited for his country, where, he ſaid, every action, every thought related to the pleaſures of love; and, to complete his groſs impoſture, he added that his king had expreſsly charged him to bring back plenty of ſtimulants of that nature. It was a very unſeaſonable time for him to think of providing ſuch articles, when the caravan was juſt upon the point of entering the deſert. I did not pay much attention to lies, for which the people of theſe countries are never at a loſs; and I anſwered the *kabir*, that, charmed with the pleaſant and important occupations of his *Sennaarian* majeſty, I would employ all the reſources of my art, in order to preſerve in him, as well as in his ſubjects, ſuch happy propenſities. The negro appeared ſo well ſatisfied with my anſwer, that he immediately came down to half of the ſum he had demanded; ſo that, reckoning the ſtock I muſt have laid in, ſo long and ſo difficult a journey would not have coſt me more than 150 patackes, or about 800 livres.

I flew to acquaint *Ibrahim* with a circumſtance that gave ſo much ſatisfaction. But he did not appear to participate in my joy: he congratulated me very coldly, and in a tone of diſquietude adviſed me to come to no final agreement without his intermediation.

Affairs now took a very extraordinary turn. It was no longer neceſſary for me to expreſs the deſire I had of ſetting off to Nubia: the chief himſelf of this caravan ſolicited me and perſecuted me to accompany him on his journey. He came to me ſeveral times in the courſe of the day, and his entreaties became more and more preſſing. Promiſes which he thought the moſt ſeducing were not ſpared: he aſſured me that I ſhould be very well received at the court of his king; and in his deſcription of the pleaſures which I was there to enjoy, this barbarous and ſtupid fellow told me that I ſhould eat the whole day long, and that the moſt beautiful women would there be conſtantly devoted to my pleaſure. I once ſpoke to him of the aſſaſſination of M. du Roulle, whom his countrymen had murdered during the conſulſhip of Maillet. He was at firſt at a loſs what anſwer to make; he wiſhed to deny that event, then to juſtify it, by telling me that the French phyſician was an ignoramus, and that he never reached the capital of the king's dominions. This was falſe, ſince it was actually at *Sennaar* that Du Roulle loſt his life. At length, to remove all difficulties, and to manifeſt, as he ſaid, his extreme deſire to conduct me into his country, and to preſent me to the black monarch, from whom I was to meet with ſo gracious a reception, the *kabir*, after having reduced his demand to the moderate ſum of fifty patackes (275 livres), for which he engaged to furniſh camels and proviſions, concluded by declaring that he would require nothing of me for my journey, being convinced that his ſovereign would ſufficiently reward him for the ſervice he was about to render his majeſty by carrying me to his court.

This ſudden change gave me indeed ſome ſuſpicions, which my companions, leſs anxious than myſelf to penetrate into the interior of Africa, had not been ſo ſlow in conceiving. However, the eager deſire I felt of availing myſelf of this favourable opportunity to execute a project formed for ſuch a length of time, induced me to baniſh every ſort of conſideration that might have deterred me from it, and I was on the point of promiſing the *kabir* to accompany him, when I received from *Ibrahim* a meſſage requeſting me to come to his houſe, without any other attendant than my Egyptian ſervant.

" Thou muſt relinquiſh, at leaſt for the preſent," ſaid the *kiaſchef*, " thy journey to *Sennaar*. What thou toldeſt me of the importu- " nities of the *kabir* gave me ſome ſuſpicions. I did not chooſe to " communicate them to thee before I knew whether they were well " founded: now I am convinced of the certainty of the plot formed " againſt thee, and againſt the other *Franks*, thy companions. Hav- " ing been informed that the *dog* of a Syrian, who ſerves thee as " interpreter, held frequent conferences with the *kabir*, I had them " watched, and their converſation overheard; and I acquaint thee " that the deſign of theſe two raſcals was to wait till thou ſhouldſt " have reached the deſert, and then to murder thee as well as thy " attendants, and to divide thy property, which the interpreter aſ- " ſerted was very valuable. In order that no doubt may remain in " thy mind reſpecting the atrocious treachery of the *dog* that thou " haſt cheriſhed to betray thee, I will have him brought in, and " force him to confeſs the whole plot in thy preſence."

The Syrian accordingly arrived a moment after. His mouth was extended by the ſtupid grin which was habitual to him, and his countenance was expreſſive of ſatisfaction: he imagined that the young Egyptian not being able to interpret an intereſting converſation, we were obliged to have recourſe to his talents. The *kiaſchef* aſked him a few queſtions, which ſoon baniſhed his expreſſions of joy; he turned pale and trembled; but when *Ibrahim* concluded by telling him that it was no longer time to diſſemble, that the *kabir* had informed him of all the particulars of his perfidy, he fell, as if ſtruck by lightning, at the feet of the *kiaſchef*. To the confeſſion of his crime he added ſome circumſtances with which we were unacquainted; at the ſame time accuſing the *kabir* of being the author of the plot, and of what he called his own misfortune. *Ibrahim*, aſſuming a moſt menacing tone, ordered that the wretch ſhould be caned to death. I allowed a ſufficient interval for perturbation, terror, and the moſt cruel pangs to take poſſeſſion of the ſoul of this cowardly villain; but when I ſaw the inſtruments of puniſhment prepared, I interceded in his behalf. *Ibrahim*, quite indignant, would not hear a word about forgiveneſs, and he conſented to grant it only upon the promiſe which he obliged me to make him, that I would myſelf puniſh the culprit. I expreſſed my moſt lively gratitude to the *kiaſchef*, and I drove out of my houſe the *kabir*, who, ignorant of what had juſt happened, was again come to ſolicit me to ſet off with his caravan. Thus it was that my project of a journey into Abyſſinia remained unperformed.

Before I quit this ſubject I ſhall ſay a few words more reſpecting theſe Nubians, who bring, from the extremity of Africa, to the capital of Egypt thoſe valuable productions which Nature ſeems to have placed in their country, as a compenſation to them for the almoſt inſupportable heat of the climate, and the burning aridity of an ungrateful ſoil. And in the firſt place I muſt rectify an error of an Engliſh traveller, who viſited Upper Egypt ſome years before me, becauſe it affects both hiſtory and commerce. In ſpeaking of *Siout*, Mr. Bruce ſays, that the caravan of *Sennaar* came there formerly, and that thoſe who intended to accompany it aſſembled at *Siout* and at *Manfelout*, and put themſelves under the protection of the reſident Bey; then entering into the deſert of Libya by the ſouth-eaſt, it proceeded to *Elouah*, which is the great *Oaſis* of the ancients, and from thence traverſed the immenſe deſert of Selima *. Theſe caravans from the interior of Africa have conſtantly repaired to *Siout* and to *Manfelout* upon the banks of the Nile; and what I have juſt related proves that theſe were ſtill their places of rendezvous.

Beſides gold and other merchandiſe, theſe Africans alſo brought animals, ſuch as monkies and parrakeets, which ſerve for the amuſement of the rich at Cairo, and which are one of the means employed there by ſhow-men to attract the multitude. Monkies, which, like a number of other animals, were one of the objects of worſhip among the ancient Egyptians [*], are not indigenous in that country. The inhabitants of thoſe cities where ſacred monkies were kept, went to Ethiopia in queſt of this merry ſort of divinities. It is ſtill from thence and from *Yemen*, the foreſts of which, by Niebuhr's account, abound with theſe animals, that they are brought into Egypt as an article of commerce. I there ſaw only three ſpecies; the baboon, called by the ancients the *cynocephalus*, or dog-headed monkey [†]; the macaque, or hare-lipped monkey [‡]; and the egret [§].

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* Travels to diſcover the Source of the Nile.

The ſpecies of parrakeets, which the Nubians bring in great numbers to Cairo, is the *roſe-ringed* [||]. In Arabic it is called *dourra*, which is alſo the name of the large ſpecies of black millet cultivated in Egypt.

The Nubians of *Dongola* and of *Sennaar* are tall and well made. Their ſkin is of a fine ſhining black. Like the Turks and the Arabs they wear a beard and whiſkers. Upon this ſubject I muſt remark, that in France I have met with many very well informed perſons who imagined that the negroes had no beard. Although, in general, it grows much later with them than with Europeans, and is not ſo buſhy; they, nevertheleſs, have a pretty thick one on their face. The chief of the caravan whom I ſaw at *Siout*, and who was as handſome as he was unprincipled, wore upon his chin a long and thick beard. As he was already advanced in years, this beard, as well as his whiſkers, was of a moſt beautiful white; and their colour contraſting with the ebony black of the reſt of his face and body, produced a ſingular and by no means a diſagreeable effect.

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[*] *Iſis enim Serapiſque et longa ſimia cauda*, ſays Prudentius, in enumerating the gods of the Egyptians.

[†] *Le papouin, ou babouin proprement dit*, Buffon, Hiſt. Nat. des Quad.—*Simia ſphinx*, L.

[‡] *Macaque*, Buffon, Hiſt. Nat. des Quad.—*Simia cynomolgus*, L.

[§] *Aigrette*, Buffon, Hiſt. Nat. des Quad.—*Simia aygula*, L.

[||] Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 551.—*Pſittacus Alexandri*, L.

Theſe negroes follow the religion of Mahomet; but they add to it practices and ſuperſtitions of their own. They go almoſt naked. Among them it is a luxury to wear a long ſhirt of gray or blue cloth, the ſleeves of which are turned up under the arm-pits, ſo that the whole arm is left bare. In general, they have ſeveral little leathern caſes faſtened to the bend of the left arm; theſe are ſo many pockets, in which they keep money, tobacco, and other articles for daily uſe. Upon the bend of the right arm is fixed a poniard, with the handle and ſheath likewiſe of leather. When travelling, they are alſo armed with a long ſabre, the blade of which is ſtraight and flat. They all go with their head bare, and they plait or friz their hair, or wool, in different ways. I have ſeen ſome whoſe head of hair was arranged ſo as to give it a complete reſemblance to thoſe wigs which were at that time called *perruques à l'Angloiſe*. The Nubians who carry on trade ſpeak Arabic; but among themſelves they have a particular idiom.

The great reputation I had acquired as a phyſician was ſpread far and near. A *ſheick* of Bedouin Arabs, encamped in the environs of *Manfelout*, wrote to the *kiaſchef* of *Siout*, to beg him to prevail upon me to repair to his camp. I promiſed to go thither, if I were furniſhed with horſes. Two days after, the Bedouins brought me ſome very fine ones, and we ſet off in the afternoon under the eſcort of theſe Arabs. We directed our route to the north-north-weſt, and at night reached a village, the *ſheick el belled* of which, having been previouſly informed of our arrival by our guides, gave us a very good reception. Near this village I ſaw a great many aquiline vultures. I have obſerved that the colours of the plumage of theſe birds were not the ſame in all the individuals. Some, and thoſe were the moſt numerous, are of a dirty white, others of a cinereous gray; and a few had the upper part of the body and the wings of a blackiſh hue.

The next day, at ten o'clock in the morning, we entered the Bedouin camp where I was expected. A number of tents were pitched upon the ſand, at the foot of the chain of mountains parallel to the weſt bank of the Nile, near a village named *Tetalié*, about four leagues from *Manfelout*. The *ſheick* was employed in having different accounts ſettled by his ſecretaries, and I waited ſome time before I could ſpeak to him. It was not for himſelf that he had ſent for me, but for an old Arab who had been blind for two years. It was a matter of aſtoniſhment through all the camp, when I was heard to declare that my ſkill did not extend ſo far as to work miracles; and that nothing leſs than a miracle could reſtore this Arab to ſight. I took leave of the *ſheick*, whoſe name was *Mahmoud*, and, at the ſame time, of the innumerable quantity of flies with which the tents of his camp ſwarmed. I never ſaw ſo many collected together in any of the countries that I had viſited. I then ſet out for *Siout* by the way of *Manfelout*.

In theſe two towns the greater part of the inhabitants are Copts. Moſt of them are employed in the manufacture of blue cloths, in which they carry on a conſiderable trade. Being the only perſons in that part of Egypt who could write and read, they were the ſtewards, the ſuperintendants, and the ſecretaries of the rich and great; and they knew, quite as well as the ſtewards in any other place, how to avail themſelves of the confidence and incapacity of thoſe whoſe property was entruſted to their management. Several of them acquired great riches; but they had the good ſenſe to uſe them with moderation, and only in their own houſes. They were too well acquainted with the danger incurred by diſplaying the appearance of wealth to the eyes of deſpots, who, being accuſtomed to conſider the fortune of others as their own, cruelly ſported with the property and life of thoſe in their power.

One of the rich Copts of *Siout* inſiſted upon giving me a dinner. The inſide of his houſe was clean and convenient; every thing in it announced eaſy circumſtances; but women were to be ſeen there no more than in the houſe of a Muſſulman. The repaſt was ſerved up with profuſion; the company drank copiouſly of excellent date-brandy, which was handed about every moment in ſmall glaſſes of Venice cryſtal.

In other reſpects, the Copts take their meals in the ſame manner as the Turks and Arabs. They are ſeated, with their legs acroſs, round a table with one foot, in the ſhape of a large circular tea-board, on which are placed the diſhes, without either table-cloth, plates, knives, or forks. They put the right hand into the diſhes, from which they ſucceſſively help themſelves with their fingers, each according to his particular taſte. The left hand, being deſtined for ablutions, is *unclean*, and muſt not touch their food. Sometimes they collect in one diſh what they have taken from ſeveral, in order to form a meſs, worked up into a big ball, which they convey to their very widely extended mouth. The poultry and the boiled meats are divided and pulled to pieces with the hands and nails. The roaſt meats are ſerved up in ſmall bits, cut before they are put upon the ſpit; and no where is better roaſt meat eaten than in the countries of Turkey. No converſation is carried on at table: as they ſit down at it only to eat, they loſe no time, but ſwallow with the greateſt precipitation. They are not men aſſembled for the ſake of enjoying the pleaſure of ſociety, but animals collected round their food by want and voracity. The greaſe runs down from each ſide of their mouth; the ſtomach emits frequent eructations, which they prolong and render as noiſy as they can. He whoſe hunger is ſooneſt appeaſed riſes firſt: and it is not conſidered as unmannerly to remain alone at table, if a perſon's appetite is not completely ſatisfied.

During my ſtay at *Siout* I conſtantly frequented the baths, to which I had taken a great liking, and which appeared to me to have a very ſalutary effect. Theſe baths are neither ſo handſome, nor kept in ſuch good order as thoſe at Cairo. Beſides the different manners of kneading the fleſh, of ſuppling the limbs, and of rubbing the body, the Sybarites of this part of the country take great pleaſure in having the ſoles of their feet rubbed, in their own houſes, with pieces of pumice-ſtone. The ſort that is the moſt eſteemed for this uſe is of a blackiſh caſt; it is ſhaped like a ſhuttle cut with a feather-edge on one ſide, and a flat ſurface is left on the other. This ſhape is the moſt convenient for the hand of the perſon who applies the friction. The flat ſide, or the bottom, is ſtriped with deep denticulations, which give it the roughneſs of a large file, and which ſcrape the ſoles of the feet in a ſuperior manner.

The pieces of pumice-ſtone thus formed are called in Arabic *el hakké*. The beſt are ſaid to come from Paleſtine. The operation of having the ſoles of the feet roughly rubbed is one of the chief pleaſures of the Egyptians; but at firſt it is inſupportable to Europeans, and occaſions involuntary motions and ſtartings, which are excited by the ſenſibility of the parts. After a certain time, theſe too delicate ſenſations are no longer felt; and at length this operation becomes agreeable, eſpecially when it is performed by an experienced hand.

The plains which ſurround *Siout* are remarkable for their abundance. The farinaceous plants in uſe in theſe parts are to be admired for their quick vegetation and ſurpriſing produce. The orchards yield fruits of every kind. I here ate a great many *nebka*, a ſort of plums which I have already deſcribed, and which are not to be had in the markets later than the beginning of April. Small apricots[*], growing upon ſtandard-trees, are here to be ſeen; they have an agreeable flavour, and are called *miſchmiſch*: the fruit, when dried, is dreſſed with different kinds of meat. This diſh, which is generally ſerved up at the tables of the rich, is one of the beſt that Egyptian cookery affords.

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[*] *Prunus Armeniaca.* Miſjmiſj. Forſkal, Flora Egypt.-arab. p. lxvii.

But the ſpecies of fruit which, by its pulp and its watery and refreſhing juice, is the beſt calculated for allaying the heat that the climate excites in the viſcera, is the citrul, or water-melon [*]. The culture of this plant is one of the moſt general and moſt prolific in Upper Egypt. The water-melons are much better there than in the lower part of the country, or even at Cairo; the markets are filled with them, and they are ſold exceedingly cheap; ſo that the poor, as well as the rich, may cool themſelves with their aqueous and ſaccharine juice. Their Arabic name is *battech*. The water-melons of Egypt are round, and grow to a large ſize; thoſe of the beſt quality, when they are thoroughly ripe, have a rind perfectly ſmooth, and of a deep and blackiſh green. The diviſions are ſlightly marked; the pulp is white near the rind, and red in the middle: the ſeeds are flattiſh, their ſhell is black, and the inſide is of a beautiful white.

At *Siout* I ate water-melons of another ſpecies, which are called *battech Saïdi*. This ſpecies differs from that which I have juſt deſcribed, in having the rind leſs ſmooth and of a whitiſh gray, the pulp of the middle of the fruit of the moſt lively roſe colour, and the ſhell of the ſeeds hard, almoſt ligneous, and of a bright yellowiſh red. It grows to a larger ſize than that with a green rind, and its pulp, as firm and brittle, poſſeſſes an equally agreeable coolneſs, and the ſame ſlightly ſaccharine flavour. Both theſe fruits are wholeſome and uſeful in climates where the heat makes the blood almoſt boil, and renders the humours very acrimonious.

From the beginning of the month of May there were likewiſe eaten a great quantity of very fine looking muſk-melons, but which are in general of a bad flavour. In the ſame ſeaſon there were to be

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[†] *Cucurbita citrullus*. Ægyptius battich. Forſkal, Flora Egypt.-arab. p. lxxv.

had very large pumpkins, called in Arabic *barrach*, and alſo ſmall green dates, the ſtones of which are quite ſoft. But theſe fruits, delicious when they have attained their maturity, are very bad before they are ripe, although in that ſtate they are exceedingly reliſhed by the inhabitants of Upper Egypt.

Hemp is cultivated in the plains of theſe countries; but it is not ſpun into thread as in Europe, although it might probably anſwer for that purpoſe. It is, nevertheleſs, a plant very much in uſe. For want of intoxicating liquors, the Arabs and Egyptians compoſe from it different preparations, which throw them into a ſort of pleaſing inebriety, a ſtate of reverie that inſpires gaiety and occaſions agreeable dreams. This kind of annihilation of the faculty of thinking, this kind of ſlumber of the ſoul, bears no reſemblance to the intoxication produced by wine or ſtrong liquors, and the French language affords no terms by which it can be expreſſed. The Arabs give the name of *keif* to this voluptuous vacuity of mind, this ſort of faſcinating ſtupor.

The preparation moſt in uſe from this hemp is made by pounding the fruits with their membranous capſules; the paſte reſulting therefrom is baked, with honey, pepper, and nutmeg, and this ſweetmeat is then ſwallowed in pieces of the ſize of a nut. The poor, who ſooth their miſery by the ſtupefaction produced by hemp, content themſelves with bruiſing the capſules of the ſeeds in water, and eating the paſte. The Egyptians alſo eat the capſules without any preparation, and they likewiſe mix them with tobacco for ſmoking. At other times they reduce only the capſules and piſtils to a fine powder, and throw away the ſeeds. This powder they mix with an equal quantity of tobacco, and ſmoke the mixture in a ſort of pipe, a very ſimple, but coarſe imitation of the Perſian pipe. It is nothing more than the ſhell of a cocoa-nut hollowed and filled with water, through which a pungent and intoxicating ſmoke is inhaled. This manner of ſmoking is one of the moſt ordinary paſtimes of the women in the ſouthern part of Egypt.

All theſe preparations, as well as the parts of the plant that ſerve to make them, are known under the Arabic name of *haſchiſch* *, which properly ſignifies *herb*, as if this plant were the herb, or plant of plants. The *haſchiſch*, the conſumption of which is very conſiderable, is to be met with in all the markets. When it is meant to deſignate the plant itſelf, unconnected with its virtues and its uſe, it is called *baſtè*.

Although the hemp of Egypt has much reſemblance to ours, it, nevertheleſs, differs from it in ſome characters which appear to conſtitute a particular ſpecies. On an attentive compariſon of this hemp with that of Europe, it may be remarked, that its ſtalk is not near ſo high; that it acquires in thickneſs what it wants in height; that the port or habit of the plant is rather that of a ſhrub, the ſtem of which is frequently more than two inches in circumference, with numerous and alternate branches adorning it down to the very root. Its leaves are alſo not ſo narrow, and leſs dentated or toothed. The whole plant exhales a ſtronger ſmell, and its fructification is ſmaller, and at the ſame time more numerous than in the European ſpecies.

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* This denomination of *herb* has led M. Niebuhr into an error. "The *haſchiſch*," ſays he, "is a ſort of herb which M. Forſkal, and ſome others who have preceded "us in the Eaſt, have taken for the leaves of hemp." (Deſcription de l'Arabie, p. 50.) It is nevertheleſs very certain, that the *haſchiſch* of the Arabs is nothing more than a ſpecies, or a variety, of hemp, of which I have juſt given a particular account.

CHAPTER XLIII.

TOMIEH.—ABOUTIGÉ.—ROBBERS.—TAHTA.—COPT.—A SICK MAN, AND HOW THE AUTHOR CHECKS HIS ARROGANCE.—CATHOLIC COPTS.—THE PERSECUTIONS THEY UNDERGO.—ENGRAVED STONES AND MEDALS.—APPLES.—MELONS.—DOUM SAÏDI, A SPECIES OF PALM-TREE IN THEBAÏS.—DIFFERENT SPECIES OF LEPROSY.

AFTER a pretty long reſidence at *Siout*, during a great part of which I was indiſpoſed, I thought it time to continue my route to the ſouth of Egypt; but there not being in the harbour any boat ready to aſcend the Nile, I was obliged to alter my mode of travelling. I accordingly hired two camels and ſix aſſes to carry me to *Echmimm*. We ſet out from *Siout* on the 23d of May, 1778, about eleven in the morning; and following a road which ſometimes ran near and ſometimes led us away from the ſerpentine courſe of the Nile, we arrived at *Tomieh* about nine o'clock at night. *Tomieh*, though the reſidence of a *kiaſchef*, is a very ſmall town: it is ſurrounded by a great number of date-trees and ſome others; and this encloſure of foliage and verdure here, as well as in the other towns in this country, ſerves to temper the too intenſe heat of the ſun, and to ſoften the ruſtic and miſerable appearance of the habitations.

This place muſt not be confounded with *Tamieh*, a large village, the name of which being ſo very ſimilar, might occaſion ſome miſtake. The latter, which is ſituated near a canal, is a dependency of the *kiaſcheflick* of *Faïum*, and five hours journey from *Faïum* itſelf.

Between *Siout* and *Tomieh* we came to another conſiderable town called *Aboutigé*. Ruins of ancient edifices and rubbiſh denote this to be the ſite of the ancient city of *Abotis*. But all is laid waſte and deſtroyed; there are here no monuments, nor even remarkable fragments, in preſervation; every thing is thrown down and heaped together in confuſion.

We had conſiderable difficulty to procure accommodation at *Tomieh*, and indeed we ſhould not have been able to obtain a ſhelter for the night, had I not had recourſe to the authority of the *kiaſchef*. In the moſque there is ſhewn a camel in ſtone, which is ſeen to turn towards Mecca at the time when the caravan of pilgrims ſets out from Cairo, and to turn back towards Cairo when it leaves Mecca. Such is the fable related by the inhabitants of *Tomieh*; and this gives ſome celebrity to their town. I had not an opportunity of examining this miraculous ſtatue.

We left *Tomieh* on the 24th, at ſix o'clock in the morning, and had not proceeded above two leagues before we obſerved four men on horſeback coming towards us. A peaſant informed us they were robbers; and, in fact, they had the look and every appearance of banditti. They followed us a long time, without ſaying a word, continuing to ride round us; they ſtopped occaſionally, and couching their lances, and ſetting their horſes at full gallop, threatened us with an immediate attack. As we were prepared to bring down all the four, in caſe they ſhould approach too near us, they cauſed us no uneaſineſs, and we were exceedingly entertained with their manœuvres. Perceiving, at length, that, ſo far from inſpiring us with fear, they only afforded us amuſement, they left us, and diſappeared with the velocity of the wind.

At ten o'clock in the morning we arrived at *Tahta*, a town about twelve leagues from *Siout*. The *kiaſchef* who commanded there was then encamped in the environs of the village. He was under orders to march againſt ſome Arabs who refuſed to pay the accuſtomed tribute. We ſtopped here, in order to take a momentary reſt, intending immediately to proceed on our route; but a very rich Copt, the ſecretary and intendant of the *kiaſchef*, being ill, requeſted me to call at his houſe. I thought that after preſcribing ſome remedies I ſhould be at liberty to purſue my journey, but he entreated me to remain near him till he was perfectly recovered. It was in vain for me to urge as a pretext for haſtening my departure, that the Arabic prince *Iſmain-Abou-Ali* expected to ſee me. The ſick man aſſured me, that, being very well known to the prince, he would write a letter to inform him that he had occaſioned the delay of my journey. This, however, I begged him not to do, as the Arab *Iſmain* was perfectly ignorant of my exiſtence. Thinking that intereſt would have more weight with the Copt, the people of that nation being debaſed by meanneſs and avarice, the ſad effects of habitual ſlavery, I repreſented to him, that as I had a pretty numerous retinue, the reſidence of ſuch a number of ſtrangers at his houſe could not fail to put him to conſiderable expenſe and inconvenience. I received from the brute an anſwer worthy of an inſolent upſtart: "Doſt thou "think," ſaid he, "that the Orientals have no more generoſity and "greatneſs of ſoul than you *Franks*, to whom the expenſe of an ad-"ditional inmate is a heavy burden? Were there a thouſand of you, "I could, without inconvenience, afford you lodging and board." I was therefore under the neceſſity of remaining with my patient, whoſe name was *Mallüm-Mourcous*.

His complaint appeared to me ſerious; it was a very violent eryſipelas, or Saint Anthony's fire, which covered entirely one ſide of his breaſt. That part of the body appeared as if it had been burned, and the patient felt as much pain as he would have done from the actual application of fire. He could not bear near it, the thinneſt clothing or linen; and if his ſhirt, which was very fine, happened to touch it, he ſcreamed aloud. He had been afflicted with this acute diſeaſe for ſome time. The Italian miſſionaries at *Echmimm* had been called in as phyſicians; they had bled him again and again; ſtill, however, the malady had not ſubſided, and they had diſcontinued their attendance. If not more ſkilful, I was, at

leaſt,

leaſt, more fortunate; for at the end of ten days *Mallüm-Mourcous* was completely cured.

He could not ſufficiently expreſs his joy and gratitude. The moſt delicate attentions were laviſhed upon me all the time I remained at his houſe. The evening before my departure, he ſent me, by another Copt, ſome *rouleaux* of ſequins. I had not forgotten the arrogant manner in which he had at firſt treated me, and aſſuming, in my turn, a haughty tone, I returned the money to the bearer, charging him to let the maſter of the houſe know, that a Frenchman rendered his ſervices ſolely for the pleaſure of being uſeful, but that he could never think of living at the expenſe of another; that I muſt therefore requeſt him to preſent to *Mallüm-Mourcous* a fine teleſcope, as a grateful return for his hoſpitable entertainment. The preſent was accepted, and I left the Copt impreſſed with a more juſt opinion of Europeans than he appeared to have entertained on my arrival.

Among the number of the Coptic inhabitants of *Tahta*, there were ſeveral Catholics. The Copts, it is well known, are one of the ſects which the Roman church condemns as heretical. I frequently viſited the moſt reſpectable among them, and, to my great ſatisfaction, I there found their vicar an Egyptian who had paſſed fifteen years in a ſeminary at Rome. He ſpoke Latin and Italian pretty well; and I took a pleaſure in converſing with a man whom I conſidered as an European. He informed me that the Egyptians attached to the Roman church were cruelly haraſſed and tormented by thoſe of their numerous countrymen, who followed the *hereſy* with which they were infected, and that their moſt determined and implacable perſecutor was the very man in whoſe houſe I reſided. Enjoying the confidence of the *kiaſchefs*, he thence arrogated to himſelf an authority to impoſe extortions on thoſe of his nation who had adopted a religious doctrine preached by foreigners, in conſequence of which they were often obliged to collect conſiderable ſums in order to avert the effects of his animoſity. Accordingly, theſe Catholics were, with very few exceptions, poor and diſtreſſed, and lived in a ſtate of the moſt abject miſery. Not a ſingle Bey, *kiaſchef*, or Mahometan in office, although unable to diſpenſe with the aſſiſtance of the Copts in the management of their affairs and in the exerciſe of their functions, placed any confidence in them, or ever employed them on any occaſion. With a promiſe of happineſs after death, theſe Catholics were kept miſerable during life; and philoſophy is not at a loſs to appreciate the ſervices rendered them by our monks.

The vicar procured me a few ſmall antique ſtones, the engraving of which was not deſtitute of merit. It was leſs difficult to collect theſe works of antiquity in the Saïd than in Lower Egypt, which being daily frequented by travellers, they are there become exceedingly ſcarce. In the north of Egypt, the engraved ſtones and medals are moſt commonly found after the heavy winter rains, and in the ſouth, after the inundation of the Nile. It is well known that good medals are rare in Egypt, though it is not uncommon there to find valuable engraved ſtones.

At this ſeaſon apples, of a very indifferent quality, are to be met with at *Tahta*: their Arabic name is *teſha*. There are alſo here raiſed a prodigious quantity of muſk-melons, of the ſpecies known in Egypt under the name of *agour*[*].

In the plains of *Tahta* are to be ſeen the firſt plants of the ſpecies of the corypha, or fan-palm tree, peculiar to the upper part of Egypt, called here *doum* and *doum Saïdi*[†]. This palm, which is very common in Thebaïs, ſhoots out ſeveral naked ſtems, of a middling thickneſs. They are deeply marked, all their length, with circular rings; and their top is terminated and adorned with large palmate fan-ſhaped leaves. The fruit of this, like that of other palms, grows in bunches or cluſters. A clump of theſe trees produces a fine effect. By diſpoſing their ſtems in the form of elegant vaſes, Nature ſeems to have taken a pleaſure in enlivening, with the verdure of theſe grand and beautiful noſegays, plains frequently ſterilized, and always parched up by the rays of a burning ſun.

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[*] *Cucumis foliis palmato-ſinuatis, pomis globoſis echinatis.—Cucumis anguria*, L.

[†] *Boraſſus flabelliformis*, L.

It is eaſy to perceive, that this ſpecies of palm has no other affinity to the date-tree, than the general characters which conſtitute their genus, and which differ in great and numerous ſpecific diſſimilitudes. The Jeſuit Siccard was therefore miſtaken when he aſſerted that the *doum* was a ſpecies of wild date-tree *; and this obſervation is not unſeaſonable, becauſe I have heard the ſame error repeated by ſeveral perſons otherwiſe well informed.

Another erroneous opinion propagated in regard to the *doum*, is, that the ſpecies of reſinous gum which we import from Africa and India under the name of *bdellium*, and which is nothing more than the common myrrh in an imperfect ſtate, exudes from its ſtems; for it is very certain, that there is extracted from the palm-tree of Thebaïs neither gum nor any other analogous ſubſtance.

The *doum* bears twice a year. The fruit is rounded and ſomewhat elongated, of the ſize of an orange, but of an irregular ſhape. It is one of the articles of food of the wretched part of the people of Upper Egypt. They peel off the outer ſkin, which is red, and eat the ſpungy, and almoſt dry, ſubſtance covering the kernel. Although the Egyptians conſider this as a well-flavoured fruit, I found it very unſavoury. I cannot give a better idea of it than by comparing it to bad gingerbread, having all that ſort of diſagreeable ſiccity and inſipid ſweetneſs. In America I have eaten a fruit, the taſte of which very much reſembles this, and which grows on the *courbaril* †, a very large tree of the ſouthern parts of the new continent. The pithy ſubſtance of the *doum* is alſo uſed medicinally in Thebaïs. An infuſion of it in water is made with dates; and this beverage, which is cooling and gently aperient, is well calculated, not only to temper the heat of a fever, but to effect a cure.

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* Mem. des Miſſions du Levant, tome v. p. 222. Granger has alſo confounded the *doum* with the wild date-tree.

† *Hymenæa courbaril*, L.

At this place I met with a loathſome and horrible diſorder, of which I had ſeen the negroes become the unfortunate victims in the French colony of Guiana, where it is known under the denomination of *mal rouge* (red diſeaſe). An Egyptian afflicted with it came to me to be cured. He had loſt the greater part of the metacarpal and metatarſal bones, which had ſucceſſively dropped off. The commencement of this ſpecies of leproſy, which the Arabs call *madsjourdam*, declares itſelf by the numbneſs, redneſs, and ſwelling of the fingers, and the redneſs and ſwelling of the ears. It is the *leproſy of the joints*, deſcribed by Hillary *.

Leproſy, whatever may be its nature, is not in Egypt conſidered as a contagious diſorder: it is, however, moſt prudent to have no communication with perſons infected. Lepers of every kind, which, although not common, are far from being ſcarce, are not there, as in Turkey, ſecluded from ſociety. The Egyptians take no precaution to preſerve themſelves from contagion, nor do they conſider that this indifference is attended with the ſmalleſt danger.

The leper at *Tahta*, who was a man in eaſy circumſtances, lived, as uſual, with his family and friends, and ate at the ſame table. The bones which he had remaining on his fingers, and the greater part of which were ready to drop off, enabled him to ſeize hold of the meat out of the diſhes, and carry it to his mouth as well and as quick as thoſe whoſe fingers were perfect; and it was only in conſequence of my advice that his friends left off this communication with ſo diſguſting an aſſociate.

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* William Hillary's Obſervations on the Change of the Air, and the concomitant epidemical Diſeaſes in the Iſland of Barbadoes. London, 1759.

In other reſpects, this man, who was ſixty years of age, had all the appearance of good health: he ſlept ſoundly, had an excellent appetite, and ſuffered no pain whatever. He felt only a violent itching in his fingers and toes, when the articulations of them began to ulcerate. None of his family had been attacked with this diſorder, and he himſelf had not perceived any ſymptoms of it till within the laſt three or four years. His ſituation gave him no uneaſineſs; notwithſtanding his age and his complaint, he had preſerved his vivacity, and was exceedingly cheerful. When I informed him that his cure was beyond the reach of my ſkill, he did not appear at all affected, but, as if I had communicated to him the moſt agreeable intelligence, cried out, in a joyful tone, *Allah kérim*, God is great!

From a variety of obſervations it appears, that perſons afflicted with the leproſy have ardent diſpoſitions towards the phyſical pleaſures of love. An inſtance is quoted of a leper, who, on the very night of his death, was ſeveral times hurried away by the warmth of his temperament. I have ſeen at Canea, in the iſland of Candia, great numbers of lepers, both men and women, baniſhed without the gates of the city, in miſerable hovels, where they abandoned themſelves to the greateſt exceſſes of voluptuous irritation. They were ſometimes to be ſeen ſatisfying their diſguſting and impetuous luſt in open day, by the ſide of the roads leading to the town near which they lived. The leproſy to which they were a prey, is the leproſy properly ſo called, denominated by the Greeks *lepra*, and the ſame as that with which the Jews were infected, and which, among them, was very common, and even contagious. It was alſo, according to Galen, an endemical diſeaſe at Alexandria.

Curious to know if the leper at *Tahta*, although attacked by a different ſpecies of the diſorder, felt the ſame voluptuous tranſports as thoſe in the iſle of Candia, and in ſeveral other countries in Turkey, I queſtioned him particularly upon the ſubject. He ingenuouſly related to me the moſt ſecret particulars of his matrimonial intercourſe. His advanced age had not in any reſpect weakened his temperament. Burning with continual deſires, not a day paſſed but his wife more than once experienced its effects. While he was talking to me, his countenance ſeemed full of expreſſion, his eyes became animated, in a manner that left no doubt, in my mind, of the truth of what he ſaid. But yet his wife, notwithſtanding an intimate and habitual connexion, felt no ſymptom of his diſeaſe, nor any inconvenience whatever; and three children, the fruits of their union, enjoyed likewiſe the beſt ſtate of health. This important fact was confirmed to me by all thoſe who were moſt intimately acquainted with the leper's family.

However, the *leproſy of the joints*, the *mal rouge* of the American colonies, is there conſidered as a very contagious diſorder, and all thoſe who are infected by it are kept apart. Having been introduced by the negroes from the coaſt of Guinea, it extends its ravages among the negroes from all the other parts of Africa, as well as thoſe born in America, and alſo among the Europeans who have connexion with the black women. The mildneſs which a diſeaſe, cruel in its effects in other climates, preſerves in Egypt, is there an exception in favour of the leproſy of that country, already privileged in other reſpects. It appears even that this influence of the atmoſphere is not confined to Egypt alone, but extends to other parts of the Eaſt. In fact, M. Niebuhr has remarked, that at Bombay, where the leproſy is by no means uncommon among the Indians in general, it cannot be malignant, as thoſe who are diſeaſed are, without heſitation, allowed to work along with thoſe in good health *.

As I am ſpeaking of one of the moſt dreadful maladies with which mankind is afflicted, and mean not to reſume the ſubject, I ſhall add, that I have alſo had occaſion to ſee, in Thebaïs, two perſons eaten up by another ſort of leproſy, which I have ſince met with in the iſland of Scio, where it is more common than the ordinary leproſy of the Jews. This ſpecies the Greeks there call *lovia*. Thoſe who are afflicted with it have a raucous voice, are tormented with a cough, their eyebrows fall off; large fleſhy excreſcences appear all over their body; their nerves are contracted, and their hands and feet ſhrink up in an extraordinary manner; but the bones of the fingers and toes do not drop off, as in the leproſy of the joints. This is, probably, the ſpecies which Hillary has diſtinguiſhed, in the work before quoted, under the denomination of the *leproſy of the Arabs*. It is by no means uncommon in the Eaſt, but it is not, like the former ſpecies, conſidered as very contagious. I obſerved at Scio, that the perſons attacked by it were not ſecluded from ſociety.

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* Deſcription de l'Arabie, page 121.

Theſe laſt lepers are not tormented with the ſame deſires as the others in regard to the phyſical effects of love. It is from the circumſtance of proper attention not having been paid to the different ſpecies of leproſy, and their different ſymptoms, that ſo many contradictions have occurred with reſpect to the temperament of the leprous. It is certain that the latter ſort have no diſpoſition to venery. The ſufferings occaſioned by the violent ſpaſms with which their diſorder is accompanied, and which cauſe the contraction of all their members, deprive them at once of every kind of deſire, as well as of the means of gratification, ſuppoſing they poſſeſſed the power; beſides, it generally happens at a very advanced period of life.

Neither the Egyptians, nor any other of the Orientals, were acquainted with a preſervative againſt the leproſy, or a remedy for its cure. A Frenchman, who called himſelf a phyſician, and rambled over the Levant, pretended to be in poſſeſſion of a ſecret, but infallible ſpecific, againſt this malady. Among other places, he viſited Canea, where the number of lepers afforded him a wide field for eſtabliſhing the virtue of his valuable diſcovery. But as experience did not realize his fine promiſes, his noſtrum had no more repute than the other panaceas which this quack hawked about from place to place. I very much regretted that I had not provided my-

ſelf

elf with ſome hemlock pills; it would have been eaſy for me to have made a trial of them, and there is every reaſon to preſume that it would not have been unſucceſsful after the experiments of M. Ratlau, a phyſician of Amſterdam, who ſucceeded in curing the elephantiaſis of Europe with theſe pills, which are uſed with advantage as a remedy for excreſcences *.

I have never, either in Egypt, or in other parts of the Levant that I have viſited, heard of the leproſy attached to houſes, and which is mentioned in Leviticus †. Michaelis is of opinion, that by a metaphor taken from the leproſy of the body, the Orientals had given the ſame name to certain *ſtrakes* which eat into the wall and ſpread by degrees; and he ſuſpects that this leproſy of the walls muſt have been more common, and much more perceptible in the Eaſt, where ſaltpetre abounds ‡. Theſe are certainly very learned conjectures, but they are totally unfounded. The preſent Orientals, in fact, no longer pay any attention to the leprous *ſtrakes* of buildings, admitting that ſuch ſtrakes do ſtill there exiſt. Thoſe people are as little acquainted with another ſort of leproſy which was in the garments, on the ſubject of which the Jewiſh legiſlator has recommended very minute precautions §. Theſe diſeaſes of inanimate things, which ſerved only to form the Jews to habits of cleanlineſs, have diſappeared in the Eaſt with the dirty people for whom they were intended.

Men with red hair and beards are as uncommon in the Levant as in Egypt. But this colour is not, as ſome perſons have imagined ||, an indication of leproſy, nor a motive for ſuſpecting its exiſtence. It is not in the Levant, and particularly in Egypt, that ſo many precautions are taken; as in the laſt of theſe countries, the lepers,

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* Michaelis, Voyageurs ſavans et curieux, &c. &c. Queſt. 11.

† Chap. xiv. ver. 34, &c.

‡ Work quoted, Queſt. 12.

§ Levit. chap. xiii. ver. 47, &c.

|| Work quoted, Queſt. 28.

whatever be the nature of their diſeaſe, are never ſequeſtrated; and in the Levant the inhabitants never think of ſending them away, or ſhutting them up in encloſures without the towns, until the leproſy has ſhewn itſelf ſo as to be evident to every eye. On the other hand, ſome of the Egyptian Arabs dye their beard of a reddiſh colour, by means of the *henné* powder; and it may be well conceived, that if the idea of leproſy were inſeparable from the red colour of the beard, they would not be at pains to have it thought that they were ſeized with ſo loathſome a diſorder.

It would be ſhewing little knowledge of the Arabs and Egyptians, to imagine, like Michaelis, according to the opinion of a German phyſician, that *in order to remove every idea of leproſy, they have rendered univerſal that colour which could give riſe to ſuch a ſuſpicion. Carrotty people*, adds he, *have introduced this faſhion, and been the firſt to paint themſelves with the* henné, *in order to diſguiſe the redneſs of their hair. In like manner patches, at firſt uſed to hide pimples, have, by degrees, become an article of dreſs. This, I am inclined to think, is the true ſolution of the difficulty**. All theſe reaſonings, collected in the cloſet, are contradicted by facts. Egypt is not the land of faſhion; nor does frivolity there daily dictate new cuſtoms or continual changes in dreſs. There, clothes and manners remain as they have been for centuries. A variation in them, which is a proof of levity of diſpoſition, is no part of the character of the inhabitants of Egypt. Beſides, it is a miſtake that the cuſtom of dying the beard with *henné* is there univerſal. I have never ſeen it adopted but by two or three Arabic princes. Laſtly, would the red have occaſion to paint themſelves red, in order to diſguiſe their colour?

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* Work already quoted, Queſt. 28.

CHAPTER XLIV.

SOUHAJE.—ITALIAN RECOLLECTS OF THE SOCIETY OF THE PROPAGANDA; THEIR INCIVILITY; THEIR MODE OF LIFE; THEIR CONVENT.—LETTER FROM THEIR SUPERIOR.—CATHOLIC COPTS.—ECHMIMM.—PANOPOLIS.—CATHOLIC PRIEST.—ANTIQUE FIGURE.—MOSQUE.—PLAINS OF ECHMIMM.—MELONS.—COURTESANS.—CHRYSOMELA.

LEAVING *Tahta* on the morning of the 1ſt of June, we continued to travel to the ſouthward, upon the weſt bank of the Nile, which in its courſe makes here great ſinuoſities. Tired of following the ſlow and heavy pace of the camels, and relying on the aſſurance that had been given me reſpecting the ſafety of the roads, I went on before with two of my party. Having made ſome progreſs, I ſtopped for my other companions, but they did not make their appearance. After having ſpent the beſt part of the day, which was exceſſively hot, in waiting for them, in vain, I proceeded to *Souhaje*, in the perſuaſion that the reſt of my party had been attacked and ſtripped by a gang of robbers, perhaps by thoſe who, before our arrival at *Tahta*, had watched our motions and followed us for ſome time.

Souhaje, ſeven leagues from *Tahta*, is a large village, built near a quarter of a league from the bank of the river. Above it, the waters of the Nile flow into a great canal, which conveys them into the plains to the weſtward. The *kiaſchef* of *Souhaje* inſiſted that I ſhould ſup with him, and ſleep at his houſe. His civilities did not tranquillize me, or remove the uneaſineſs with which I was cruelly agitated from the idea of the loſs of my companions, as well as of my baggage, in a country where I was deprived of every hope of reſource.

I ſet off the next morning before daybreak, in order to croſs the Nile, and repair to *Echmimm*, which is ſituated upon the eaſt bank. I learned from the maſter of the ferry-boat, that my companions and their camels had arrived there the evening before at a very early hour. The camel-drivers had conducted them by a much ſhorter route than that which I had taken, and which I had rendered more circuitous by penetrating too far into the country.

Upon my arrival at *Echmimm*, a town built at a full half league from the Nile, I flew to the convent of the Italian Recollects of the *Propaganda*, where I had appointed to meet my companions. I found them, in their turn, very uneaſy about me, and upon the point of recroſſing the river to endeavour to find me out. They informed me of the reception they had met with: it could not well have been more rude and unhoſpitable. It was not without making a great many difficulties, that the monks allowed them to paſs the night within the walls of the convent, and it had been intimated to them, that they, as well as myſelf, muſt provide another lodging.

I was received in a manner equally rude. When I entered the court, in the middle of which our baggage was thrown, one of the monks was walking in a gallery; he pretended not to perceive me, and withdrew into an apartment. I went up, and ſaw a young man, a complete monkiſh puppy, whoſe fair and florid complexion ſhewed that his apoſtolical zeal did not often expoſe it to the heat of the ſun. His chin was ſhaded, yet not encumbered, by a little beard, nicely combed, and ſymmetrically tapered; and every thing about him announced the moſt refined attention to dreſs, as well as the conceited manners of a coxcomb. My ſun-burnt face appeared to ſtartle him; the wrinkles of ill-humour furrowed his feminine forehead, while with a look of diſdain he ſurveyed me from top to toe. The paltry wretch ſcarcely deigned to raiſe himſelf from the ſofa on which he was reclined rather than ſeated, and he ſuffered me to remain ſtanding before him, telling me at the ſame time, that the community had been pleaſed to receive my attendants and my baggage, and that nothing would be demanded of me for this act of hoſpitality. Before I made any reply to ſo great an exertion of generoſity, I preſented to him the letter which their Superior general had given me for this convent, and in which he recommended me to the attention of theſe monks. He read the letter with a ſmile of contempt, and told me that he was not himſelf the ſuperior, but would go and look for him; and then, without condeſcending either to ſpeak to me or look at me again, he turned himſelf about upon his ſofa.

The letter of the ſuperior, a real *capucinade*, could not, however, have been more preciſe nor more preſſing. It is as follows :

" *Reverendiſſimo Padre Procuratore eccellentiſſimo ed Amico cariſſimo.*

" Eſſendoſi a noi preſſentato l'honoratiſſimo ſignor Sonnini, official di marina delle truppe reggie Franceſe, et avendoci notificato il ſuo deſiderio, che è per portarſi in queſte parti dell' ſuperior Egitto, per oſſervare quelle antichità ed inſinuarli ove ſi trovano, e per tal' effetto avendoci anche parlato l'illuſtre ſignor Carlo Magalon quivi mercante Franceſe, noſtro cariſſimo amico e ben affetto : per ciò prego le loro P. P. R. R. uſarle tutte quelle corteſie, e carità al noſtro ſtato, e poverta ſeraphica, convenoveli, e poſſibile con dirigerlo ancora accio ottenga il ſuo intento, e di darle il modo di preſentarſi ai capi degli Arabi, per i quali tiene lettere raccommanditizie da queſti Sanagieck, e cio afinchè li preſtano tutta l'aſſiſtenza e li diano tutte le neceſſarie guide, etc. E tanto ſperando dalle loro innate bonta ed attendendone un buon excito, ai loro commandi ſempre pronto, ed arriccommandandomi alle loro ſante orazioni, abbraccindole di vero cuore, li do la ſeraphica benedi-

“ tione, e ſono di ſua procuratione reverendiſſima ſuo umiliſſimo et devotiſſimo
“ ſervidore,

“ Frate GERVASIO D'ERMEA, *Preſidente.*

“ Cairo, 12 Marzo 1778.

“ *A Rev. Pad. Gedeone de Baviera, Preſidente, Achmimm* *.”

For fear of loſing all patience, I quitted this inſolent fellow, and went down into the court in which we had been allowed to remain. I ſent after a lodging in the town; and as this was not eaſy to be found, I continued waiting the event till the afternoon, without ſeeing either the ſuperior or any perſon belonging to the houſe; neither did any of the monks make their appearance when my baggage was loading on the camels. Upon leaving the houſe, however, I ſent them a patacke as payment for my companions' night's lodging;

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* Tranſlation of this letter.

“ *To the Right Reverend Father, Gedeon of Baviera, Preſident at Achmimm.*

“ M. Sonnini, a naval officer in the French king's ſervice, having preſented himſelf
“ to us, and communicated to us his deſire of travelling into Upper Egypt, in order to
“ examine the antiquities in that part of the country; M. Charles Magalon, a French
“ merchant of this city, our well-beloved friend, having alſo ſpoken to us to the
“ ſame effect, I entreat you, my reverend fathers, to ſhew him all the civilities, aſſiduities,
“ and charity that your profeſſion and ſeraphic poverty will admit of; to direct
“ him, beſides, ſo that he may fulfil his intentions; to enable him to preſent himſelf
“ to the chiefs of the Arabs, for whom he has letters of recommendation from
“ the Sangiacks, that he may receive from them every poſſible aſſiſtance, and that
“ they may furniſh him with all the neceſſary guides, &c. &c.

“ Hoping all this from your natural goodneſs, and expecting a proſperous iſſue,
“ I am always at your command; I recommend myſelf to your holy prayers; I embrace
“ you with all my heart; I give you my ſeraphic benediction; and I am your
“ reverence's moſt humble and moſt devoted ſervant,

“ Brother GERVAISE D'ERMEA, *Preſident.*

“ *Cairo, 12th March,* 1778.”

but they did not venture to carry their incivility ſo far as to accept it, and thought proper to ſend it back.

If the reception I met with from theſe pretended miſſionaries be compared to that which I daily experienced from the Arabs, the Mamalûks, and other inhabitants of Egypt, the hoſpitality of the one and of the others may be eaſily appreciated. The ſtranger was admitted with frankneſs, and even with diſintereſted cordiality, into the houſe or tent of the half-civilized native of this country; and he was expoſed to the humiliation of being ſlighted by Europeans, among whom he might naturally expect to find that affability which makes friends and countrymen of thoſe who meet in diſtant climates, whatever might be the part of Europe from whence they originally came. The evening before, an auſtere Muſſulman, who, from ſuperſtitious pride, conſiders an European as almoſt unworthy to approach him, had compelled me to ſhare the comforts of his houſe and table; and the next day, the only *Franks* reſident in a great city, where, like myſelf, they were foreigners and only tolerated, gave me the moſt contumelious reception.

But, debaſed by their inſtitution, theſe Italian monks, of one of the orders characterized by ſloth and ignorance, and the moſt ſcrupulouſly obſerved rule of which is to wallow in abundance at the expenſe of others, and by the abject means of mendicant collections, were in general taken from the loweſt and moſt vitiated claſs of the people.

There were no more than three Recollects in the convent at *Echmimm.* From what I could obſerve of their habitation, I conceived a high opinion of it, not having ſeen ſo handſome a one for a long time. Equally ſpacious and well-built, it might paſs for a palace, when compared to the houſes of the natives. The employment of theſe men, whom Mr. Bruce has repreſented as perfectly deſtitute both of underſtanding and knowledge [*], is the ſame as that of the monks in Europe; namely, to make dupes, and amaſs riches; and it is not to be doubted, that the fear of expoſing to the diſcerning eyes of Europeans a mode of life that would have rendered them contemptible, was one of the principal motives for their behaving to me in ſo rude a manner.

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[*] Travels to diſcover the Source of the Nile, vol. i. p. 99.

At *Echmimm* there are a great number of Catholic Copts. I was told that they formed one half of the population of the place. By the diſſemination of falſehood and deception, theſe monks drain the people of their money. It appeared to me, however, that they are held in no great eſtimation among their flocks. One of the moſt reſpectable Copts of *Echmimm* came to pay me a viſit in the houſe which I occupied; and he ſpoke to me of the *Franciſcans* in very contemptuous terms. They had, he ſaid, a great deal of money; this was the reaſon of their diſdaining to receive me; though, in former times, they would have been glad to have had me for an inmate. This Egyptian complained heavily of their ſpirit of avarice. The poor were forſaken by them, while the rich continually ſaw them at their doors. I was likewiſe informed that they made bitter complaints of Bruce, the Engliſh traveller, who, having ſtopped for ſome time at their houſe, had probably not conſented to ſatisfy their rapacity, by paying them for their venal hoſpitality, at an exorbitant rate.

Here, as well as at *Tahta*, the Catholics had a prieſt of their nation. He alſo had ſpent ten years at Rome; he ſpoke Italian fluently, and Latin tolerably well. But, leſs artful than the miſſionaries, he was in the greateſt diſtreſs. Jealous of his profeſſion, of the confidence repoſed in him by his countrymen, and of the practice of phyſic to which he had applied himſelf, theſe *evangelical* men tormented and perſecuted him to the utmoſt of their power; and, like faithful obſervers of *ſeraphic* charity, they omitted no opportunity of traducing him, and of doing him every poſſible injury.

Were the houſes of *Echmimm* better built, it would be a handſome town. The ſtreets are wide and ſtraight. This diſpoſition of the ſtreets, without which no city can have any pretenſions to beauty, is, in general, not to be met with in the other towns of Egypt; the ſtreets of which are very narrow, crooked, and inconveniently laid out. But the houſes of this town, like thoſe of the other conſiderable places in the ſouthern part of Egypt, are built with bricks, not burnt, but ſimply kneaded with mud, and dried in the ſun. Theſe bricks are cemented with earth. This ſort of maſon-work, which gives the buildings a grayiſh tint, forms a dull and gloomy proſpect. Should a change take place in the ſeaſons, and were it to rain in this country, as in that part of Egypt which borders upon the ſea, the cement of the bricks would ſoon give way, and the houſes tumble down. Thoſe belonging to perſons of conſequence either from their employment or their riches, are more ſolid, being conſtructed of bricks half burnt. The walls are ornamented with ſeveral rows of large earthen pots of different ſhapes and ſizes, which ſerve as an aſylum to pigeons; and almoſt all the dwellings have on their flat roofs a pigeon-houſe in the form of a ſpacious ſquare tower.

The town is ſurrounded on the eaſtern ſide by a chain of ſteep and barren mountains, which reflect the heat in ſuch a manner as to render it ſometimes inſupportable. I never felt it ſo violent as on the 3d of June, the day after my arrival at *Echmimm*. At four o'clock in the afternoon, the mercury in Reaumur's thermometer, placed in the ſhade, roſe to 36°. The wind was at north-eaſt; but though it blew ſtrong, it inflamed inſtead of cooling the air, the ſandy plains over which it had paſſed having made it contract an intenſe degree of heat.

Panopolis and *Chemmis* are the ſame city, under two names, one of which is Greek, the other Egyptian; and the Egyptian name ſtill ſubſiſts at this day in that of *Echmimm* *. Remains of the ancient city are yet to be ſeen to the eaſtward, and near the walls that ſurround the modern town. I there obſerved an enormous maſs conſiſting of a ſingle block of ſtone. Upon one of its ſides was engraved, in large characters, a Greek inſcription which is almoſt entirely effaced, and I could diſtinguiſh clearly no other part of it than the word TIBERIO. A portion of this remarkable ſtone, and conſequently of the inſcription, is concealed in the ground. That which appears above it is ſeventeen feet in length, eight and a half in breadth, and four in thickneſs. Underneath the uncovered part of this large block, the earth is excavated; this affords the facility of ſeeing the paintings with which the ſurface facing the ground is covered. In the middle is diſtinguiſhable a ſphere with the twelve ſigns of the zodiac. The colour which has beſt withſtood time and devaſtation is an azure blue; the other colours are ſcarcely viſible.

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* Danville, Mémoire ſur la Différence des Latitudes et des Longitudes entre Alexandrie et Sienne. Mémoires de l'Académie des Inſcriptions et Belles Lettres, tome xxix.

This ſtony maſs is white and of a calcareous nature; it contains a great number of foſſil ſhells. It is the ſame ſort of ſtone as the rocks of the neighbouring mountains. But having been expoſed to the air for a great length of time, it has acquired a hardneſs which the rock does not poſſeſs, when firſt taken from the quarries.

By the ſide of this block is to be ſeen another, but of a ſmaller ſize; this is almoſt entirely covered with earth. The women of the country have perforated in it a ſmall cavity or aqueduct, in which, by ſecret and natural irrigations, they pretend to procure fecundity.

A little farther, the ruins of an ancient edifice are to be obſerved; but no part of their general plan is now diſtinguiſhable; all is overthrown. Large ſtones, ſimilar to thoſe which I have juſt mentioned, exhibit the remains of hieroglyphics and paintings.

The prieſt of the Catholic Copts had the goodneſs to point out to me the curioſities of *Echmimm* and its environs. On our return from one of theſe excurſions, this inoffenſive man took me to his habitation. His apartment, which was very confined, was ſimple but clean; he had there collected ſeveral pieces of antiquity, which he regretted that he had it not in his power to offer me, having promiſed to ſend them to a Venetian merchant at Cairo. In fact, he poſſeſſed nothing of any great value. A number of fragments of emeralds, pierced for amulets, ſome idols of porcelain, one of alabaſter, but entirely ſpoiled, and a wooden figure two feet high, compoſed the whole collection of this worthy Copt, who, while I was at his apartments, loaded me with civilities.

In *Plate XXI.* is repreſented the wooden figure, in better preſervation than any of thoſe which the Copt had collected. Upon ſome parts of this image, the remains of the painting with which it had been covered, were ſtill to be ſeen. It is a muſician, a *trumpeter*; but the figure is not Egyptian: it relates to the Greek or Roman cuſtoms; and there is every reaſon to preſume that it was made at the time when the Romans were maſters of Egypt.

An ancient moſque is ſtill the object of the veneration of the Chriſtians, who pretend that it was formerly one of their churches. The Copts aſſert that it had been built upwards of a thouſand years: this is a falſehood. Indeed the edifice is falling in every part; but its conſtruction, as unſtable as that of the moſt modern houſes, ſufficiently demonſtrates that it is not the workmanſhip of a period when buildings poſſeſſed greater ſolidity. This temple is ſpacious, and has ſeveral entrances; its periphery is lighted by a line of contiguous windows. The interior, ſimilar to that of all the moſques in this country, is a large, empty, and naked encloſure; but the ſmall granite pillars by which it is ſupported, and which were taken from among the ruins of *Panopolis*, excite admiration.

The cultivated grounds in the environs of *Echmimm* enjoy a high reputation for fertility. They produce the fineſt corn in Egypt, as well as ſugar-canes, and cotton which ſerves for the ſupply of a manufactory of coarſe calicoes. Gardens, where different ſpecies of plants grow under the ſhade of the fruit-trees, there afford an abundant proviſion for the ſupport of life, and furniſh an agreeable ſhelter againſt the ſcorching rays of the ſun. The date-trees and palms of Thebaïs are likewiſe to be found there in great numbers. The apple-trees yield larger and better fruit than thoſe of *Tahta*; but the water-melons are ſmall, and of a quality very inferior to thoſe I had eaten at *Siout*. The markets were filled with a prodigious quantity of muſk-melons *(agour)*, among which I ſaw ſome of an enormous ſize. Theſe fruits do not aſſume any regular form; ſome are round, others oval, and ſome are by no means thick, though much elongated like a large cucumber. In other reſpects, the melons of this ſpecies are, generally ſpeaking, of a bad quality; their pulp is inſipid and not at all ſweet. It is a rarity to meet with any that are tolerable, and good ones are not to be had: nevertheleſs, there is a prodigious conſumption of them, as the people in Upper Egypt find in theſe muſk-melons a very cheap aliment, which allays the thirſt and mitigates the acrimony of the humours occaſioned by the heat of the climate; but good water-melons produce a more certain and far more agreeable effect.

The town of *Echmimm*, like all thoſe of Egypt, contains a crowd of prieſteſſes addicted to the worſhip of a diſguſting ſenſuality; they are, conſequently, devoted to the gratifications of only the moſt brutiſh of mankind. In ſome celebrated works the pencil has delineated, in a magical ſtyle, the graces and the ſeductive manœuvres of theſe nymphs of pleaſure; but, however brilliant the colouring with which ſuch a picture may be animated, it vaniſhes under the ſponge of rigid truth.

In fact, though it may be true, as has been aſſerted, that in all the places of any conſequence in Egypt there are a great number of courteſans, it is falſe that, deſtined to the enjoyment of travellers, the latter are not obliged to pay them; that they have been bequeathed, by charitable ſouls, for the purpoſes of proſtitution; and that meſſengers of gallantry are in waiting to conduct the traveller to the temple where the young prieſteſſes ſo diſintereſtedly offer up their ſacrifices. The panegyric that has been made on their charms, their eaſy ſhape, their beautiful hips, the faſcinating and elegantly tapering ſlope of their waiſt, in ſhort, on their ſole wiſh of pleaſing and exciting deſire by their attractions, is alſo a tiſſue of errors; but what is not leſs falſe, is the kind of generoſity with which ſuch authors have been pleaſed to honour the improper conduct of theſe girls, by aſſerting that, satisfied with being beloved and preferred to their companions, they never had any deſign upon the traveller's purſe.

The poor creatures that are to be ſeen in the public places of the cities of Egypt make, like our ſtreet-walkers in Europe, a trade of ſelling the ſemblance of pleaſure. They endeavour to attract the men by every means in their power, extort as much from them as they poſſibly can, and often fleece them with as much addreſs as the moſt artful of our courteſans. On the other hand, among thoſe of Upper Egypt, the raviſhing details of that beauty which has been ſo unjuſtly aſcribed to them would be ſought for in vain. None are there to be ſeen but wretched beings, in general ugly, badly clothed, and forbidding by the exceſs of their effrontery, which is ſo much the more remarkable in theſe countries, as they are the only women who go with their faces uncovered, and ſpeak to men in public; more diſguſting ſtill on account of the numberleſs and frightful diſorders with which they are infected; in a word, uniting all the horrors of libertiniſm, without poſſeſſing the leaſt of its allurements. Such are, in truth, theſe women, who can have no attractions but in the eyes of the moſt brutal. Let thoſe youths who, ſeduced perhaps by the flattering picture that has been drawn of the Egyptian *Venuſes*, might wiſh for an opportunity of adoring them, baniſh all cauſe of regret. They would find them only diſagreeable objects, in compariſon with whom moſt of the courteſans of Europe might paſs for angels.

In order to eradicate every falſe impreſſion that may have been left by the peruſal of ſuch miſtatements, I muſt not omit to mention, that aſſociations of women of pleaſure, far from being a legal eſtabliſhment in Egypt, are not ſo much as tolerated: the commandants of the towns expel all thoſe againſt whom there is any complaint. I have even ſeen ſome of the more rigid *kiaſchefs* who would ſuffer none of theſe unfortunate wretches to enter the limits of their juriſdiction.

Returning one day from the gardens of *Echmimm*, I found a chryſomela attached to the tuft of my turban; it ſtuck ſo cloſely, that I could not diſengage it but at the expenſe of its tarſi. The length of this inſect was five lines and a half, and its breadth rather more than two lines; its eyes were large and elliptical; the upper part of its head was ſpeckled with very ſmall ſpots, as well as its corſelet, which was marginated. It had a clypeus between its elytra. Rows of ſmall ſpots, between which were other ſpeckles irregularly diſtributed, were diſtinguiſhable upon the elytra which covered the wings.

No colours could be richer than thoſe of this chryſomela; above, it was of a ſhining green mixed with a dazzling gold colour; underneath, this golden green was ſhaded with brown; its large eyes were like globular particles of the fineſt gold, the brilliancy of which was ſtill heightened by a black ſtripe croſſing them longitudinally in the middle. The thighs and legs were of the ſame mixed colour as the under part of the body; laſtly, the tarſi and antennæ were black.

The Nile, in the vicinity of *Echmimm*, furniſhes fiſh in great abundance. The ſpecies that I ſaw there moſt commonly is the *bayatte*, which grows to a very large ſize without its flavour acquiring any great improvement *.

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* See page 475, and *Plate XVI. Fig.* 2.

CHAPTER XLV.

ITALIAN MONKS. — COPTIC PRIEST. — EXCESSIVE HEAT. — BARDIS. — DOUM. — MONKS OF FARSCHOUT.—ARABIC PRINCE.—FARSCHOUT.—THE AUTHOR'S BOAT PUT IN REQUISITION.—THE JUSTICE WHICH THE ARABIC PRINCE CAUSED TO BE RENDERED HIM.—AVANIE IMPOSED BY A MAMALÛK.—DEPARTURE FROM SAHET.—RAFTS OF WATER-MELONS.—CROCODILE.—HOU, DIOSPOLIS PARVA.—KAFR ESSAÏD.—RAFTS OF EARTHEN VESSELS.—BIRDS.—DOGS.—A DANGEROUS PART OF THE NILE.—ACCIDENT THAT HAPPENED TO THE AUTHOR'S BOAT.—EL BAB, ANOTHER DANGEROUS PLACE.

BEFORE I quitted *Echmimm*, I was obliged to have a conciſe correſpondence with the Italian miſſionaries, of whom I had never once thought, and whom I had not ſeen during my whole ſtay. The maſter of the boat who had brought me to *Siout* was returned to Cairo, where he was to take in a lading for Upper Egypt. He had promiſed to bring me whatever ſhould be entruſted to him for my uſe by my countrymen in that city. We had agreed, that the convent of the monks of *Echmimm* ſhould be the place where he would find me, or at leaſt get intelligence of my route; I therefore wrote to the ſuperior, that I expected from him a ſervice, which I ſhould have been ſure of receiving from the meaneſt of the *fellahs*, namely, to ſend the *reis* to me at *Farſchout*, whither I was about to proceed. I added, that I ſhould not fail to make known in Europe his ſhameful behaviour to me, and thereby to confirm the bad opinion which Mr. Bruce had propagated reſpecting their community. My letter was in Latin, which he anſwered in the ſame language, in a ſtyle of dulneſs, perfidy, and meanneſs, the true characteriſtics of monks. His anſwer was in theſe words:

" *Achmim, die 7 Junii.*

" CUM venerit conductor navis, illico mittam Farſchutum, quia
" ſervire ſuæ illuſtriſſimæ dominationi, non ſervitutem dico, ſed
" honorem. Quod autem ſua illuſtriſſima dominatio non fuerat
" recepta illo honore, qui debebatur ſuæ conditioni, non fuit ex
" parte mea inurbanitas, ſed caſus et error, de quo errore veniam
" petii coram interprete illuſtriſſimæ ſuæ dominationis; quam, quod
" impetraverim ſperare me jubent ſua innata clementia et generoſitas;
" quod autem non adierim in propria perſona ſuam illuſtriſſimam
" dominationem, me confuſio faciei meæ prohibebat; interim gra-
" tioſis ſuis favoribus me perenice commendans, perſiſto illuſtriſſimæ
" dominationis ſuæ humillimus in Chriſto ſervus,

" FR. JOSEPHUS A BAVARIA *."

If I had reaſon to complain of men, who are fit for no ſort of good, to whatever part of the world they go, but from whom I had ſtill a right to expect the common marks of civility, which it was not my intention ſhould be gratuitous, I cannot ſufficiently expreſs the ſatisfaction I received from the attentions and politeneſs of the Coptic prieſt, who was the paſtor of the Catholics at *Echmimm*. He never failed to viſit me twice a day; and earneſtly ſought every opportunity of rendering me ſervice. This contraſt of ſentiment and conduct has produced in my mind the moſt oppoſite impreſſions; gratitude and friendſhip for the one, and the moſt perfect contempt for the others.

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* *Tranſlation.*

" Upon the arrival of the maſter of the boat, I ſhall immediately ſend him to
" Farſchout; for I conſider it not a duty, but an honour to ſerve your moſt illuſtrious
" *Lordſhip*. If your moſt illuſtrious *Lordſhip* was not received with the honours due to
" your ſtation (1), it did not proceed from a want of politeneſs on my part, but from
" accident and a miſtake (2); for which I aſked pardon in preſence of your moſt
" illuſtrious *Lordſhip*'s interpreter; and I had no doubt but I had obtained it from
" your natural generoſity and goodneſs. The reaſon that I did not perſonally wait
" upon your moſt illuſtrious *Lordſhip*, was, that the confuſion of my face prevented
" me. In the mean time, earneſtly commending myſelf to your gracious fa-
" vour, I remain your moſt illuſtrious *Lordſhip*'s moſt humble ſervant in Chriſt,

" BROTHER JOSEPH DE BAVARIA."

(1) I was not received at all.

(2) It was not poſſible for me to diſcover or conceive a miſtake in a matter ſo clear and ſimple.

The honeſt Copt did not quit me on the day of my departure, the 9th of June, till the moment I was going to take boat to croſs over to the weſt bank of the Nile, in order to travel by land to *Farſchout*. During the whole day the heat was intenſe, and the wind boiſterous; but its violence ſerved only to fill the air with ſuch clouds of duſt, that we were afraid to inhale the impetuous and burning blaſt. Both men and animals were nearly ſuffocated; they were ſcarce able to proceed, and all ſought a ſhelter from the fiery atmoſphere. Indeed we were, in the middle of the day, the only perſons travelling, and we did not meet a ſingle ſoul upon the road.

We made the tour of the city of *Girgé*, the capital of Upper Egypt, and arrived at *Bardis* about five o'clock in the evening, that is, at the hour when the heat being leſs oppreſſive, would have rendered our journey more ſupportable. A Copt of *Echmimm* had given me a letter to his brother-in-law, a rich inhabitant of *Bardis*, who received us with much civility.

The modern town of *Bardis*, ſituated near eight leagues ſouth of *Echmimm*, contains nothing remarkable. D'Anville places in its environs the ancient city of *Ptolemaïs Hermii*, the largeſt in Thebaïs, the particular government of which, according to Strabo, was formed upon the model of the republics of Greece. The plains over which I had juſt travelled wear the ſmiling aſpect of cultivation and plenty; but when the traveller caſts his eye to the eaſt bank, at ſome diſtance above *Echmimm*, he is ſtruck by a contraſt truly

frightful;

frightful; the proſpect conſiſting only of barren mountains and piles of rocks, the uninhabitable abode of aridity and horror.

In Thebaïs there are a greater quantity of palms to the ſouth than to the north of *Bardis*. The plains are ſhaded with them, and with the numerous date-trees they form ſmall woods, which relieve the eye. The *doums* yield a conſiderable profit to the inhabitants of theſe provinces. When I was in this part of the country, it was the ſeaſon of gathering this fruit: at the entrance of every village were to be ſeen large heaps of it covered by the broad leaves of the palm-tree; and to theſe ſorts of markets in the open air the inhabitants repaired, in order to lay in a ſtock of it, or to purchaſe a ſmall quantity.

On the 10th, in the afternoon, I arrived at *Farſchout*, where is eſtabliſhed another community of Italian Recollects. I had carried to them a ſimilar recommendation to that which I had found of ſo little uſe at *Echmimm*, and I wiſhed to ſee if it would have the ſame effect at *Farſchout*. This I had to expect, after the accounts I had heard Mr. Bruce give of theſe monks. They were the ſame who had, with great inhumanity, refuſed him a pound of rice and a little bread. I left my party, with our beaſts, without the town, and proceeded to the houſe of the monks. A ſervant refuſed me admittance, under pretence that the father ſuperior was aſleep. I then preſſed him to take charge of a letter from the ſuperior general at Cairo; but this he obſtinately refuſed. Out of all patience at ſuch numerous evaſions, and exaſperated at ſo many monkiſh rebuffs, I ſnatched the letter out of his hand, and went away in a violent paſſion. I ſent one of the natives who attended me, to look for a lodging in the town. We remained upwards of three hours waiting for him, expoſed to the exceſſive heat and duſt with which the air was impregnated; and finding that he did not return, I made my interpreter aſk the monks to point out to me, at leaſt, a houſe to which we might retire. The ſuperior came with the interpreter, and begged me to accept of his. I did not decline his offer, becauſe it was my intention to remunerate him for the ſtay I ſhould make in this convent; but I muſt ſay, to the honour of the monks of *Farſchout*, that they behaved to me with the appearance of civil, though, perhaps, not diſintereſted hoſpitality.

There were only two prieſts in this houſe, but there was room for a great number; for although it is not ſo large as that of *Echmimm*, it is neverthelefs ſpacious, handſome, and commodious. I found there a Chriſtian merchant of Cairo, who had aſſumed the name of *Mallüm Youſef*, the ſame with which I had diſguiſed my *Chriſtianiſm*. I had ſeen him at Cairo, at the houſe of the Arabic prince *Derviſch*, ſovereign of *Farſchout*, and of ſeveral diſtricts to the weſtward, when, with his father-in-law *Iſmaïn-Abou-Ali*, he accompanied the victorious Murad Bey. This merchant offered to introduce me to *Derviſch*, whoſe confidence he enjoyed.

The next day I went with *Mallüm Youſef* to the houſe of the prince, which was much inferior to that of the pretended *mendicants*. He immediately recollected me from my having applied to him at Cairo, for his aſſiſtance on the journey I was then about to undertake; and he received me very politely, making me the moſt gracious offers. But he, as well as every perſon with whom I had any converſation, adviſed me again to take boat on the Nile, and abandon the idea of travelling by land, the road being infeſted by great numbers of banditti. On my retiring, I made my interpreter tell him, that I intended to preſent him with a few bottles of cordials, which I would ſend him in the morning. He called me back, and although he was juſt going to mount his horſe, he begged me not to delay ſending him a preſent which would be highly acceptable, and promiſed that he would not go out till it arrived.

The *Sheick Derviſch* was the ſon of *Ammam*, an Arabic prince celebrated in Egypt for his connexion with Ali Bey. He was young and very fat; and his countenance was expreſſive of mildneſs and good-humour. He was greatly addicted to pleaſure; his prevailing taſte was for women and ſtrong liquors; in other reſpects he was one of the moſt affable and well behaved Arabs.

The little town in which *Derviſch* exerciſes his ſovereignty is ill built, and has every appearance of wretchedneſs. It is ſituated at more than two leagues from the Nile. Between it and the river lies a town called *Basjoura*, the reſidence of a *kiaſchef*. The harbour of theſe two places is a ſmall village named *Sahet*. There is every probability that *Farſchout* ſtands upon the ſite of *Acanthus*, an ancient city of Egypt near which there was a ſacred wood. This was the ſecond city ſo called: another of the ſame name ſtood on the ſpot on which is now built *Daſchour*, a little to the ſouth of *Saccara*.

Having reſolved to conform to the advice I received on all hands, I gave up the idea of following by land the courſe of the Nile, and agreed with the maſter of a *kanja* to carry me to the reſidence of *Iſmaïn-Abou-Ali*; but as I had alſo been apprized that the navigation of the Nile was little more ſecure than the roads, I left a part of my baggage with the monks of *Farſchout*, the country higher up being filled with robbers.

I was now informed, that notwithſtanding my agreement with the *reis*, the *kiaſchef* of *Basjoura* had ſeized my boat for his own uſe. Authority in improper hands conſtantly leads to the ſame abuſes, and is carried to the ſame exceſs: in all countries expoſed to its abſurdity and its violence, it purſues the ſame meaſures. The deſolating ſyſtem of requiſitions, and particularly of arbitrary arreſts, was exerciſed in Egypt with a degree of cunning and of blind fury which would have diſgraced our moſt hot-headed revolutioniſts, and our moſt ſkilful plunderers.

I ran to the houſe of *Derviſch*, in order to claim his interpoſition. Not finding him within doors, I went to look for him in his garden; he was there alone, under the foliage of ſome tufted orange-trees growing upon the brink of rivulets, which rendered their odoriferous ſhade ſtill more cool and refreſhing. The prince no ſooner perceived me than he roſe up, and when I left him he paid me the ſame compliment, which, among the Orientals, is the greateſt as well as the moſt uncommon mark of reſpect. He ſent immediately one of his attendants to the *kiaſchef* of *Basjoura*. His meſſage had all the ſucceſs I could wiſh, and the boat was ſent back to be at my diſpoſal. I remained for half an hour in converſation with the prince. All the time I was with him he made me eat delicious grapes and drink ſherbet. When I was taking my leave, he aſked me for a handkerchief, a few medicines, and ſome Cairo brandy, which I ſent him ſhortly after.

In return for theſe trifling preſents, *Derviſch* gave the neceſſary orders to enable me to perform my journey in perfect ſafety, and ſent me letters of recommendation for ſeveral Arabic *ſheicks*, his friends: he likewiſe inſiſted that one of his ſervants ſhould accompany me, and loaded my boat with all ſorts of proviſions.

On the 15th of June I left the convent of *Farſchout*. During the four days I ſpent there, I had reaſon to be ſatisfied with the civilities and attentions I received from the two miſſionaries by whom it was inhabited. After having laviſhed upon the monks of *Echmimm* the cenſure they ſo well deſerve, it gives me pleaſure to do juſtice to the civil and becoming behaviour of thoſe of *Farſchout*; and I could wiſh that both of them had an opportunity of hearing this candid declaration of the very oppoſite ſentiments which they excited in my mind.

Immediately on my arrival at the bank of the Nile I ſhipped my effects, and went on board; and we were juſt going to put off, when a Mamalûk who commanded at *Sahet* under the *kiaſchef* of *Basjoura* made us come out of the boat, and ordered all our baggage to be carried on ſhore. I did every thing in my power to oppoſe this ſeizure; but the ſavage Mamalûk, who was ſurrounded by ſeveral ſoldiers, would liſten to nothing. The boat, he ſaid, was for the ſervice of the *kiaſchef*, and no perſon ſhould dare to change its deſtination. I ſhewed him the letters of the Beys: he anſwered, that he laughed at all the Beys who commanded at Cairo, as long as he was maſter at *Sahet*. Not being able to reſiſt the violence of this man, who, like all thoſe who are unqualified for power, thought himſelf a great perſonage, I had camels brought to reconvey my baggage to *Farſchout*. While they were loading, the Mamalûk called my interpreter aſide, and deſired him to propoſe to me to give him a ſequin, on condition of his letting me have the boat. I ordered him to be told, that I would not give him a medine. He now contented himſelf with demanding a patacke, then half a patacke, which I likewiſe refuſed him; laſtly, he begged me as a favour to make him a preſent of a quarter of a patacke, or about twenty-ſeven *ſous*. In order to avoid longer delay, I paid him this ſum, and the vile ſlave received it as the value of an *avanie*, which he had impoſed upon me, and which he had calculated in proportion to the importance of his government.

A great part of the day having been thus loſt, it was impoſſible for us to ſet out, and we paſſed the night in our boat oppoſite to *Sahet*. The *kiaſchef* had been informed of the *avanie* to which his ſubaltern had ſubjected me, and ſent another officer to reprimand him, and force him to return the money he had extorted, and to make me an apology. He accordingly came that night to my *kanja*, and appeared as humble as he had before been inſolent. He aſſured me, that what had happened in the morning was the effect of inebriety. I ſent him away very well contented, having left him the twenty-ſeven *ſous*.

My difficulties were not yet at an end. Surrounded by a greedy, deceitful, and knaviſh ſet of people, the traveller finds them at every ſtep in theſe remote diſtricts. The *reis*, who till now had been a ſilent ſpectator, wiſhed alſo to have his turn. He ſet up claims, made uſe of a thouſand ſhifts, and it was not till long after ſun-riſe that we were able to leave the ſhore of *Sahet*. There being no wind, the crew were obliged to track the boat along.

We met ſeveral rafts formed of water-melons, which were driving down the Nile. This fruit is extremely common in Thebaïs; and, in order to avoid the trouble and expenſe of loading it in boats, it is made into rafts, which float very well, and every piece of which is intended to be eaten. When theſe rafts have only to croſs the river, they are conſtructed of a ſmaller ſize, and one man ſwimming and dragging them along conveys them to the oppoſite bank. If they are meant to make a long paſſage, they are made larger, and towed by a boat.

The firſt crocodile that I ſaw in Egypt was at ſome diſtance above *Sahet*; it lay motionleſs in the middle of the ſtream, its head alone appearing above water. Higher up the Nile, theſe frightful animals become more common, and they are the terror of the inhabitants, who, in ſome places, are obliged to make a fence of ſtakes and faggots in the river, in order that the women going to draw water may not have their legs ſnapped off by the crocodiles.

A ſmall village, off which we ſtopped, indicates, under the barbarous denomination of *Hou*, the ſite of *Dioſpolis*, called *Dioſpolis parva*, to diſtinguiſh it from two other cities of the ſame name, which were alſo ſituated in Egypt. *Hou* ſtill ſtands upon the eminence, on which, according to hiſtorians, the ancient city was built. Rubbiſh, large bricks, and ſtones ſtill larger, the remains of a dike, and laſtly, an arcade which forms an entrance to a ſubterraneous conduit, are the ſole traces here remaining of the ancient works.

From thence we proceeded up as far as *Kafr Eſſaïd*, another inconſiderable village, ſituated on the eaſt bank of the Nile, in one of the ſpots which the rocky mountains, ſkirting this ſhore, leave open to culture and to the habitation of men. We this day ſaw a flotilla of rafts formed of earthen veſſels floating down to Cairo.

There paſſed near us ſeveral flocks of birds, among which I diſtinguiſhed the cinereous collared plover *, egrets, aquiline vultures, crows, kites of that ſpecies, which, by their number, the dark colour of their plumage, and their plaintive and mournful cry, ſadden, rather than enliven, the towns in Egypt. Theſe kites keep in flocks upon the brink of the ſtream, and remain motionleſs during a part of the day, no doubt to watch the fiſhes as they paſs. Towards the evening I ſaw a flight of wild geeſe.

I obſerved that the inhabitants of the upper parts of Egypt keep dogs of a ſpecies ſomewhat approaching to that of the ſhepherd's dog. Their voice is ſo extremely weak, that they can ſcarcely bark. This, as is well known, is the effect produced upon thoſe animals by the influence of very hot climates.

The wind had been contrary during the whole day; in the evening it became more favourable, and we took advantage of it to continue our voyage. The night being very dark, we ſtopped at a ſandy iſland, meaning to wait the riſing of the moon.

Below this iſland the Nile forms a great ſinuoſity; the ſtream undermines the weſt bank, which is very ſteep in this wide elbow, and there are detached from it enormous bodies of muddy earth. The frequent fall of ſuch maſſes renders it extremely dangerous to paſs this place in boats, which thereby run the greateſt riſk of being ſunk. We had cleared them without any accident, although there were every minute falling ahead and aſtern of us large pieces looſened from the bank. I was congratulating myſelf on having eſcaped a danger againſt which all reſiſtance would have been vain, but we found ourſelves again expoſed to it, and in the moſt diſagreeable manner, owing to the inattention of the boat's crew.

The *reïs* and the ſailors were ſleeping on the ſand; I had kept a look-out during half the night, and had gone to lie down, leaving the watch to two of my companions, who had likewiſe fallen aſleep.

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* See page 383.

The *kanja*, not being properly made faſt to the bank, broke adrift, and was carried very rapidly down the ſtream. We were all aſleep; neither we, nor any of the ſailors lying on the ſand, perceived the manner in which we were drifting. After having floated at the mercy of the current for the ſpace of a full league, the boat, driven along with rapidity, ſtruck with a violent craſh againſt the bank, juſt below the place where the greateſt quantity of earth was falling down.

Awakened by this dreadful ſhock, we quickly perceived the critical ſituation in which we were placed. Driven back by the ſteep and almoſt perpendicular ſhore, and at the ſame time carried towards it by the force of the ſtream, the *kanja* was turning in every direction, and knocking againſt the bank, ſo as to incur the greateſt danger of being daſhed to pieces. The darkneſs of the night, the dreadful noiſe re-echoing from afar, occaſioned by the maſſes detached from the bank falling into deep water, the foaming ſurges they raiſed, and the violent motion they communicated to the boat, rendered our ſituation, when we awoke, truly alarming.

There was no time to be loſt; I made my companions ſeize hold of the oars, which the darkneſs of the night prevented us from finding ſo ſoon as we could have wiſhed. I flew to the helm, and encouraging my new and inexperienced ſailors, we ſucceeded in extricating ourſelves from the ſurf, in which we muſt have periſhed; for, after much exertion, we had ſcarcely reached the middle of the river, when an enormous maſs of hardened mud fell down at the very place we had juſt left, and which muſt have ſent us all to the bottom had we remained there a few minutes later.

We croſſed over to the oppoſite bank, and there faſtened the boat as well as we could, in order to wait till daylight ſhould enable us to ſee where we were, and to find our Egyptian ſailors. But we ſoon diſcovered them: having miſſed the *kanja*, they had leaped into the river, and ſwam over to the other bank, meaning to follow it till

they

they heard ſome tidings of their boat. The idea of the danger to which they had expoſed us was too recent not to make them feel ſome effects from our reſentment; and I could not prevent my companions from giving them a good number of blows with the ſame oars which they had been obliged to uſe in ſo diſagreeable a ſituation. The *reis*, who was a little behind, hearing his crew cry out, ran away as hard as he could, and it was impoſſible to catch him. At the dawn of day we again ſet ſail to paſs the dangerous place in which the force of the ſtream waſhes down the barrier oppoſed to it by the land on the weſt bank. In front of a little village we ſaw the *reis* ſeated by the river's ſide. We landed, in order to get him on board, but ſtill fearing to have his ſhare of well-merited correction, he made the beſt of his way off. I ordered my people to run after him; and they brought, or, more properly ſpeaking, carried him back to the boat.

We once more ſet ſail, and favoured by a ſtrong north-eaſt wind, which blew in heavy ſqualls, we reached *Dendera* in the evening of the 17th.

Half a league ſhort of *Dendera*, the bed of the Nile is very much contracted, and one of its banks is covered with ſtones. The Egyptian ſailors call this place *El Bab*, the gate. It is one of the moſt dangerous reaches in the navigation of the river; and the inhabitants, before they venture into it, never fail to offer up a prayer to Heaven.

CHAP-

CHAPTER XLVI.

TENTYRIS. — DENDERA. — EMIR.—TEMPLE OF ISIS.—DESCRIPTION OF SEVERAL REMARKABLE FIGURES. — TROCHILUS OF THE ANCIENTS. — COLOURS. — EGYPTIAN VILLAGE BUILT UPON THE ANCIENT TEMPLE.—EFFORTS OF BARBARISM TO DESTROY IT.—ALARM IN THE BOAT.—FRUITS.—SITUATION OF DENDERA.

TENTYRIS, or *Tentyra*, was formerly a celebrated city of Egypt. It gave its name to the nome *Tentyritus*, of which it was the capital. It was of great extent, and, from its ſplendour, was reckoned one of the moſt conſiderable cities. Iſis and Venus were there honoured with public worſhip; and a temple was conſecrated to each of theſe divinities. But what rendered this place more particularly remarkable was the enmity which the inhabitants had ſworn to crocodiles, and the continual war which they waged againſt thoſe hideous reptiles. The *Tentyrite* purſued the crocodile into the water, overtook him, leaped upon his back, and ran a ſtick into his mouth, with which, as with a bridle, he brought him to the ſhore, where he put him to death.

Near the ruins of *Tentyris* is a large village that has preſerved nothing of the ſplendour of the ancient city but its name of *Dendera*, which, in ſome meaſure, recalls to mind the antiquity of its origin. It is built at a ſhort diſtance from the weſt bank of the Nile, at the extremity of a very fertile plain. The ſurrounding orchards, which produce excellent oranges, lemons, pomegranates, grapes, and figs, render it a charming place, and afford a delightful coolneſs in ſo ſcorching a country. A foreſt of palms and fruit-trees, which has been mentioned by the ancients, is ſtill exiſting in its environs, and furniſhes the greater part of the charcoal that is conſumed in Egypt.

An Arabic prince, with the title of *Emir*, has a ſovereign authority over *Dendera* and the circumjacent country; however, he pays a tribute to the Beys of Cairo. I waited upon the *emir:* he was very meanly lodged; the people about him had the worſt appearance; and, in his houſe, every thing announced rather a miſerable ſtate of poverty than ſimple neatneſs. The prince, as well as his ſubjects, was clothed in a long black robe, and in his dreſs he was to be diſtinguiſhed from them only by his turban. But what really diſtinguiſhed him, was the good ſenſe with which he was endowed, and which rendered him very much ſuperior to the other men in power of Egypt. Having delivered to him the letters of the Beys, and that of his neighbour, the Arabic *ſheick Derviſch*, I experienced from him the moſt gracious reception.

The *emir* did not wait till I expreſſed to him my deſire of viſiting the remains of *Tentyris*, but anticipated my wiſhes, by offering me the means of going thither in ſafety. He talked to me of ſeveral Europeans whom he had ſeen at his houſe, and I perceived that he ſpoke of them with pleaſure. The abſurd opinion, generally ſpread in Egypt, reſpecting the motive of the reſearches of travellers, did not enter into his way of thinking. The *Franks* were not, in his eyes, magicians, at whoſe voice or ſpells the moſt deeply buried treaſures inſtantly iſſued from the bowels of the earth. One of the Arabs about him having aſked him, in my preſence, for what we were come into their country, and what was our deſign in examining the ruins: "You underſtand nothing of the matter," replied he; "you, perhaps, do not know that the anceſtors of the *Franks* were "in poſſeſſion of all our country, and that it is out of reſpect for the "monuments erected by their foreſathers, that they come in ſearch "of drawings and fragments of theſe, as objects which remind them "of their ancient power." A ſhrewd and ſenſible anſwer, which was very well calculated to remove the abſurd notion that theſe barbarians ſtill preſerved with regard to travellers.

Although the *emir* had offered me a lodging at his houſe, I preferred ſleeping in my own boat. The day after my viſit, I ſaw, on my riſing in the morning, three fine horſes upon the bank of the Nile, waiting to carry me to the ſite of *Tentyris*, which is little more than a quarter of a league from the preſent village of *Dendera*, towards the mountains to the weſtward. I had ſcarcely arrived there when the prince himſelf appeared; he conducted me every where, pointing out to me thoſe parts of the edifice of which travellers had taken drawings or admeaſurements, and the ſpots where they had dug up the ground. He propoſed to me to have any place dug that I wiſhed; but this operation, performed at random and in haſte, might have involved me in ſome diſpute, without being of the ſmalleſt utility; I therefore thanked the prince, and declined his offer. He told me, laughing, that the *fellahs*, having imagined that the *Franks* had found a great deal of gold in the ruins, had alſo begun to dig, and had loſt both their time and trouble.

At laſt, this man, the moſt rational that I met with in Egypt, remounted his horſe, after having ſhewn me all the curioſities of the place; but he left with me his ſon and ſome of his ſervants, to whom he gave orders not to ſuffer the country people to approach, and, above all, to take care that no perſon interrupted me in my proceedings.

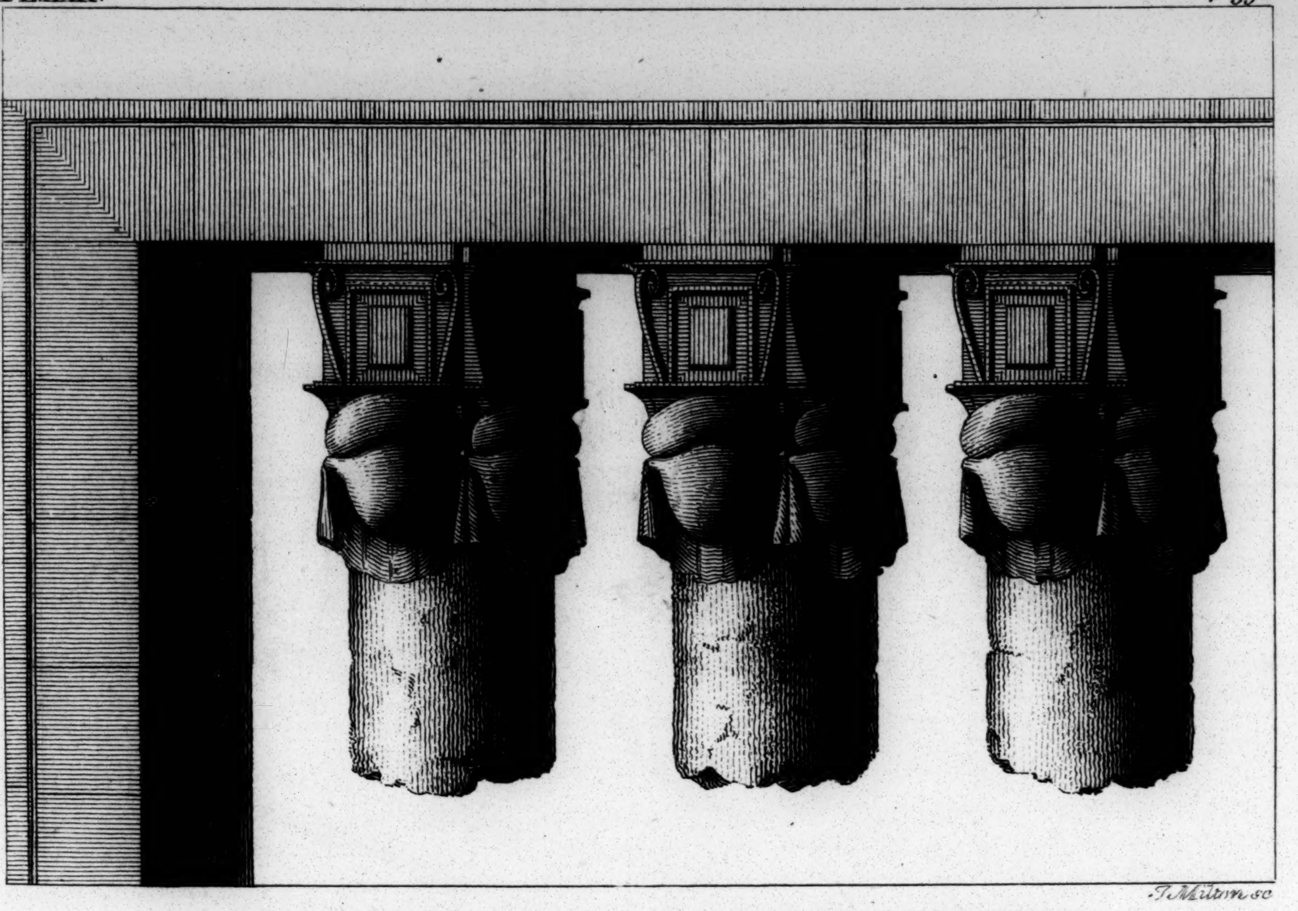
I had before me one of the moſt beautiful monuments of ancient Egypt, which had alike withſtood the efforts of time, and the blows of the fatal demon of deſtruction. In the midſt of ruins and rubbiſh, occupying a great ſpace of ground, and atteſting the grandeur and magnificence of ancient *Tentyris*, was ſtill ſtanding a temple, entire and in good preſervation. This is one of the moſt ſtriking edifices that antiquity has endeavoured to impreſs with the ſeal of immortality, which the Egyptians had conſtantly in view in the prodigious works that they executed. It was dedicated to Iſis; and this tutelary divinity of Egypt was there worſhipped in the ſhape of a cat.

The temple is in the form of an oblong ſquare, and is built of white ſtones, taken from the calcareous rocks of which the neighbouring mountains conſiſt. The façade is one hundred and thirty-two feet and ſome inches in length. In the middle of the cornice, a little below the corona, is a globe reſting upon the tails of two fiſhes. The large veſtibule is ſupported by enormous columns, which are twenty-one feet in circumference. Their capitals are of a ſingle piece, and repreſent, in a certain manner, heads or broad faces placed oppoſite to each other, and upon a feſtooned drapery. They have over them ſquare blocks, which project beyond the figures and have ſome reſemblance to pannels. In other reſpects, *Plate XXII.* will give a more perfect idea than any deſcription of the ſingular form of theſe capitals. The interior of the building is divided into ſeveral apartments, the walls of which are covered with hieroglyphics and ſymbolical figures. The exterior walls are alike charged with them; but to trace a repreſentation of them would be almoſt the work of a draughtſman's life.

I contented myſelf with having a drawing made of the principal of theſe figures, the whole aſſemblage of which, doubtleſs, formed the hiſtory of the edifice, and of the time when it was erected. They are, in general, very remarkable images, and ſuch as are not to be found on any other monuments of ancient Egypt.

In *Plate XXIII.* are ſeen three perſons, forming part of an Iſiac proceſſion. The head of the firſt of theſe is crowned with that ſort of mitre with which the Egyptian divinities are frequently attired; in it are diſtinguiſhable the *perſea* and two ſerpents; above the whole is the diſk of the moon. In each hand is a branch compoſed of proliferous plants. My illuſtrious friend, Citizen Millin, preſerver of antiques in the national muſeum, and a diſtinguiſhed profeſſor of *archeology*, aſſured me, that he had never obſerved any thing ſimilar upon any Egyptian monument, but only upon an Etruſcan vaſe. What is moſt extraordinary is, that theſe proliferous flowers put forth plants

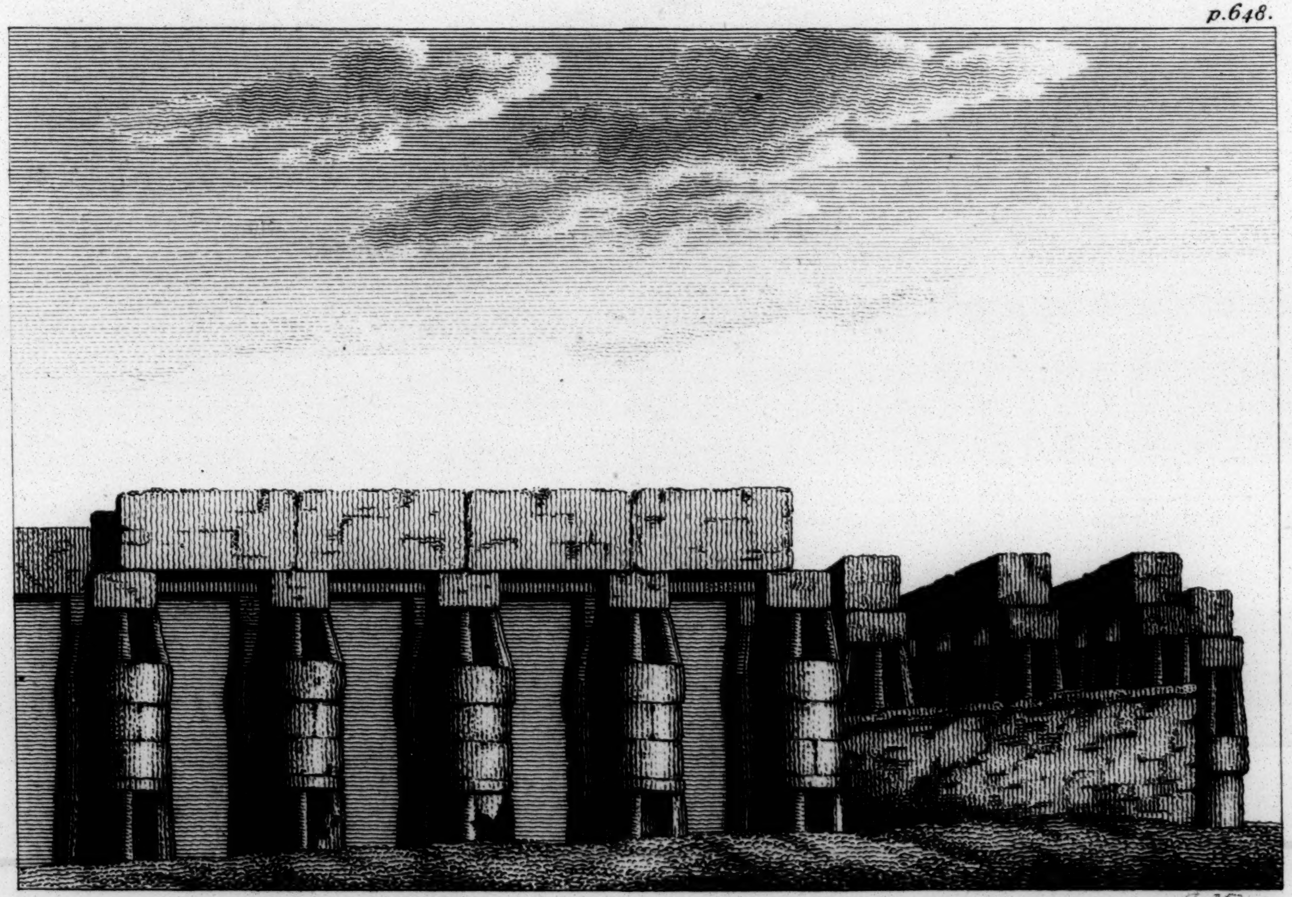
PL.XXII. p.592.



T. Milton sc

Capitals of the Colonnade of the Temple of Dendera.

p.648.



T. Milton sc

Colonnade of Thebes.

Published by J. Debrett Piccadilly, Oct. 12. 1799.

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FIG. I.

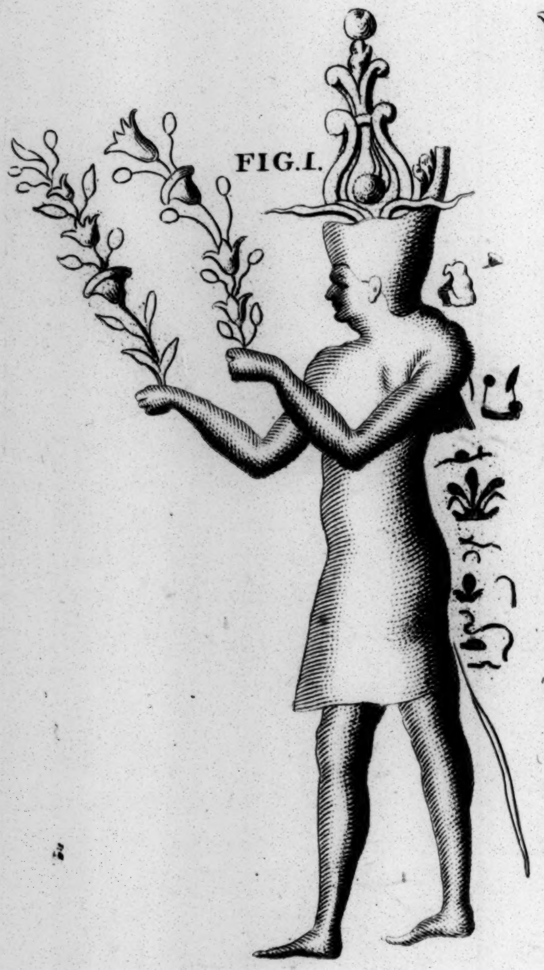


FIG. 2.

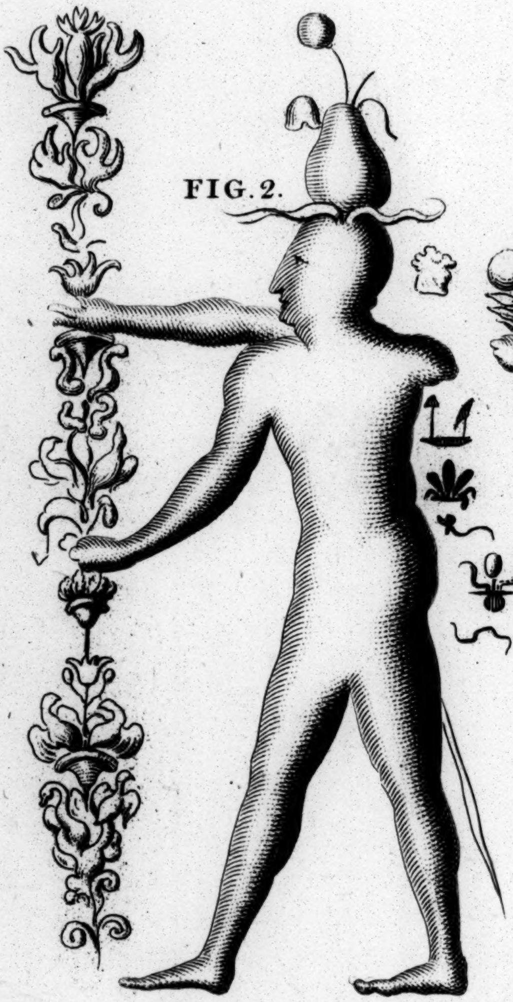


FIG. 3.

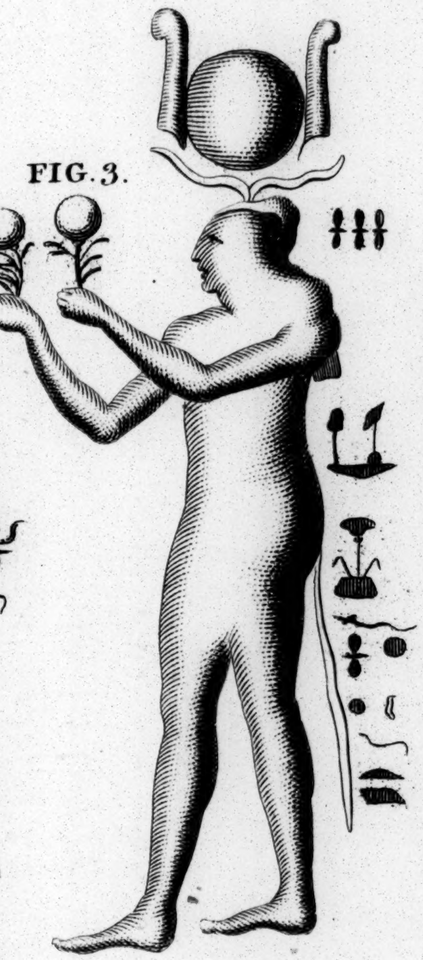


FIG. 4.

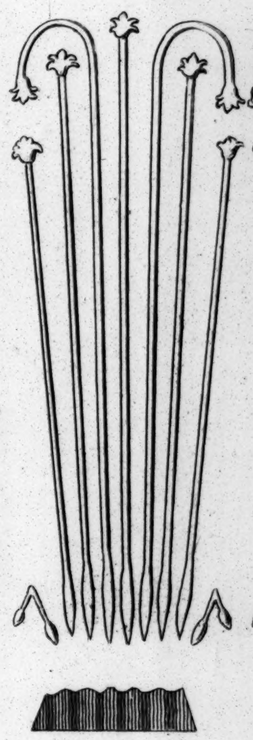
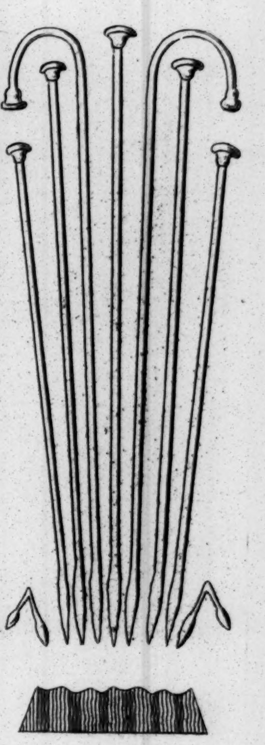


FIG. 5.



J. Milton sc.

Figures in the Temple of Dendera.

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plants of a nature ſometimes different. For inſtance, at the extremity of the ſtalk, ſupported by the left hand, is a monopetalous flower, from the centre of which grows out a flower with ſeveral petals.

The head-dreſs of the ſecond perſonage in this Iſiac proceſſion is of a different form; but what he carries in his hand has ſomething ſtill more extraordinary than the branches held by the firſt. This is an arabeſque, which has never yet been ſeen on very ancient monuments, except on thoſe that are denominated Etruſcan. It is well known that theſe ornaments come from Aſia; but very ancient ſpecimens of them are to be found only upon painted vaſes. Among the flowers of this arabeſque there are birds that appear to be aquatic and web-footed, probably geeſe, which were a favourite diſh of the Pharaohs, of the great, and of all thoſe of the ſacerdotal order.

Laſtly, *Figure* 3, the head-dreſs of which is alſo different from that of the two others, holds in both hands round fruits, but of what ſpecies it is difficult to determine.

Behind each of theſe figures is a row of hieroglyphics, which, could they be underſtood, would afford the explanation of the different attributes by which theſe perſonages are diſtinguiſhed; and among which, the moſt aſtoniſhing is the long tail that they wear. This peculiarity preſents a difficulty which it is not eaſy to reſolve. All the Egyptian figures which have tails are *cynocephali* (dog-headed), or other monkies; but theſe have really the human form, and no perſon had as yet obſerved upon Egyptian monuments human figures with an appendage which aſſimilates them to animals.

The flowers of *Figure* 4 are, in all probability, thoſe of the lotus, or water-lily *, a plant which was famous in Egypt, as a proof of the very neceſſary overflowings of the Nile, and as one of the moſt common articles of ſubſiſtence of the inhabitants.

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* *Nymphæa lotus*, L.

In *Plate XXIV.* the figure ſeated is that of Oſiris, with the head of a ſparrow-hawk. He holds in his left hand the *thau*, or handled croſs, and in his right, a ſceptre terminated by the head of a hoopoe and a lunar creſcent. The ſecond figure, with a tail, preſenting to Oſiris a truncated cylinder, in which is another ſmall figure, cannot be explained, there having hitherto been ſeen no monument to which this bears any reſemblance.

The head-dreſs of the perſonage in *Plate XXV. Fig.* 1, is obſervable on ſeveral figures in the Iſiac table. It is probably an Egyptian prieſt. He holds in his hand a branch of a tree, on which a bird is perched. It is difficult to determine to what genus of trees the branch belongs. We may believe, with great ſemblance of truth, that it is the ſycomorus, or mulberry-leaved Egyptian fig-tree *, which it was intended to repreſent. This tree, which is very uſeful among the Egyptians, is, as has been already ſeen, the tree they employed in making the mummy-caſes. The bird, having neither the form of the ibis, nor of the ſparrow-hawk, appears to be the *trochilus*, alike held ſacred among the Egyptians. This little bird, the ſpecies of which is not yet preciſely aſcertained, cannot be the wren, as has been imagined, ſince it is white, and delights in the banks of marſhes, lakes, and rivers †. According to the ancients, this was the only bird that durſt approach the crocodile, who was very fond of it, becauſe it did him the ſervice to enter his mouth, and eat the leeches that were there ſticking ‡; a habit very different from the nature of the wren, which never eats leeches; and this peculiarity, added to other probabilities, gives us every reaſon to preſume that the *trochilus* of the ancients is the king-fiſher.

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* *Ficus ſycomorus*, L.

† Marmol, Afrique, tome iii. Plutarch de Solertia Animalium, p. 980. See the tranſlation of Herodotus by Citizen Larcher, book ii. note 232, on § 68.

‡ See Herodotus at the place quoted in the preceding note. Elian, lib. xii. cap. xv. Pliny, Ariſtotle, &c.

PL.XXIV.

FIG.I. p.595.

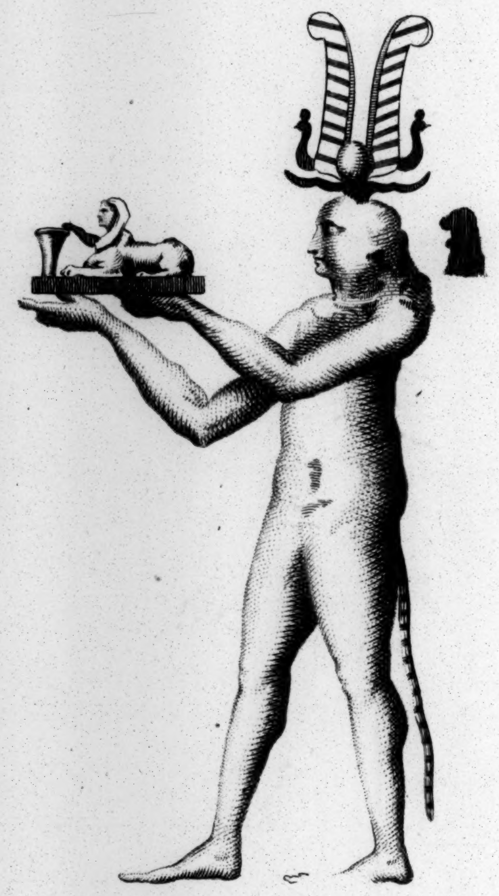


FIG.4. p.595.6.

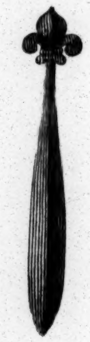


FIG. 2. p.594.

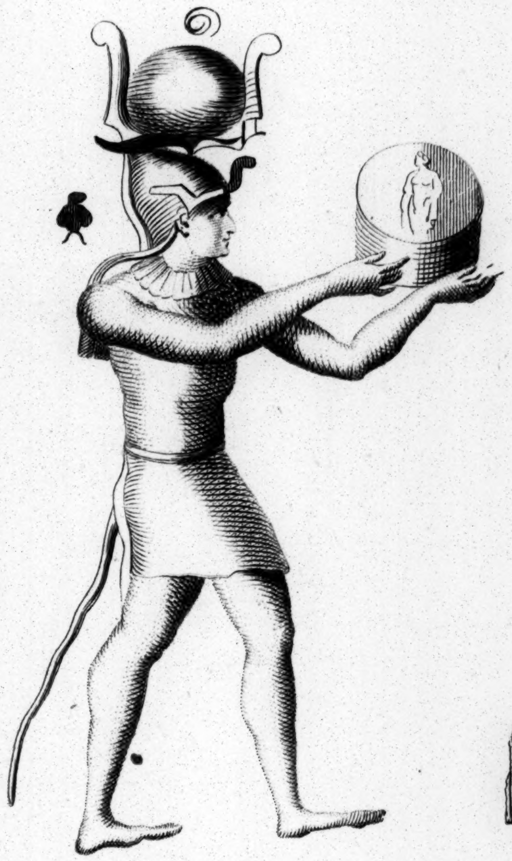
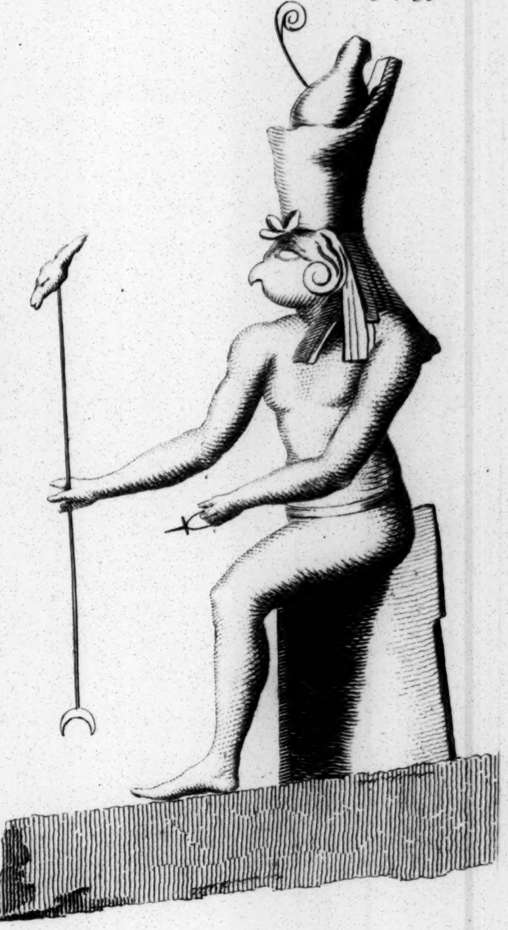


FIG.3. p.594.



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Figures of the Temple of Dendera.

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PL.XXV.

p. 594.5.

FIG. 1.

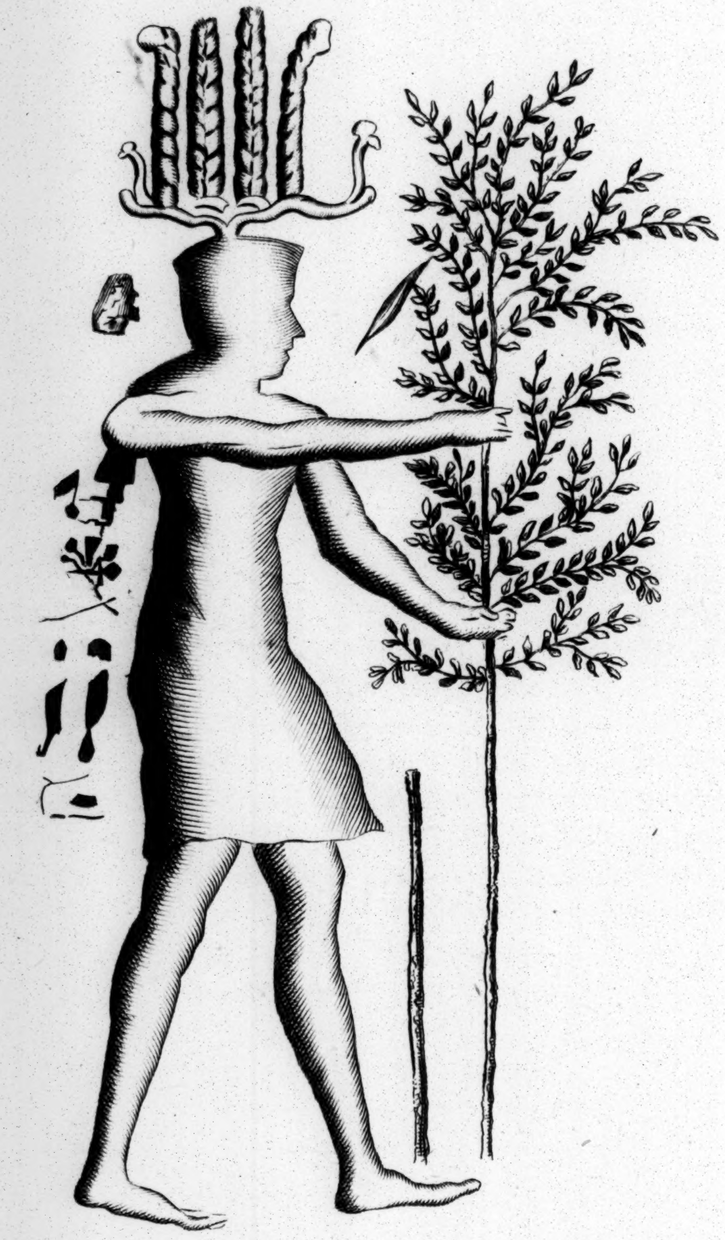
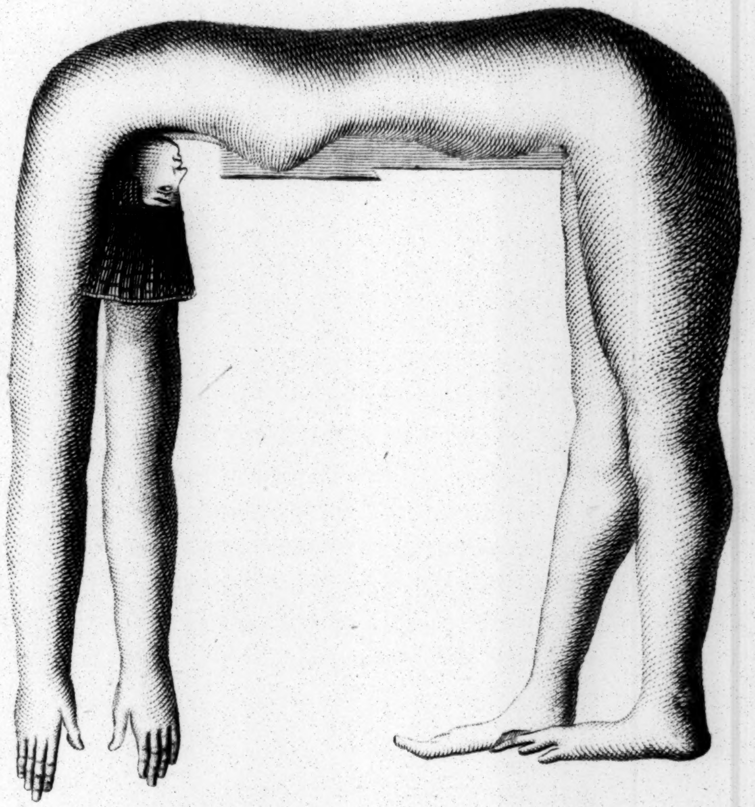


FIG. 2.



Figures in the Temple of Dendera.

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PL. XXVI.

P. 595. 6

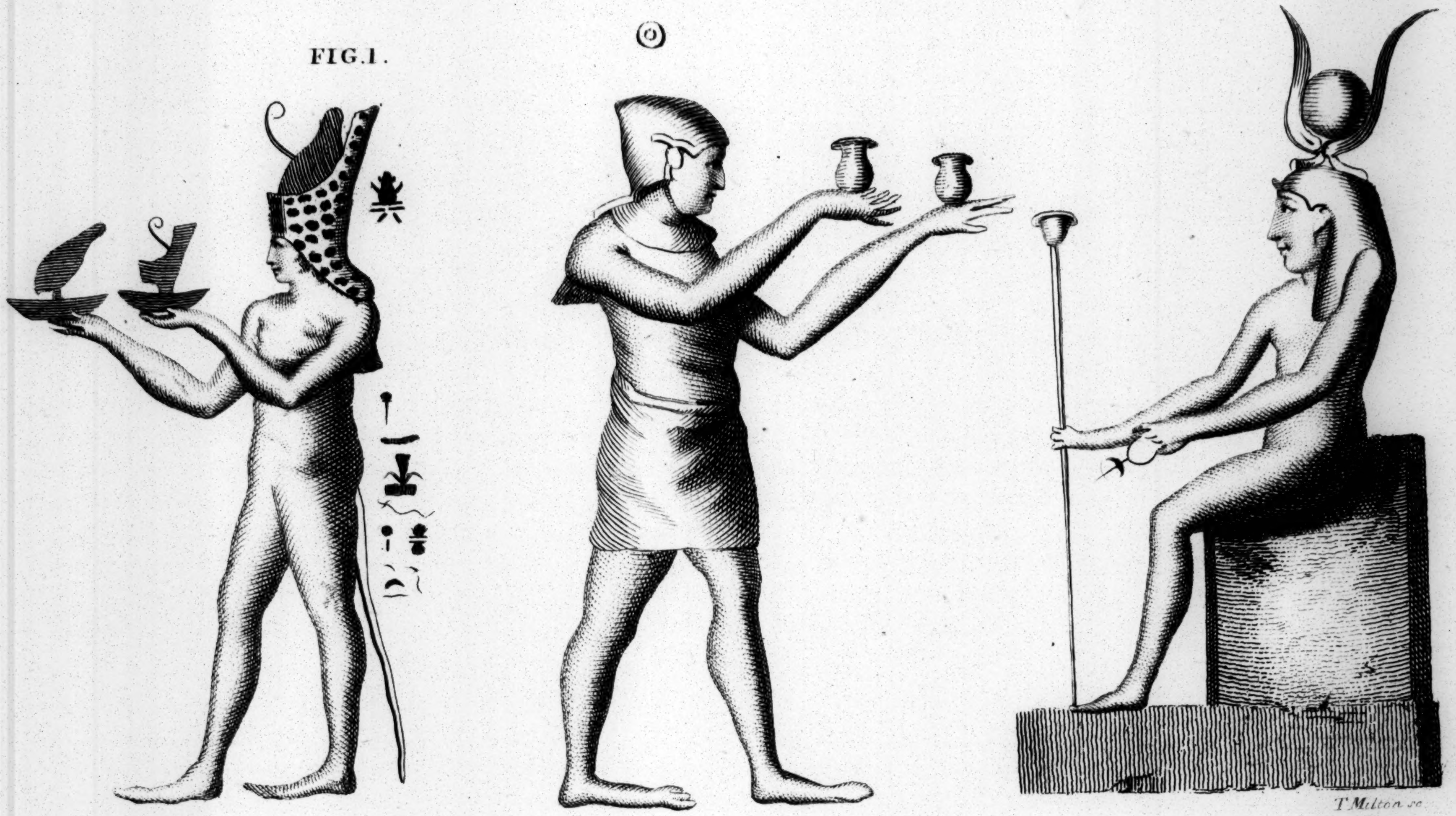

FIG. 1.

FIG. 2.

FIG. 3.

T. Milton sc.

Figures in the Temple of Dendera.

- Published by J. Debrett Piccadilly. Oct. 12. 1799 -

In *Plate XXVI.* are repreſented nearly the ſame perſonages as in *Plate XXIV.* The one that is ſeated is Iſis, or Oſiris; for it is impoſſible to determine whether it be a man or a woman. Its head-dreſs is compoſed of the ſun's diſk and the lunar creſcent; it holds in one hand the *thau*, or handled croſs, and in the other, a ſceptre capped with a ſection of the fruit of the Egyptian arum *, one of the plants moſt in uſe for the ſuſtenance of the inhabitants of Egypt. In Egyptian architecture, this fruit was frequently placed on the ſummit of the pillars, as a ſubſtitute for a capital. I cannot pretend to explain the meaning of the perſon preſenting two vaſes to the divinity; it is, probably, a prieſt.

In *Plate XXIV. Fig.* 1, and in *Plate XXVI. Fig.* 1, are repreſented two ſymbolical figures; but no explanation can be given of them till we are more advanced than at preſent in the knowledge of the hieroglyphics and allegorical repreſentations of the ancient Egyptians.

All the figures which I have juſt deſcribed are cut out with a chiſel, but without ſkill and without proportion, on the walls or on the pillars of the ancient temple of *Tentyris*; and they are from five to ſix feet in height. But that which is indicated by No. 4, in *Plate XXV.* is in relievo. It forms a part of ſeveral others, likewiſe in relievo, with which the ceiling of the veſtibule is covered; this is one of the firſt in the front of the veſtibule, and to the left of the entrance. It is not poſſible to imagine that this figure has been carved at a later period than that in which the others were executed. It is intermixed with a profuſion of ſymbolical repreſentations, which have been cut by the ſame chiſel; it is painted of the ſame colour, the tint of which is equally bright; in a word, it bears, like the reſt, the inconteſtable marks of the ſame antiquity; and, like them, has exiſted in this building for thouſands of years.

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* *Arum colocaſia.*

A perſon would hardly have expected to find, in a monument of the moſt remote antiquity, and in the extremity of Egypt, a ſort of ſceptre ſurmounted by an emblem, which the kings of France had adopted for their coat of arms. The *fleur-de-lis*, ſuch as it was when the emblematic diſtinction of the French monarchy, is well characteriſed upon the Egyptian figure. In the immenſe number of hieroglyphics which I obſerved in Egypt, I never met with this truncheon with a *fleur-de-lis* but once, at *Dendera*. Although projecting and very conſpicuous, no traveller had noticed it; no author has mentioned this Egyptian ſymbol; but, however ſingular it may be, as I examined it repeatedly, and with great attention, and as it was drawn under my own inſpection, I can atteſt the reality of its exiſtence at *Dendera*, and the exact reſemblance of *Figure* 4, *Plate XXVI*. by which it is repreſented.

Beſides, the *fleurs-de-lis* are very far from having been adopted as a coat of arms, from the origin of the French monarchy; it is certain that they were not introduced into the arms of France till ſeven hundred years after its eſtabliſhment. The moſt ancient teſtimony that we have upon this ſubject, is taken from the *Mémoires de la Chambre des Comptes* in 1179. It is there remarked, that Lewis VII. ſurnamed the Young, had the clothes of his ſon Philip Auguſtus embroidered with *fleurs-de-lis*, when he cauſed him to be conſecrated at Rheims. But if the *fleur-de-lis* was not, in very ancient times, the privileged and characteriſtic ornament of the crown and ſceptre of France, it was, in ſeveral countries of the Eaſt, the emblem of power among the nations of antiquity. Herodotus and Strabo relate, that the kings of Syria and Babylon formerly bore the *fleur-de-lis* at the end of their ſceptre*. Montfaucon alſo ſpeaks of that of David, found engraved in miniature, in a manuſcript of the tenth century, and which is ſurmounted by the *fleur-de-lis* *. It is therefore evident, that the ornament called *lis* (lily) was not a ſymbol peculiar to the kings of France; and it is by no means aſtoniſhing that it formed a part of thoſe which were employed in the myſterious antique repreſentations of Egypt, ſince it was formerly the emblem of power of ſome ſovereigns of that country, or of the bordering territories.

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* Differt. ſur l'Origine des Fleurs de Lis, par M. Rainſſant, Docteur et Profeſſeur en Medecine à Rheims, 1678.

A figure no leſs extraordinary than any of thoſe which I have juſt mentioned, is that of *Plate XXV. Figure* 2. Its poſition, the length of its arms, equal to that of its thighs and legs taken together, the diſproportion of all its parts, its head and hands bent downwards, and its head-dreſs, are ſo many ſingularities, of which no other Egyptian monument affords an inſtance. This truly curious figure is to be ſeen at the extremity of the inſide of the temple of *Dendera*, in a ſepulchral chamber nearly ſquare, the ſides of which are upwards of ten feet in length. It is carved in relievo, and occupies the borders of three ſides of the ceiling of the apartment, the cornice of which it would form, were it upon the top of the walls inſtead of being confined to the round of the ceiling. In the middle are ſome other ſmaller figures, likewiſe in relievo, and which are encircled by the larger one.

It was not in their architecture alone that the Egyptians diſplayed that affection for poſterity, and that love of immortality, which predominated in all their works; they were alſo deſirous that their paintings ſhould be equally durable. The colours they made uſe of, the preparation ſerving to incorporate them cloſely and immutably into bodies as hard and as ſolid as ſtone, are ſo many proofs of their profound knowledge in the arts, and ſecrets which our reſearches have hitherto been unable to bring to light. The ceiling of part of the temple of *Dendera** is painted in freſco, of the brilliant azure blue colour, with which, in fine weather, the canopy of heaven is adorned; the figures in relievo, with which this blue ground is interſperſed, have been painted of a beautiful yellow; and theſe paintings, at the expiration of ſome thouſands of years, ſtill poſſeſs a brilliancy to which our freſheſt colours cannot be compared, and they are ſtill as bright as if they had been recently laid on.

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* Monum. de la Monarchie Françoiſe, tome i. Diſcours Prélimin. p. 19.

I have already mentioned, that the façade of this temple, an admirable and but little known work of the genius and patience which, among the ancient Egyptians, produced wonders, was a hundred and thirty-two feet and ſome inches in length. I took its other dimenſions with the ſame exactneſs. The depth of the periſtyle is a hundred and fifteen feet three inches, and its breadth ſixty feet eleven inches. The two ſides of the edifice are two hundred and fifty-four feet nine inches and a half in length; laſtly, the depth is a hundred and ten feet eleven inches. The roof of the temple is flat, and formed of very large ſtones, which are placed from one pillar to another, or from a wall to a pillar, or reſt upon two party walls. Several of theſe blocks are eighteen feet long and ſix broad. The rubbiſh heaped up behind the temple, and the ſand that collects there, have raiſed the ſoil to a level with the roof of the building, and it may eaſily be aſcended from that part, although the façade is ſtill elevated ſeventy feet above the ground. The inhabitants of the diſtrict had availed themſelves of this ſituation, and built a village upon the very top of the temple, as on a foundation more ſolid than the inconſtant ſands or muddy earth, upon which they generally erect their habitations. When I was at *Dendera*, this modern village was deſerted and overthrown, and its ruins of indurated mud formed a ſingular contraſt with the magnificent remains of the ancient city of *Tentyris*. It was painful to behold there the moſt complete proof of the total annihilation of the arts in a country which had given them birth, and where they had acquired ſo aſtoniſhing a degree of perfection; and it was ſtill more painful to contemplate the very deplorable decline of the human underſtanding.

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* For a plan and deſcription of this temple ſee Pococke's Travels, p. 86. T.

A ſettlement of a race of barbarians could not fail to be fatal to a monument, which they profaned by their preſence more than they overloaded it by the weight of their light cabins. A number of figures have diſappeared under the efforts of the deteſtation which they have vowed to the arts in general; and, in particular, to repreſentations of animated nature. All the figures within their reach are, in a great meaſure, deſtroyed. Thoſe of the ceiling, and on the top of the walls, have been ſpared, from the impoſſibility of getting at them. But the *fellahs* have not been the only people that took a pleaſure in mutilating one of the moſt beautiful and intereſting works of antiquity; they were aſſiſted in their rage for deſtruction by the troops of Cairo, who, in order to ſerve an uſurping and ſanguinary Mamalûk, went frequently into Upper Egypt, to ſeek and fight with a fugitive Bey. Theſe ſavage ſoldiers exerciſed their barbariſm in firing bullets and cannon-balls againſt ſeveral parts of the temple, with the intention of levelling it to the ground. The beautiful ceiling, the colours of which were ſtill ſo brilliant, was injured, in different places, by the impreſſion of the balls, aimed by theſe ignorant and brutal wretches; and in this conteſt for demolition, the extreme ſolidity of a building, which had not only to withſtand the ravages of time, but alſo the efforts of ſtupid ferocity, cannot be ſufficiently admired.

The *emir*, with whom I had frequent conferences, ſpoke to me with regret of the devaſtations committed by the Mamalûks, when he had the misfortune to ſee them paſs through his little ſtate. This prince came one day to pay me a viſit on board my boat, which ſerved me for a lodging; he had ſent before him baſkets of all ſorts of fruits, conſiſting of excellent grapes, delicious figs, apricots *(miſchmiſch)* very ſmall and taſteleſs, pomegranates, the pulp of which had not much flavour, &c. &c. He alſo gave me a little engraved ſtone, and a few Greek and Roman copper medals, of no great value. Such medals and engraved ſtones, as well as other fragments of antiquity, and emeralds, are very commonly found among the ruins of *Tentyris*. In return for the kind and generous behaviour of the *emir*, I preſented him with a fowling-piece and a ſmall ſtock of gunpowder: he made a great many difficulties in accepting my preſent; but at laſt he conſented to take it; and as ſoon as he got home, he ſent me ſome ſheep and other proviſions for my voyage.

On the 20th of June we left *Dendera*; the evening before our departure we had to keep a very ſharp look-out in our boat. During the night ſome robbers were lurking about on the banks of the Nile, and they appeared to be preparing to attack us. I was in a ſound ſleep, when all at once I was awakened by dreadful outcries. Our Egyptian boatmen, who, apparently, had perceived the robbers coming too near, could deviſe no better expedient for our defence than to bellow with all their might. I could not divine the cauſe of this uproar; and I did not know at firſt whether the boat was ſinking, whether it was on fire, or whether it was taken poſſeſſion of by the pirates. Two of my companions were on the watch; but I was a long time before I could obtain from them any information: they were employed in ſilencing, by blows, the ſailors, whoſe clamours had prevented them from ſeizing hold of two men that were on the point of entering the boat. However, a diſcharge of our pieces ſoon rid us of our too importunate viſitors.

No modern, before Mr. Bruce, had determined the ſituation of *Dendera*. The latitude of a place formerly ſo celebrated, and ſtill rendered intereſting by the beautiful veſtiges of antiquity it contains, has, according to the aſtronomical obſervations that he had an opportunity of making, been determined at 26° 10′. But this traveller ſharply reproves

proves Norden, and without reaſon, for having ſaid that *Dendera* was to the ſouthward of *Basjoura*, a town which Mr. Bruce places in 26° 3′ *. Norden's opinion, however, is adopted by all thoſe who are acquainted with Upper Egypt; it is conformable to truth; and I cannot conceive how a traveller, ſo well informed as Mr. Bruce, ſhould have been miſtaken ſo far, as to place to the northward of a particular ſpot, a town which, in fact, is ſeveral leagues to the ſouthward of it, as may be eaſily aſcertained by caſting an eye upon the map of Egypt, *Plate XXVII.* Some pages farther on, Mr. Bruce carries *Basjoura* 16″ more towards the ſouth, by placing it in 26° 3′ 16″ †; there is apparently ſome error either in the original or in the tranſlation.

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* "Mr. Norden ſeems greatly to have miſtaken the poſition of this town, which, "conſpicuous and celebrated as it is by ancient authors, and juſtly a principal point "of attention to modern travellers, he does not ſo much as deſcribe; and in his "map, he places Dendera twenty or thirty miles to the ſouthward of Badjoura; "whereas it is about nine miles to the northward: for Badjoura is in lat. 26° 3′, and "Dendera is in 26° 10′." Travels to diſcover the Source of the Nile, vol. i. p. 110.

† "Badjoura is in lat. 26° 3′ 16″, and is ſituated on the weſtern ſhore of the Nile, "as Furſhout is likewiſe." Ibid. p. 119.

CHAP-

CHAPTER XLVII.

ABNOUB. — BALLAS. — EARTHEN POTS. — WATER-MELONS. — NÉGUADÉ. — EARTHQUAKE. — HYENA. — WILD AND DOMESTIC ANIMALS. — TIGER. — LION. — HIPPOPOTAMUS. — BEARS. — COME TO AN ANCHOR BETWEEN NÉGUADÉ AND LUXOR. — ROBBERS. — STORK. — PELICAN. — ISMAÏN-ABOU-ALI; HIS PORTRAIT; HIS PLAN OF REDOLESCENCE.

ABOUT four or five leagues to the ſouthward of *Dendera*, upon the eaſt bank of the Nile, ſtands *Abnoub*, a large village belonging to the Arabic *ſheick Iſmaïn-Abou-Ali*, the firſt which we entered in his domains. He there kept a commandant. Three leagues higher up, upon the oppoſite bank, lies *Ballas*, belonging alſo to the ſame prince; it is a commercial village, owing to the great quantity of earthen pots which are there manufactured. Theſe veſſels have no other name than that of the place where they are made. They are of a middling ſize, and have two handles. Their bottom is externally convex, terminating nearly in a point, ſo that they cannot ſtand upright. This inconvenient ſhape was that of the amphoræ, in which the Romans kept their wine: it has been perpetuated in Egypt from the moſt remote antiquity, for Caylus has given the figure of an antique Egyptian vaſe, the bottom of which was of the ſame form *, and Paul Lucas found a ſimilar one in the ruins of *Dendera* †.

In theſe parts of Upper Egypt are frequently to be met with whole diſtricts covered with water-melons. Theſe are planted in the ſand, upon the bank of the river; and it is in this ſituation, where a burning heat is combined with the coolneſs of the water by which their ſtalks are irrigated, that this fruit acquires the refrigerant and high-flavoured pulp, which, under a fiery ſky, makes them ſought after as an article of nutriment at once agreeable and ſalubrious.

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* Recueil d'Antiquités, Pl. xv. No. 1.

† Voyage en 1714, tome iii.

A dead calm having prevailed during the whole of the 22d, we could not reach *Néguadé*, which lies to the weſt of the Nile, till the afternoon, although we had left *Ballas* at daybreak, and theſe two places were only three leagues diſtant from each other.

It is doing too much honour to *Néguadé* to give it, as has been done, the name of a city: it ſcarcely deſerves to be called a town; and in fact it is but a village ſomewhat larger than the reſt. It is almoſt entirely peopled by Copts, among whom there are ſome Catholics. They have manufactures of blue or ſtriped cloths, of which they make an article of trade, that diffuſes ſome degree of affluence among the inhabitants. It is the reſidence of a Coptic biſhop; but this prelate does not ameliorate the diſpoſition of a crowd of men, who, although Chriſtians, are often more unworthy than the Mahometans in the midſt of whom they live *. The Catholics have alſo here a vicar, who ſtudied for ſome time at Rome, and two Recollects, lodged ſumptuouſly, and whoſe *ſeraphic* pride looks down with diſdain upon thoſe they are appointed to direct or convert. Theſe monks, one of whom was a German, and the other an Italian, gave me a very good reception.

During the night were felt ſome ſhocks of an earthquake, to the great terror of the inhabitants of *Néguadé*. The ſhocks were, as I afterwards learnt, equally perceptible at *Tahta*; and in the latter place there was at the ſame time ſeen a meteor, which, from the deſcription I received of it, had ſome reſemblance to a rainbow; it was not ſo large, but it was obſerved to be of the ſame ſhape and colours. The atmoſphere was obſcured by thick vapours, and by the duſt ſcattered by the wind.

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* This biſhopric of *Néguadé* is not contained in the liſt of Coptic biſhoprics given by Forſkal (Deſcription de l'Arabie, par Niebuhr, p. 79.): it has, however, been long eſtabliſhed.

I received from the ſuperior of the miſſion of the *Propaganda*, a hyena's * ſkin, very large, and well preſerved. The animal to which it had belonged had been killed in the very environs of *Néguadé;* its Arabic name is *dabba*. It is by no means ſcarce in the mountains and woods of Upper Egypt. It is not, like the jackal, gregarious, yet, like that quadruped, it prowls in the night, and approaches habitations; but it generally goes alone, and never in packs. The hyena, as ravenous as the daſtardly jackal, equally feeds upon the moſt diſguſting prey; but bolder, becauſe poſſeſſing greater ſtrength, it is more apt than the jackal to attack and ſeize living animals: it is ſometimes even not afraid to fly at men, and it frequently devours children.

Conſidering Egypt as only that ſpace of country in a ſtate of culture along the banks of the Nile, and which is more or leſs confined between two chains of mountains, it may with truth be ſaid, that it contains no ſort of voracious animals. But although theſe barren rocks, as well as the immenſe parched plains contiguous to them, are uninhabited and uninhabitable, and ſeem thence to belong to no country, it has nevertheleſs been agreed to comprehend under the name of Egypt, that extent of land, or rather of ſand, compriſed, from eaſt to weſt, between the Red Sea and Libya, the ſcene of nakedneſs and deſolation, and the formidable abode of different ferocious animals, which ſometimes leave their retreats to infeſt the plains of Egypt, properly ſo called, as being the only part of it fit for the reſidence of man.

And if the domeſtic animals are in this, as well as the other adjacent countries, the moſt gentle and docile in the world, the beaſts of prey are there, at the ſame time, of all others the moſt fierce. Their ferocity, like the heat of the climate, is extreme. So true it is, that man alone is capable of changing the diſpoſition of the former, which would be naturally as wild as the latter are ferocious; and it is only to a very long and very intimate ſtate of domeſticity that they are indebted for the good qualities for which they are diſtinguiſhed.

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* *Canis hyæna*, L.

The caverns of the lofty and cragged mountains which border the Nile both on the eaſt and weſt, afford inacceſſible retreats, ſuited only to voracious animals. Hither the ravenous hyena drags the fruits of her nocturnal attacks, and in a field of carnage heaps the bones of her prey. She is almoſt the only one of the voracious beaſts that inhabits theſe horrible ſolitudes. The animals which, under an elegantly variegated ſkin, and a ſlender and beautiful ſhape, have been identified with cruelty, and a horrid paſſion for blood, ſeldom there make their appearance: and the lion (by the Egyptians called *ſabbé*), whoſe ſpecies is every where becoming ſcarcer, and is very rarely to be met with in the vicinity of Egypt, is afraid to enter that country; or, if he does venture into it, he ſeldom remains there long.

The lions and quadrupeds with ſpotted ſkins are not the only animals, the race of which has been gradually decreaſing in number, and has at length diſappeared in Egypt. The hippopotamus * was anciently an animal common in that part of the Nile which runs through Egypt. "Thoſe," ſays Herodotus, "which are found in "the *Papremitic* nome, are ſacred; but in the reſt of Egypt they are "not held in equal reſpect †." The ravages by which they deſolated the plains were proportionate to their immenſe ſize, and they were as much dreaded by the inhabitants as the crocodiles *. From the terror which they inſpired, they were generally conſidered as the ſymbol of Typhon, that giant who carried death and devaſtation among the divinities worſhipped in that country, and they were conſequently the emblem of malignity and cruelty.

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* *Hippopotamus amphibius*, L.

† Liv. ii. § 71. Trad. du Citoyen Larcher.

Among ſuperſtitious nations, terror has alſo its gods; and to this painful idea alone can be attributed the ſingular worſhip with which theſe unwieldy and dangerous quadrupeds were honoured at *Paprimus*, merely with the view of appeaſing or averting their fury. But the hippopotamus, as has been well obſerved by the author of the *Recherches Philoſophiques ſur les Egyptiens et les Chinois* †, inſtead of coming at this day as far as Old Cairo, does not venture ſo low as the cataracts of the Nile. After having become extremely ſcarce in Egypt, this animal has now finally diſappeared.

It is well known, that in theſe two laſt centuries there have been found in this country but a very ſmall number of theſe quadrupeds, and the periods at which they have been there ſeen have been recorded. About the year 1550, Bellon ſaw at Conſtantinople a hippopotamus, which had been brought thither from Egypt ‡, ſuppoſing that it was really a hippopotamus which this traveller examined in the capital of the Turkiſh empire; this, however, Mathiolus diſputes, upon the ground of ſome errors in the deſcription. " I think," ſays he, " that Bellonius has not ſeen very clearly, or " that he gives an account of more than he ſaw §." In 1600, Frederico Zerenghi, an Italian ſurgeon, killed two of them near Damietta ‖. Fifty-eight years afterwards, ſome janizaries ſhot another on ſhore by the river ſide, where it had come to feed, near *Girgé*, the capital of the Saïd. It was brought dead to Cairo, and was there deſcribed by Thévenot*. Nearly about the ſame time Pietro della Valle aſſerted that theſe animals were kept at Cairo†. Perhaps he found none there except the one mentioned by Thévenot; and in like manner thoſe ſpoken of by Maillet, as having been taken ſome years before the time of his conſulſhip in 1692, were probably thoſe killed by Zerenghi‡; ſo that the preciſe date of the laſt appearance of the hippopotamus in Egypt would be the year 1658.

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* " Dans le Nile, il nait un eſpèce de cheval aquatique, qui eſt bien auſſi mechant " que le crocodile." Pauſanias, Trad. de Gedoyn, liv. iv. Voyage en Meſſenie, p. 400.

† Tome ii. p. 130.

‡ Petr. Bellonii de Aquatil. Pariſiis, 1553, p. 14. et Obſerv. folio 103, verſo.

§ Comment. ſur Dioſcoride, Trad. de Pinet. Lyon, 1604, p. 138, col. 1.

‖ Hiſt. Nat. des Quadrupèdes, par Buffon, article de l'Hippopotame.

In fact, ſince that time, or thereabouts, the hippopotamus has not been met with in this country. The name even appears to be loſt with the race; for the inhabitants of the Saïd, where theſe animals were moſt common, know as little of the denomination of *river-horſe*, as they do of the animal to which it was given: they ſeem even to have no idea of ſuch a quadruped. Dr. Shaw had already aſſerted the ſame thing of the people of Lower Egypt§.

It is ſurpriſing that the hippopotamus ſhould have thus retired from Egypt, ſo as to be there no longer known. This almoſt ſudden emigration could not have been occaſioned either by an increaſe of the number of inhabitants or by their more active induſtry‖; for it is well known that this country was formerly more populous, and inhabited by an infinitely ſuperior race of people, than it is at the preſent day.

When I reflect upon the diſappearance of the hippopotamus from that part of Egypt watered by the Nile, I diſcover only the natural effect of the uſe of fire-arms, which for a conſiderable number of years has been general in this country. Although muſkets, or at leaſt cannon, were not there very numerous at the time of my travels, yet in every village of any conſequence, the commandant had two or three field-pieces, which his people were firing without any cauſe ſeveral times in the courſe of the day; and theſe villages, it is known, are upon the banks of the rivers and canals. Armies or rather troops of Mamalûks were almoſt conſtantly in the field; the river was often covered with flotillas of their armed boats, and on every ocaſion they were accompanied by a ſmall train of artillery, which would have been altogether uſeleſs to them, had they not been firing off their cannon every moment, for the ſole pleaſure of making a noiſe. Such a diſturbance, and ſuch frequent exploſions, would be ſufficient to terrify animals which travellers agree in repreſenting, generally, as timid; and to drive them into Abyſſinia, where theſe noiſy engines of deſtruction are not known. Happy would have been the Egyptians, had they had no greater ravages to ſuffer from thoſe who have rid them of noxious animals, than they would have had to fear had theſe animals been there permitted to multiply!

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* Voyage au Levant, par Thévenot, p. 491.

† "J'ai vu dans le Caire pluſieurs animaux vivans, comme . . . . . . des chevaux-marins." Voyage de Pietro della Valle, Paris, 1670, tome i. p. 319.

‡ Deſcript. de l'Egypte, par Maillet, part ii. p. 31.

§ Shaw's Travels, p. 427.

‖ Buffon, Hiſt. Nat. article Lion.

It has been ſaid that the hippopotamus could not live long out of the water [*]; that he inhabited the bottom of rivers, where he walked as in the open air [†]; that he was carried down to the bottom of the ſea by the weight of his body, and that he did not ſwim except at the mouth of rivers [‡], &c. &c. It has alſo been aſſerted, that he could not remain long in the water. Laſtly, Forſter was aſſured, at the Cape of Good Hope, that he could not ſwim above thirty yards at a time [§]. From all that has been ſaid of the hippopotamus, it appears that the natural hiſtory of this animal is not yet in an advanced ſtate. There is every reaſon to preſume that more extenſive obſervations will aſcertain that the river hippopotamus is not the ſea hippopotamus, but that they are two diſtinct ſpecies; and it is from not attending to this diſtinction, which appears certain, that have ariſen the differences in the deſcriptions and accounts of quadrupeds of this genus. It may even be ſuſpected, with ſome degree of probability, that moſt of the ſea animals deſcribed by travellers as the hippopotamus, are only ſpecies of large ſeals.

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[*] Ariſtotle, Pliny, Mathiolus, &c. &c.

[‡] Bellon, works before quoted.

[‡] *See* Une Diſſertation Hiſt. et Phyſiq. ſur la Preuve d'Innocence ou de Crime par l'Immerſion, par Pierquin, Curé de Lorraine; imprimée en 1731.

[§] Second Voyage of Captain Cook.

The hippopotamus was not the only wild animal held in venera-at *Papremis*. The bear had alſo his burial-place in that city*; but in the reſt of Egypt, according to Herodotus, who adds, that this animal is there ſcarce, he was buried in the place in which he was found dead†. Pliny, however, aſſerts, that there are no bears in Egypt‡. But for the teſtimonies ancient and modern, which appear poſitive, I ſhould incline to the opinion of that celebrated and elegant hiſtorian of nature, and ſuppoſe that travellers might, at a diſtance, have taken hyenas for bears. In fact, how can it be conceived that an animal, whoſe thick fur ſufficiently indicates him to be indigenous in cold climates, who delights in mountains and umbrageous foreſts, ſhould be equally habituated to live in ſandy and open plains, heated and parched up by a burning ſun, and in which he could find no means of ſubſiſtence? Of the two exiſting races of bears, the black and the red, the former could not live in ſolitudes that would afford him neither thick foreſts, fruits, roots, nor ſeeds, which are the food of this ſpecies. If, on the contrary, is meant the rufous or brown bears, "found not only in Savoy, "but on the high mountains, in the vaſt foreſts, and in almoſt

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* Pauw, Recherches Philoſophiques ſur les Egyptiens & les Chinois, tome i. p. 152.

† Liv. ii. § 67. Traduct. du Citoyen Larcher.

‡ Hiſt. Nat. lib. viii. cap. 76.

" every deſert on earth, which devour live animals, and even the moſt " putrid carcaſes *," can it be ſuppoſed that the mountains and deſerts of Egypt would afford them ſuitable retreats and ſuſtenance?

However ſtrong may be an inference drawn from habits, the compariſon of which ſeldom deceives the obſerver, in regard to the conſequences that thence reſult; however convincing may be theſe ſorts of proofs in favour of Pliny's opinion, which, from what I have ſeen and read, I am inclined to adopt, it muſt, nevertheleſs, be admitted, that a great number of authorities ſcarcely leave a doubt of the exiſtence of bears in Africa.

The knowledge of the true ſituation of the ancient city of *Papremis*, where the bear was more honoured than elſewhere, would not have diſpelled my doubts, if any had remained; for ſuppoſing it was not far diſtant from the diſtrict of Nitria, or the deſert of St. Macarius, as Mr. Pauw conjectures, the ſame difficulty ſtill exiſts. In fact, among the number of animals I met with in that deſert, I did not ſee a ſingle bear. The Bedouins, accuſtomed to frequent this part of the ſolitudes of Libya, aſſured me that they had never ſeen that animal; and the Coptic monks, more dangerous in theſe forlorn and depopulated regions than the ſavage animals among whom they live, confirmed upon this point the teſtimony of the Bedouins.

I only paſſed the night at *Néguadé*, and left it on the 23d, at nine o'clock in the morning. Although it was no more than eight or nine leagues to *Luxor*, and the wind was favourable, we could not reach it that day, on account of the frequent ſinuoſities of the Nile, which prolong the paſſage, and at the ſame time render it very troubleſome. We were now in parts of the river extremely dangerous on account of the great number of banditti, whoſe ſole occupation is to rob travellers and plunder boats. As it was impoſſible to think of landing upon either ſhore, I cauſed the boat to be anchored in the very middle of the ſtream. A large ſtone ſerved as an anchor, and a bad rope made of the bark of the palm-tree was faſtened to it by way of a cablet. During the night, an expert ſwimmer approached us, dividing the water without any noiſe; but as we kept a ſtrict watch he was diſcovered, and a muſket-ſhot made him quickly retreat with leſs caution than he had uſed in ſwimming towards our *kanja*.

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* Buffon, Hiſt. Nat. des Quadrupèdes, article d'Ours.

On the 24th at daybreak we weighed the ſtone by which our boat was riding, and arrived at *Luxor*, a village on the eaſt bank, built on the ruins of Thebes. I was there informed that the Arabic prince *Iſmaïn-Abou-Ali*, who was viſiting his eſtates, was then encamped near a little village oppoſite to *Luxor*. For fear of not being able to overtake him, I loſt no time in croſſing the river, in order to ſee a man whoſe power and intereſt were in ſo great repute.

For two days paſt I had met with a great number of ſtorks *, and ſeveral pelicans †. The inhabitants of Upper Egypt call the latter bird the *water camel*, on account of the membranous pouch that is attached to its bill, and bears, when filled, ſome reſemblance to the ſkins of water with which camels are loaded.

Having arrived at the camp, I waited upon the *ſheick Iſmaïn*. He was a little old man, very ugly, and quite infirm. I found him in his tent, wrapped up in a ſhabby woollen great coat, all torn and very dirty, which he pulled open every moment, in order to ſpit upon his clothes. This diſguſting being had yet the foppery to die his beard red with *henné*, undoubtedly in order to conceal the too conſpicuous ſigns of his great age. But this rendered him ſtill more ugly, and the fiery hue of the *henné* upon a wan and wrinkled face, produced a very unpleaſant effect. But if his perſon was infirm and diſagreeable, his head was ſound, and his underſtanding very clear

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* *Ardea ciconia*, L.

† *Pelicanus onocrotalus*, L.

and lively. He was ſurrounded by a crowd of Arabs and inhabitants, to whom he liſtened with attention, while, at the ſame time, he was dictating to his ſecretaries, giving his orders, and pronouncing judgments with admirable preciſion and preſence of mind.

I ſtopped ſome time before the open tent of the prince; and when he had finiſhed his moſt urgent buſineſs, he aſked, in a rather dry tone, who I was. I drew near, and preſented to him the letter of Murad Bey. As ſoon as he had read it, he loudly extolled the attention of his friend, in ſending him a phyſician of *extraordinary ſkill*, who would at length cure him of his numerous diſorders. But the complaint which appeared to affect him moſt, and of which he immediately informed me, a complaint which would have appeared deſperate to the moſt learned doctor, and of which *Iſmaïn*, nevertheleſs, expected that I could relieve him, was a ſtate of weakneſs and incapacity for enjoyments that he could not bring himſelf to relinquiſh. This taſk was aſſigned me as requiſite to be immediately performed; the reſt, he ſaid, would follow in time. I was to begin my functions by the redoleſcence of this ſecond Æſon; and from the manner in which he talked to me, I ſaw that the thing appeared to him as ſimple and eaſy, as if I had poſſeſſed the magical art of Medea. In order that no time might be loſt for effecting a cure of ſuch importance, the old Arab propoſed that I ſhould accompany him in his viſit to his ſtates, and that he would upon the road take the neceſſary reſtoratives.

Iſmaïn was alſo in the habit of chewing and ſmoking *haſchiſch*, an intoxicating preparation of Egyptian hemp, which I have before particularly deſcribed*. Every day he fell into a pleaſing torpor, the *kief* which that plant produced; but being tired of the uſe of this narcotic, and wiſhing to try ſomething elſe, he enjoined me to ſupply him with another ingredient that might have a ſimilar effect, with the exception, however, of wine and ſtrong liquors, for which he had an inſuperable averſion.

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* See page 551.

After the prince had explained to me his intentions, he reſumed his buſineſs, while I retired into the ſhade of a thicket of trees, in the midſt of which his tent was pitched. I was immediately ſurrounded by the ſort of people who, in Africa as well as in Europe, attach themſelves to thoſe that appear to be in favour with the great. There was ſet before me a ſumptuous dinner, during which I was not without both ſpectators and flatterers, and I had an excellent opportunity of playing the man of conſequence; but my thoughts were employed upon a very different ſubject than the ſilly beings with whom I was teaſed; the duty which *Iſmaïn* had impoſed upon me was uppermoſt in my mind. I could not work a miracle, and a miracle alone would have enabled me to gratify his wiſhes. I therefore reſolved to evade a delicate and dangerous office which I was not capable to perform. After the prince had dined he fell aſleep, and I availed myſelf of that moment to return to *Luxor*, where a Catholic Copt, whom I had ſeen at *Néguadé*, had before received me at his houſe.

On awaking, the prince unfortunately thought of me: he cried out as loud as he could, *fen hakim? fen hakim?* (where is the doctor? where is the doctor?) When he was informed that I was at *Luxor*, he diſpatched a meſſenger to tell me, that as I had been ſent by Murad Bey on purpoſe to attend him, I muſt not think of quitting him, and that from that moment I was his phyſician. This meſſage alſo brought an order for me to be ready to ſet out next day, to accompany *Iſmaïn* in his journey. The meſſenger was followed by ſheep and proviſions of every kind, as a preſent to me from my illuſtrious and whimſical patient.

I found myſelf very much embarraſſed, and it was neceſſary to come to a deciſion; it would have been imprudent in me to refuſe to comply with *Iſmaïn*'s wiſhes. In order to gain time I ſent him for anſwer, that I was ready to follow him, but that, as he was to go to *Néguadé* in a few days, I requeſted him to permit me to wait for him there, as I ſhould be more conveniently ſituated in that town than elſewhere, having occaſion to take ſome repoſe. The ſame meſſenger returned with *Iſmaïn*'s conſent, and brought me a written order to his intendant at *Néguadé*, to ſupply me with every thing that I might want or deſire. I thought it incumbent upon me immediately to depart, as a mark of reſpect; and I ſet out for *Néguadé*, where I was in hopes of finding ſome means of avoiding the dangerous honour of being a phyſician to an Arabian court.

CHAPTER XLVIII.

RETURN TO NÉGUADÉ.—RISE OF THE NILE.—GNAT-LIKE TIPULÆ.—KOUS.—REMAINS OF APOLLINIS PARVA.—MOCHA COFFEE.—FERTILITY OF THE SOIL IN UPPER EGYPT.—AGRICULTURE OF THAT COUNTRY.—GRANIVOROUS BIRDS.—SWALLOWS.—WAGTAIL.—RAVENS.—FLIES.—BUGS.—INSECTS STILL MORE DISGUSTING.—ICHNEUMON-FLY.—HUMBLE-BEE.—WASP.—SCORPIONS.—CRAB.—DEGENERATION OF THE PEOPLE OF EGYPT.—WOMEN OF THEBAÏS.—ACCOUNT OF THOSE FEMALES WHO, HAVING EMBRACED THE CATHOLIC FAITH, ARE UNDER THE SPIRITUAL GUIDANCE OF FOREIGN MONKS.—EFFECTS OF THE JEALOUSY OF THE WOMEN.—PURGATIVES.—SENNA.—SYPHILIS.—MASTIC.

ONE of the Italian monks of *Néguadé* happened to be at *Luxor*; he had juſt made his circuit of mendicity, and collected the gifts of the Catholics of this diſtrict. His collection had been a profitable one; and he loaded my boat with the pious contributions he had levied. We arrived at *Néguadé* on the 26th of June, at nine o'clock in the evening, and my *ſeraphic* companion conducted me to his habitation, where I continued a few days.

This was the period of the increaſe of the Nile; its waters had changed their colour ſome days before, and were beginning to riſe. The inhabitants were in hopes that the inundation this year would be conſiderable; this concluſion they drew from the great quantity of tipulæ * that were aſſembling above the ſurface of the ground; experience having taught them, that the more numerous theſe inſects are, the more abundant will be the waters of the river. Swarms, or, more properly ſpeaking, clouds of tipulæ were ſeen, ſo thick, that the air, to a certain height, was filled with them, and they might, if I may uſe the expreſſion, have been cut with a knife.

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* *Tipula culiciformis*, L.—*Ang.* Gnat-like tipula.

The day after my arrival, a Catholic Copt belonging to *Kous* aſked me to meet the ſuperior, whom he had invited to dinner. On the 28th we croſſed the Nile, and, on our landing, we found horſes waiting to carry us to *Kous*, or *Gous*, as it is pronounced by the inhabitants of the Saïd. This town, which is the reſidence of a *kiaſchef*, is ſituated at ſome diſtance from the eaſt bank of the Nile, oppoſite to *Néguadé*, but half a league more to the northward. According to Danville, it ſtands upon the ſite of the ancient city of *Apollinis parva*, which Antoninus, in his Itinerary, ſimply calls *Vicus Apollinis*, or the village of Apollo. The only monument of antiquity there to be ſeen, was the front, half buried, of a ſmall temple dedicated to the ſun. It is thirty feet in breadth, and built in the form of a rectangular parallelogram; the greater part of it is concealed by ſand and rubbiſh, and the remainder is not more than ten or twelve feet above ground. Figures and hieroglyphics had been cut upon the walls; but they were effaced by the tooth of time, and ſtill more by the ſuperſtitious barbariſm of the inhabitants. Neither was it longer poſſible to diſtinguiſh any part of the Greek inſcriptions traced upon the friezes, one of which was ſtill ſufficiently legible to be copied by Paul Lucas *, and the other by Granger †.

I received a great many civilities from the Copt, an old man who lived in great comfort, and was highly reſpected. His name was *Malliim Poctor*. The dinner that he ſet before us was reckoned ſumptuous in this country; and, according to cuſtom, date-brandy was not forgotten.

Coſſeir, a port on the Red Sea, is three long days journey from *Kous*. The road that leads to it runs acroſs the deſert. This is the route of the caravans which convey to Arabia the commodities of Egypt, and of thoſe which carry thither the coffee of Yemen. The greater number of theſe caravans from *Coſſeir* arrive at *Kous*. Some alſo go to *Kenné*, and others to *Banoub*. Perſons wiſhing to lay in a ſtock of the beſt coffee, muſt fetch it from one of theſe three places. When it had once reached Cairo, whither it was ſent down the Nile, it was no longer pure, merchants being there in waiting to mix it with common Weſt Indian coffee. At Alexandria it underwent a ſecond mixture in the hands of the factors who exported it to Marſeilles, where it ſeldom failed to be once more adulterated; ſo that the pretended Mocha coffee, which was drunk in France, was frequently only the produce of the Weſt India colonies, mixed with a third, and ſeldom with an equal part of the genuine Yemen coffee. When I was at *Kous*, a hundred weight of this coffee, of the firſt quality, and free from adulteration, coſt there fourteen Egyptian ſequins and a half, that is, a hundred and five livres of French money, which made it come to about twenty-one *ſous* a pound.

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* Voyage fait en 1714, tome ii. page 2.

† Voyage fait en Egypte en 1730, page 48.

If, beſides the prime coſt, be conſidered the expenſe of conveyance to Cairo, the duties there payable, the charges for ſhipping and unloading, thoſe for conveying it to Alexandria, the freight to Marſeilles, the exorbitant and arbitrary duties to which this commodity was there ſubject, its importation being prohibited in France; and if to all theſe be alſo added the charges for commiſſion, and the coſt of land carriage, how was it poſſible to ſuppoſe that real Mocha coffee was to be had at Paris at the rate of ſix livres a pound? I brought away a bag of this odoriferous Arabian coffee. The trunk in which it was packed retained the perfume for years, and whenever the lid was opened, there iſſued the moſt agreeable fragrance. I gave ſeveral perſons an opportunity of being convinced of the difference between this coffee and that which was ſold in France for real Mocha.

In converſation with *Mallüm Poctor*, I expreſſed to him a wiſh to viſit the coaſts of the Red Sea, and he offered to have me conducted

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to *Coſſeir* in ſafety. I fully hoped to avail myſelf of his propoſal; but it was requiſite that I ſhould firſt ſee the *ſheick Iſmaïn-Abou-Ali*. I had promiſed to wait for him at *Néguadé*, whither I returned with the monk, my travelling companion, after having been loaded with civilities by the Copt of *Kous*.

I employed the ſtay that I was compelled to make at *Néguadé*, in collecting different obſervations calculated to afford an exact knowledge of the countries in which I then reſided. My firſt inquiries were directed towards the moſt important point, that which has been, in all ages, a ſubject of admiration, the fertility of the lands of Upper Egypt.

In this, as in every thing elſe that deviates from the common track, the love of the marvellous has blended ſome exaggerated aſſertions. There is certainly no country in the world where the ſoil is more productive than in Egypt. However, when, as ſome ancient and modern authors have affirmed, its produce in wheat is carried to one hundred, two hundred, and even as far as three hundred, for one, it is extended far beyond the common average. On the other hand, thoſe who have aſſerted that a meaſure of corn, ſown in the ground, produced only tenfold, have ſtopped far ſhort of the truth. On this ſubject I collected and compared the moſt accurate information; the reſult was, that, one year with another, a crop of corn yields from five and twenty to thirty for one. And it is important to obſerve, that it is not here meant to count the number of grains contained in an ear, produced from a particular ſingle ſeed, but that I am ſpeaking of the entire harveſt, of the maſs of corn that it furniſhes in a given diſtrict; ſo that each meaſure ſown, yields a crop of from five and twenty to thirty meaſures. In extraordinary years, favoured by circumſtances, the land laid down in corn gives a produce of fifty for one. At *Néguadé* I was even aſſured that, ſix or ſeven years previous to my arrival, a cultivator had reaped a hundred and fifty times the ſeed ſown; but this obſervation, ſuppoſing it to be correct, applying only to a ſolitary and particular fact, cannot be included in the general eſtimate. For ſome years the inhabitants had been complaining of the ſcantineſs of their crops; nevertheleſs, during theſe very years, which they conſidered as times of dearth, the land had produced twenty for one.

Such a fertility, which had no need of exaggeration to appear aſtoniſhing, is ſtill ſuſceptible of increaſe. Ignorant and lazy, the Egyptian cultivators knew not how to derive the greateſt advantage from the moſt fruitful ſoil; and the proceſs of watering, which vegetation requires in ſo warm a climate, was neglected, or in a great meaſure forgotten.

However, if it be conſidered that vegetation has no where more ſtrength and activity than in the ſoil of Upper Egypt; if it be remarked that no ſpecies of culture long occupies the ground, and that ſeveral are ſeen to ſucceed each other, and thrive in the ſame year, the inexhauſtible mine of abundance which this ancient land contains in its boſom, cannot fail to be a ſubject of aſtoniſhment.

And this incomparable fertility is ſtill more brilliant in the ſouth than in the north of Egypt. The Thebaïs, which borders upon the torrid zone *, would ſeem, from the heat of the ſun by which it is warmed, from the maſſes of rocks by which it is ſurrounded, and which reflect and concentrate the heat, and from its elevated ſituation, more difficult to irrigate, to be deſtitute of verdure and incapable of yielding rich crops: it is, nevertheleſs, infinitely more fertile than the moiſt ſoil of the Delta. Its produce of every kind is more ſurpriſing. It is ſhaded by a greater number of fruit-trees, forming, in ſome meaſure, foreſts not very cloſely planted, which maintain a conſtant coolneſs, and under the ſhade of which the traveller may either take repoſe, or proceed on his way.

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* The tropic of Cancer paſſes a little above the cataracts, or at the extremity of Egypt.

Beſides the vegetative ſtrength of a privileged ſoil, the manner in which the Egyptians ſow corn is alſo one of the cauſes of its great multiplication. It is obvious that the method of ſowing thick, perhaps neceſſary in a cold and compact ground, would be prejudicial in a warm ſoil exuberant with vegetation. Accordingly the ſeed is very ſparingly ſcattered in the fields of Egypt. The ſower walks behind the plough, and ſtrews in the ſmall furrow it makes, a portion of grain barely neceſſary, which the plough covers in tracing another furrow. In this manner there is no ſeed loſt; there is none that, as in our country, ſeems to be thrown purpoſely to feed the birds. The ſtalks, arranged in drills, and at a proper diſtance from each other, as well as the roots that ſupport them, eaſily receive the impreſſions of the air and the ſun; and the ears, being neither confined nor ſmothered, are healthy and ſtrong; the grains with which they are filled ſoon become plump and luxuriant, and none of them ever prove abortive or diſeaſed. Neither are the fields overrun by a great number of plants which, under the generic name of weeds, are, in the greater part of our fields, a real ſcourge to the harveſts. The corn is ſown pure as it is reaped; it is not mixed, in the ſame field, with different ſpecies of grain, which, though of the ſame genus, yet not ripening at the ſame period, can yield nothing but a mixture, as unproductive to the cultivator, as it is unprofitable to the conſumer.

Fields enriched with ſo plentiful harveſts, cannot fail to attract granivorous birds. Flocks of pigeons, and pairs of turtle-doves, alight in them; and ſparrows, which may be called corn-birds, from being found wherever this ſort of grain is common, aſſemble there in the vicinity of the habitations. The creſted lark, ſettled in this fertile ſoil, never forſakes it; however, it appears to be annoyed by the exceſſive heat. Theſe birds, as well as the ſparrows, are to be ſeen in the middle of the day, with their bill wide open, and the muſcles of their breaſt convulſed, reſpiring with difficulty, and as if panting for breath. This inſtinct, which makes them prefer means of ſubſiſtence, abundant, and, though attended with ſome inconveniencies, eaſily procured, has an affinity to the mind of thoſe men who, by a thirſt for riches, are induced to brave innumerable miſfortunes and perils.

Swarms of winged inſects here ſerving at the ſame time for food to ſwallows, they never quit a climate ſo favourable to their habits and their ſupport. The Egyptians give them an Arabic name, which anſwers to that of *birds of Paradiſe*. Another ſpecies of bird, a great deſtroyer of inſects, the wagtail, ſo well known in the more northern parts of Egypt, is no longer to be met with in theſe ſouthern provinces; but ſmall flocks of ravens are now and then to be ſeen.

The inſects which are here the moſt numerous, as well as the moſt troubleſome, are flies*. They cruelly torment both men and animals. No idea can be formed of their obſtinate perſeverance, when they wiſh to faſten upon any particular part of the body. It is in vain to drive them away; they ſettle again at the very ſame moment, and their pertinacity tires out the moſt patient. They delight in faſtening upon the corners of the eyes, and upon the edge of the eyelids, tender parts, towards which they are attracted by a ſlight humidity. I obſerved a ſpecies, or rather a variety of flies, ſtriped with gray and dark brown, and reſembling the common fly, only they were conſiderably ſmaller. They alſo differ in their habits; for I never remarked that they were much on the wing, nor that they annoyed men or animals. They are almoſt conſtantly ſeen in the inſide of houſes, adhering to the walls, and particularly to thoſe which are the whiteſt.

Flies are not the only troubleſome inſects. The habitations are filled with an enormous quantity of bugs, the bites of which are exceedingly ſharp. Nevertheleſs the Egyptians ſleep ſoundly, although covered with theſe loathſome vermin; their tough and thick ſkin renders them inſenſible to the pain, while the European, in the ſame places, ſuffers a real torment. The bite of theſe bugs always occaſioned upon my body hard ſwellings as big as the tip of my finger.

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* *Muſca domeſtica*, L.

An inſect ſtill more diſguſting preyed upon us during the whole courſe of our journey in Upper Egypt. The inhabitants, even the richeſt, and who appeared the moſt cleanly, are, notwithſtanding their bathing and frequent religious ablutions, covered with lice; even the Beys and *kiaſchefs* are not free from them. Whenever they feel themſelves bitten by one of theſe inſects, they catch it ſoftly, and place it, without doing it the leaſt injury, upon the ſofa on which they are ſitting, whence it ſoon crawls upon ſome other perſon. Notwithſtanding I took every precaution to avoid being tormented by them, I was obliged to make up my mind, and endure the envenomed bites of theſe filthy inſects, which are, in Egypt, of an extraordinary ſize and voracity. When my companions were employed in getting rid of them, they jocularly called this occupation *going through the Turkiſh exerciſe*.

A beautiful ſpecies of ichneumon-fly *, with a long and ſtrong weapon at the extremity of the body, alſo ſometimes enters the houſes in Upper Egypt; it ſhines with the moſt lively colours; its head is of a beautiful emerald green; the corſelet and the belly are of a gliſtening purple hue.

The great humble-bee, which Citizen Olivier has called the *abeille à corſelet jaune* † (the bee with a yellow corſelet), is here commonly ſeen. When it flies it makes a very loud buzzing. It is alſo found in Lower Egypt; I met with it at Roſſetta, but only during the hot weather; it does not make its appearance there in the winter.

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* *Ichneumon*, L.

† Encyclop. Méthod. art. Abeille. *Apis æſtuans*, L.—*Apis hirſuta, nigra, thorace flavo*. Fabricius Syſt. Entomol. p. 382, et Spec. Inſect. tom. i. p. 479.

The pretty ſpecies of waſps which I deſcribed during my ſtay at Roſſetta [*], is very common in Upper Egypt. They are there to be ſeen in the fields, in the gardens, and even in the houſes. They delight in the vicinity of water, and build their neſts in the ground.

Thoſe hideous inſects, ſcorpions, here grow to a very large ſize. I was aſſured that their bite occaſioned intenſe pain, ſwoonings, convulſions, and ſometimes death.

The Nile furniſhes, but very rarely, a ſpecies of crab [†], the fleſh of which is good. The ſhell that covers the upper part of the body is of a lead colour; the antennæ are half black and half yellow ſpeckled with black; the head, in front, is variegated with yellowiſh and blackiſh green; the claws and feet are green tinted with yellow above and with a paler yellow below; the extremity of the legs and tarſi are yellow; laſtly, the tail is yellow in the middle, and greeniſh on the ſides.

To theſe details of the immutable hiſtory of nature, I ſhall add a few obſervations on the ever-fluctuating hiſtory of man in a ſtate of ſociety. There is not a more ſtriking example of a complete change in the character of nations than that which has taken place among the Egyptians. Slavery, and its inevitable attendant ſtupidity, have taken the place of power and greatneſs. Superſtitious ignorance has ſucceeded to the love of the ſciences, and to the exerciſe of the arts; while perfect civilization has diſappeared, and is ſupplanted by brutality and ſavageneſs of manners.

It is hardly poſſible to trace the habits of a degraded people, over whom barbariſm reigns uncontrolled, without the interference of ideas ſo diſgraceful to human nature, ideas of crimes and robberies, which blend in the imagination, and are thence conſigned to the canvaſs of the picture. The vices of the preſent race of Egyptians have been already more than once pourtrayed in this work: it will be ſufficient for me to add, that the men of Thebaïs, ſtill more uncivilized than thoſe of Lower Egypt, are, in every reſpect, more odious; and I ſhall content myſelf with ſpeaking of ſome cuſtoms peculiar to that country.

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[*] See p. 214.

[†] *Cancer fluviatilis.*

In going up the Nile, that is, in advancing towards the equator, the ſkin of the men varies in colour, or rather grows darker. In the more ſouthern diſtricts, the Egyptian women have a tawny complexion and a thick ſkin. With the exception of rich or foreign women who have lived at Cairo, and who have retained the dreſs of that city, none of them have any other clothing than that full and long ſhift, or tunic, of blue linen, with ſleeves of an extraordinary width, and large openings at the ſides, which I have already deſcribed. This method of half-dreſſing themſelves, ſo that the air circulates immediately over the body, and cools every part of it, is very ſuitable in a country where thick or tight clothes would render the heat inſupportable. But the European monks diſcovered ſome indecency in a dreſs which afforded no ſuſpicion of the kind to any other perſon. They talked of indiſcreet looks of which no one thought, and compelled the Catholic women to lay aſide their wide and eaſy gown, in order to confine their body in a tight and warm *chemiſe*; as if ſuch a prohibition was not rather a real indiſcretion in a country where the mere name of Chriſtian is a crime, and where every ſort of diſtinction that could bring it to mind became a motive for perſecution. But it is by no means aſtoniſhing to ſee ſuch inconſiſtencies emanate from the narrow and hypocritical brain of Recollects, and eſpecially of Italian Recollects. Thoſe of *Néguadé*, however, leſs ſcrupulous or leſs powerful, were the only monks who had left things as they found them, and had allowed their flocks to dreſs as they like.

But they all agreed in forbidding the operation, which Nature has rendered neceſſary, by giving a ſuperabundant excreſcence to the Egyptian girls. It was ſufficient that the exciſion of that part, which at leaſt was uſeleſs, bore ſome affinity to circumciſion, for monaſtic ſtupidity to perceive in it a Jewiſh or Mahometan practice, and to hurl againſt it what was termed the thunder of the church, which, fortunately, was dangerous in the eyes of thoſe only whom it inſpired with fear. Yet it was a powerful weapon in countries where ignorance reigned excluſively; and the Egyptian female Catholics, who were conſequently the ſlaves of the monks, determined to preſerve an inconvenient exuberance, rather than not follow the precepts of folly and hypocriſy.

Beſides, theſe men, ſo ready to interfere with ſecret details, about which they have, in every country in the world, always been very inquiſitive; theſe men, ſo cautious to avoid, in certain points, every thing that could have the ſlighteſt affinity to the practices of the Jewiſh or Mahometan religion, did not give themſelves the trouble to eradicate among their proſelytes thoſe habits brought into vogue by the followers of Mahomet. The Catholic women, probably viſible to their ſpiritual director alone, conceal themſelves, like the female Turks, from every eye. Their face is covered with a thick veil, and they are, in like manner, kept ſeparate and recluſe in their houſes. In my character of phyſician, I was ſometimes conducted into parties of theſe women by a prieſt of their nation, or by an European monk. They always ſpoke through a maſk, and I never could aſcertain whether my patient was old or young. To feel the pulſe, a hand and wriſt were held out to me well wrapped up, and the place alone was left bare where I was to apply my fingers to the artery. Were veneſection neceſſary? This was indeed a real ceremony. They inſiſted upon ſhewing me only the bend of the arm; and I was obliged to put on the appearance of paſſion, to obtain the entire expoſure of it from the elbow to the wriſt. Had one of theſe women ſore eyes, or any other local complaint, it was required that I ſhould effect a cure without examining the eyes, or the ſeat of the diſeaſe; and I always withdrew from theſe haunts of ſtupidity exaſperated againſt prieſts, who, far from endeavouring to nouriſh and expand the germs of reaſon, ſtifled it in its birth, provided their flocks were as religious as they pretended to be, that is, guided by ſuperſtition, and, above all, by an entire ſubmiſſion to their will, which theſe preſumptuous and profane wretches had the audaciouſneſs to hold up as the will of the Divinity.

The women of Thebaïs, who have embraced the Catholic religion, are likewiſe diſtinguiſhed from the female Mahometans by the privation of an article of dreſs generally adopted in theſe diſtricts. It is an ornament of luxury and coquetry which the monks have alſo compelled them to lay aſide, and for which they are not to be blamed; for it is by no means becoming, at leaſt as far as I could form an opinion of it, from ſeeing the face of dancing girls and courteſans, who walk about unveiled, disfigured by metal rings ſuſpended from the noſe. This faſhion conſiſts in wearing one or more gold or ſilver rings paſſed through the noſtrils, which are bored: ſome of theſe rings are very large, and the rich add to them ſmall gold trinkets, which generally ſtretch the alæ of the noſe, and produce a ſomewhat unpleaſing effect. However, I never heard that it was reckoned an act of gallantry in Egypt to kiſs the mouth of the women through theſe rings, as Buffon has aſſerted on the authority of a traveller *. It would be ſhewing little acquaintance with the genius of the Egyptians and Arabs, even to ſuppoſe them deſirous of ſuch amorous kiſſes. Theſe people are very far indeed from being gallant; and they are perfect ſtrangers to the rapturous preludes of enjoyment. Beſides, it is difficult to kiſs a woman's mouth through a ring which, paſſing through one of the alæ of the noſe, neceſſarily hangs over the mouth.

Vanſleb, whom Buffon again quotes, ſays, that the female peaſants, and other women of the lower claſs of the cities of Egypt,

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* Hiſt. Nat. de l'Homme.

have bright eyes, are of a ſtature below the middle ſize, dreſs in a manner by no means agreeable, and are very tireſome in their converſation *. That the holy father ſhould find himſelf tired in the company of the Egyptian women, into which his profeſſion as a miſſionary no doubt introduced him, is not in the leaſt aſtoniſhing, when it is conſidered how very deficient they are in our mental attainments, and in every ſort of education; that he ſhould be diſſatisfied with their dreſs, although light, cool, and convenient, is nowiſe remarkable; every one has his fancy; but that the reverend traveller ſhould have found them of a ſhort ſtature, is an error into which he has fallen. In fact, the Egyptian women are, generally ſpeaking, as tall as the French. It is true that Vanſleb was a German, and that the women of that part of Europe are commonly tall and ſlender; the Egyptian females are neither ſo tall nor ſo well made.

It is not uſual to meet with jealouſy without love. The women of Upper Egypt, who neither love nor are beloved, are nevertheleſs ſometimes ſeized with a jealous fury, when they diſcover that their huſbands have any partiality for other women, a partiality ſufficiently common, and in which phyſical enjoyment is every thing, and the heart takes no intereſt. Wounded pride operates ſtrongly on violent tempers, which know nothing of love but its tranſports. Deceitful as well as cruel, they inſtil into the blood of a faithleſs huſband a ſlow and mortal poiſon. Daily inſtances are to be ſeen of a revenge, for which the delirium of an amorous paſſion can plead no excuſe. Their blows are meditated in ſilence, and they coolly enjoy the horrid pleaſure of gradually depriving an unfortunate being of life. I was not actually an eye-witneſs of the circumſtances I am about to relate, but they were in every perſon's mouth, and in the Saïd were reckoned certain and unqueſtionable.

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* Buffon, Hiſt. Nat. de l'Homme; and Vanſleb, Nouv. Relation de l'Egypte.

Such is the malignant diſpoſition of theſe women, that they do not wiſh ſuddenly to diſpatch the object of their reſentment; their remorſeleſs jealouſy would not thus be gratified; but they occaſion a gradual decay, more inſupportable than death itſelf. Their own perſon furniſhes them with the poiſon that is ſuitable to their purpoſe. The periodical diſcharge which Nature employs to preſerve their exiſtence and health, becomes, in their hands, a mean of making others periſh. Mixed with ſome aliment, a certain portion of this diſcharge is a poiſon that ſoon throws him who ſwallows it into languor and conſumption, and in time leads him to the grave. It is ſaid, that the women take care to prepare this horrible repaſt at certain phaſes of the moon, during which it muſt, in their opinion, produce a more certain effect. This poiſon operates in a terrible manner. The ſymptoms are nearly the ſame as in the ſcurvy; the body deſiccates; all the limbs become exceſſively weak; the gums rot; the teeth looſen; the beard and the hair fall off; in ſhort, after having dragged on a lingering and painful exiſtence for a year, and ſometimes more, the unfortunate victim expires in the greateſt agonies. No remedy is known for ſo many diſorders; it is even aſſerted that nothing is capable of affording them any alleviation.

This naturally leads me to mention a few remarks, which the practice of phyſic gave me an opportunity of making in Egypt. I obſerved that it was a difficult matter to purge its robuſt inhabitants. Their ſtomachs, accuſtomed to digeſt bread badly baked, acrid and raw vegetables, and other coarſe and unwholeſome aliments, are not acted upon by aperient medicines. Doſes, which in Europe would occaſion the moſt violent ſuperpurgations, glide ineffectually down their iron ſtomachs. I have ſeen eight grains of very ſtrong tartar emetic produce no other effect than a ſlight nauſea. I have ſometimes had occaſion to adminiſter, with a trembling hand, very powerful medicines, which made no more impreſſion upon my patients than if they had drunk a glaſs of water. The monks of the

Propaganda, who ſupported themſelves in this country by the practice of phyſic, ſucceſsfully employed a cathartic for men which they might with as little impropriety have given to horſes; it was a compound of aloes, colocynth, and gamboge; of theſe articles they made pills, a drachm of which was a doſe.

The leaves of the ſenna, a plant indigenous in the ſouthern extremity of Egypt, is there given in very large doſes, without inconvenience and almoſt without effect. Perhaps freſh ſenna does not poſſeſs the ſame purgative quality as when it is dried; ſomewhat like the manna, which is uſed at *Kurdiſtan*, *Diarbekir*, *Iſpahan*, and in other countries of Aſia, as a ſubſtitute for ſugar in cooking and paſtry, and of which the natives eat a great deal without its operating as a cathartic [*].

I have already mentioned, that the diſorders which attack the very ſources of generation were extremely common in Egypt; theſe have been propagated to its moſt remote provinces. The monks employed for them a ſucceſsful cure. They did not uſe mercury, but ſudorifics alone; and far from putting their patients under a regimen, they, on the contrary, adviſed them to live freely. The Arabs have a peculiar mode of cure. They dig a hole in the ſand, in which they bury themſelves up to the neck; in this ſituation they remain without eating, expoſed to the moſt intenſe heat during the whole day. In the evening only they take a little nouriſhment. I have been aſſured that they returned to theſe ſcorching ſtations for twenty or thirty days in ſucceſſion.

But a very ſingular fact, for which I will not undertake to vouch, although it has been atteſted to me by ſeveral perſons, among others by the Recollects of *Néguadé*, is the aſtoniſhing property aſcribed to the ſmoke of maſtic [*], namely, that of killing any ſick perſon by whom it is inhaled. It is poſſible, and even probable, that this is only a prejudice; but it is ſo deeply and ſo generally ſpread, that nobody entertains a doubt of the deadly quality of burnt maſtic. As I have before obſerved, the Egyptians perfume with it the porous unbaked earthen veſſels, into which the Nile water is ſet to cool. One day, the monks of *Néguadé*, not knowing that there was any body ſick in the neighbourhood, were employed in this operation at the gate of the convent. Immediately a woman, all in tears, was ſeen darting out of an adjoining houſe, running as faſt as ſhe could, holding in her arms an infant that was afflicted with the ſmall-pox. When ſhe had put the child in a place of ſafety, ſhe returned to the convent, ſcreaming aloud, and endeavouring to ſtir up the people againſt the *Franks*, who, ſhe ſaid, wiſhed to kill her child. Accordingly, when maſtic is burnt in the open air, particular inquiry is previouſly made to aſcertain whether there are any perſons ill in the environs; for, whatever may be the nature of the diſorder, it is aſſerted that the ſmoke of this reſin kills them as ſoon as their olfactory nerves are ſtruck with its ſmell.

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[*] See a Deſcription of Arabia by Niebuhr, p. 129.

[†] A reſin which, in the iſlands of the Archipelago, and particularly at Scio, exudes from the lentiſk. *Piſtachia lentiſcus*, L.

CHAP-

CHAPTER XLIX.

EFFECTS OF MISSIONS IN EGYPT.—CHARACTER OF THE EUROPEAN MONKS THERE RESIDENT.—PERFIDIOUSNESS OF THE MONKS OF NÉGUADÉ.—THE AUTHOR TAKES LEAVE OF ISMAÏN-ABOU-ALI.—GARDENS OF KOUS.—LEMON-TREES.—GRAPES.—MUSK-MELONS.—WATER-MELONS.—DATES.—DOUM.—THE TRUE ACACIA.—SESAMUM, ITS OIL, ITS MODE OF PREPARATION.—DISORDERS OF THE EYES.—DISEASES OF THE SKIN AT THE PERIOD OF THE RISING OF THE NILE.

THE name of *Franks*, by which, in the Eaſt, are deſignated all Europeans, whatever may be their country, honoured among the Turks, but deſpiſed in the towns of Lower Egypt, is held in abhorrence by the inhabitants of the Saïd. This averſion is the work of the Copts, who are more numerous there than in the northern parts of Egypt. They cannot, with any degree of patience, bear that a few miſſionaries ſhould come from Italy for the expreſs purpoſe of preaching againſt them, treating them openly as heretics and *dogs*, and damning them without mercy.

Such intolerance, ſuch pious abuſe, would probably be meritorious with theologians; but it is extremely prejudicial to commerce and to the advancement of ſcience. In fact, by theſe means communications, already ſufficiently difficult, were intercepted; and travelling in this country was, in a great meaſure, interdicted to Europeans who were not miſſionaries, and who might claim the merit of being more beneficial than Recollects that convert nobody, but diſgrace the name of *Franks* by an arrogant yet mendicant life, which was extremely burdenſome to the ſmall number of Egyptian Catholics; for all their knowledge conſiſted in making dupes; and as the people were not endowed with ſufficient diſcernment to diſtinguiſh miſſionaries from other Europeans, they imagined that we went to Egypt for no other purpoſe than to affront the Copts, and repreſent them in the moſt unfavourable light. Being numerous, as they conſtitute the true Egyptian race, and powerful, as they enjoy the confidence of the great, whoſe affairs they ſuperintend, theſe aborigines, ſo different from their anceſtors, take, in their turn, advantage of their influence, to repreſent all the *Franks* as at once a dangerous and deſpicable ſet of men. Hence chiefly aroſe the obſtacles which the traveller in Egypt had inceſſantly to ſurmount; ſo that theſe miſſionary eſtabliſhments, formed for promoting the intereſts of Heaven, were uſeful to no perſon on earth; but, on the contrary, became injurious to the progreſs of ſcience, and obſtructed the route of thoſe bold men, who, in ſpite of dangers, devoted themſelves to the increaſe of human knowledge, to which, in other reſpects, the monks by no means contributed. There is no European traveller, on the contrary, that has not had reaſon to complain of hypocrites, who, from being acquainted with the country to which he was a ſtranger, were, on that account, the more to be feared.

No perſon has had more opportunities than myſelf of knowing the diſpoſition of this perverſe ſet of men, who ſubſiſt by impoſture and quackery. They took particular pains to keep at a diſtance their fellow-citizens, whoſe ſcrutinizing looks they dreaded; and they neglected nothing to get them out of the way.

The ſuperior of *Néguadé* had heard of the reception I had met with from *Iſmaïn-Abou-Ali*, and his wiſh to keep me about his perſon. This plan did not ſuit his purpoſes; he could not bear to ſee another European, and one who was not a monk, in the way of enjoying a degree of credit which he wiſhed to reſerve excluſively to himſelf; and he reſolved to have me diſcarded. While I was torturing my imagination to find ſome expedient, in order to rid myſelf of the too great favour of an Arabic prince, whom I had no intention either to ſerve or to follow, the monk, who ſought every opportunity of exerciſing his malignity and perfidiouſneſs, and who, contrary to his inclination, was very officious and attentive to me, was, in his turn, puzzling himſelf to prevent my being retained in the ſervice of the prince. We were informed that *Iſmaïn* was near at hand; he had ſtopped at the little village of *Kamoulé*, which is at no great diſtance to the ſouth of *Néguadé*. Thither the ſuperior went privately, and made me the entire ſubject of his converſation with *Iſmaïn*, as I learned from an Arab to whom I had rendered ſome ſervice as a phyſician. The hypocrite began by complaining, that the prince's confidence, which, by his account, he had merited by his long and perfect attachment, appeared to diminiſh. "It ſeems," added he, "that the arrival of a foreigner has injured me in thy opinion; "but, beſides that this foreigner comes from a country where men "are impious, know that thou wilt be greatly deceived, if, in re-"taining him, thou thinkeſt to have a phyſician: he never was a "phyſician; he is a ſoldier in diſguiſe; and the practice of phyſic "is only a maſk he wears, in order to have an opportunity of "viſiting and making himſelf better acquainted with the country "which thou governeſt with ſo much glory and dignity. The "medicines which he will give thee, adminiſtered by an ignorant "perſon, might poiſon inſtead of curing thee. Thou knoweſt, that "during the ten years that I have been thy phyſician, I have re-"lieved thee by my preſcriptions. I have lately, by my ſkill, diſ-"covered new remedies which will reſtore thee to health and vigour. "I have brought thee ſome; make a trial of them, and thou wilt "be enabled to judge if I am not worthy of thy favours, and if I "do not deſerve to be preferred to a mere adventurer."

Had this ſpeech been addreſſed to a Bey, I ſhould have been completely undone; no puniſhment would have been too great to expiate a ſuppoſed fraud, and my death would have been the inevitable conſequence. The infamous monk well knew to what danger he expoſed me; but ſentiments of humanity never enter the mind of hypocritical cenobites. Of what importance was it to him, whether I periſhed or not, provided he preſerved his credit, and could continue without an intruſive witneſs to exerciſe, at his eaſe, the moſt ſerious deceit? *Iſmaïn* diſcovered no appearance of diſpleaſure; and the monk had not even the gratification to know if his meaſures had produced their intended effect. I was delighted with the ſervice he had unintentionally rendered to me, and affected to be grateful for the careſſes, which he never ſo profuſely laviſhed upon me as after his treachery. At length the Arabic prince arrived, and, according to his cuſtom, encamped without the walls of *Néguadé*. I went to pay my reſpects to him in his tent. He received me with diſtinction, in preſence of the Recollect himſelf, whom he kept ſtanding, while he made me ſit by his ſide, as a mark of the ſovereign contempt he felt for my vile detractor; but he ſaid nothing more of his project of making me remain about his perſon. I alſo behaved as if no ſuch thing had been in agitation, and confined myſelf to a requeſt of his favour and protection, in facilitating the journies I meant to make in the principal parts of Thebaïs which I had not yet viſited. He directed letters of recommendation to be inſtantly written, and carried his kindneſs ſo far as to give orders to all his intendants to defray my expenſes in every part of his dominions through which I ſhould travel; a mark of generous attention, and a proof of the Arab's greatneſs of mind, but of which I did not avail myſelf. We parted exceedingly well ſatiſfied with each other; *Iſmaïn*, that he was not to have me for his phyſician, and I, that I was not under the obligation of working ſuch a miracle as to renovate his age.

I haſtened to quit the convent of *Néguadé*, the abode of treacherous hypocriſy; not, however, without letting the ſuperior underſtand that I was not ignorant of the atrocity of his conduct; and I proceeded to *Kous*, where I arrived in the evening of the 4th of July. *Mallüm Poctor*, the ſame Copt at whoſe houſe I had before ſpent a day, received me very hoſpitably, and procured me a tolerably commodious lodging: here I propoſed to wait the departure of the caravan of *Coſſeir.* It had been ready to ſet out for ſome days, but its departure was poſtponed in conſequence of intelligence, that the road which it was to take was beſet by Arabs.

Kous is ſurrounded by fruit-trees, which form agreeable orchards. Theſe trees are, indeed, planted without order, and do not exhibit that ſymmetrical arrangement which, in general, is called a work of taſte. Here it is the work of Nature, and thoſe who admire her beautiful ſimplicity experience ſenſations more agreeable and more gratifying than the expreſſion of aſtoniſhment produced by the efforts of art in its attempts to imitate Nature. In what other country is to be met with a more variegated foliage, a more odoriferous ſhade? Here all ſorts of fruits come to maturity, while the intertwining branches of the trees exhibit the moſt charming confuſion. Their flowers, rendered more fragrant by the heat of the climate, diffuſe a perfume no where elſe to be found, and, under a perpetually fervid atmoſphere, the real hot-houſe of Nature, the moſt delightful trees, thoſe which in our frozen climate languiſh, ſhut up for half the year, are uninterruptedly loaded with bloſſoms and fruit. The wealthy *Poctor* carried me to one of theſe gardens belonging to him, and I never in my life was under ſo delicious a ſhade. The air was impregnated with the ſweeteſt emanations, among which the exquiſite fragrance of the bloſſoms of a great number of lemon-trees was the moſt predominant.

This was the ſeaſon in which grapes were moſt plentiful. Their long cluſters were loaded with large and ſwelling fruit, containing a luſcious and high-flavoured pulp. This is the fruit moſt eſteemed by the opulent; and it is conſidered the moſt agreeable aliment for allaying the heat of the blood occaſioned by the climate. The ſtreets and markets of *Kous* were filled with muſk and water-melons, fruits equally cooling. I here ate three different ſpecies of muſk-melon;

the

the *agour*, ſimilar to the European melon, but not uniform in ſhape, ſome of them being round, others oval, and ſeveral of them extremely elongated; the *ahoun*, a ſpecies of cantaleupe, the rind of which is yellow, and the pulp of a yellowiſh white; laſtly, the *ab-delavoui* (ſlave of ſweetneſs), which is elongated, and remarkable for a roundiſh protuberance that it bears at its extremity. Of all theſe melons there is none of a quality equal to our choice European melons, moſt of them being very taſteleſs. The cantaleupe, elſewhere admired for its flavour, is here very inſipid; and the ſpecies which, from its name, might be thought to have the ſweeteſt and moſt agreeable pulp, is called the *ſlave of ſweetneſs* only becauſe it requires a good deal of ſugar to make it palatable. The water-melons, on the contrary, are, as I have before obſerved, excellent in Upper Egypt. At *Kous* I met with a ſpecies or variety of this fruit, which I had not before ſeen; its form is much elongated; its ſides ſlightly marked, and it grows to a greater ſize. This ſpecies, which is not inferior in quality to the others, is by the Arabs called *nems*, the name they alſo give to the ichneumon, a quadruped of ſo unmerited celebrity.

The dates were beginning to ripen, and new ones were to be had; but they were rather ſcarce at the beginning of this month. The palm, which produces them, overſhades, with its lofty top, all the places in Egypt; while the *doum*, another ſpecies of palm-tree, peculiar to Thebaïs, being more agreſtical, and, unlike the date-tree, requiring for its ſupport more than a ſingle ſlender ſtem, does not thrive ſo well near habitations, but flouriſhes better in the fields, to which it affords an umbrageous embelliſhment.

Upon the dry and almoſt barren plains of theſe parts of Upper Egypt commonly grows the true acacia, from the ſtem and branches of which is procured the gum Arabic *. Its port, or habit, is generally ſtunted, and its ſtem crooked and low; its branches long and few, and left almoſt naked, from the paucity and narrowneſs of its leaves; a very rough bark of a deep brown, and the long white ſpines with which it is armed, give it a harſh and withered appearance, and might make it be taken for one of thoſe aphyllous trees, the ſap of which, benumbed by froſt, is reduced, during the winter, to a ſtate approaching that of death. Very ſmall flowers, white, or tinged with yellow, and almoſt without ſmell, are inſufficient to compenſate for its unattractive port and deficiency of foliage. This ſpecies of acacia, called by the Egyptians *ſunth*, and not *ſanth*, as I have ſeen it written by moſt authors, will never then be reckoned among the ornamental trees, but its utility will always make it be conſidered as one of the moſt valuable. Its wood, of a deep red colour, is hard, and ſuſceptible of a beautiful poliſh. Its ſeeds, encloſed in a pericarp very ſimilar to that of the lupin, yield a red colour, and are uſed to dye morocco leather. Goats are very fond of this fruit, which, in Arabic, is called *karat*. When pounded with its pericarp, previous to its maturity, it furniſhes our pharmacies with an aſtringent known by the denomination of *ſuccus acaciæ*. But the gum which exudes from the numerous crevices of the bark of the acacia, or from the inciſions made in its trunk or larger branches, is an important article in commerce and manufactures, in which a large quantity of it is conſumed. Great heat is neceſſary for the formation of gum Arabic. In fact, although the acacia thrives in other more northern parts of Egypt, it there produces no gum; in the burning temperature of Thebaïs, on the contrary, I have ſeen it entirely covered with congealed and indurated drops of this mucilaginous juice.

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* *Mimoſa Nilotica*, L.

In more able hands than thoſe of the Egyptians, the acacia might become a powerful mean of reſtoring to cultivation the lands of Upper Egypt, which ſterility has invaded, and the ſoil of which, naturally fit for vegetation, is covered by ſtrata of intruding ſand.

However

However dry or argillaceous might be the earth lying under the ſand, the gum-tree might be there planted, and would live, provided its roots penetrated into a bed of vegetable mould; and the ſtratum of ſand ſurrounding the lower part of its trunk would in no reſpect injure its growth. Foreſts of acacias would ſoon recall vegetation and inhabitants to a ſoil which a variety of circumſtances ſeemed to have perpetually devoted to an arid depopulation; and till it ſhould again be brought to a ſtate of culture the gum Arabic would yield a return ſufficiently profitable to leave no cauſe to regret the expenſe of ſuch a plantation. Beſides, the excellent wood which it might ſupply would be an indemnification of no ſmall importance, in a country where that article is extremely ſcarce.

In a dinner at which I was preſent at *Kous*, I ate, for the firſt time, ſome *tahinè*, the name given by the Egyptians to the dregs of the oil of ſeſamum, to which they add honey and lemon-juice. This ſort of *ragout* is much in vogue, but, in my opinion, very undeſervedly; for, diſagreeable as it is to the ſight, from its colour and ſemi-liquid conſiſtence, it is yet more ſo to the taſte from its flavour. The oil which is expreſſed from the ſeed of the ſeſamum, and which is called in Arabic *ſiritch*, is alſo much eſteemed in Egypt. It is there preferred to olive oil, to which it is much inferior, and indeed it would never be conſidered by Europeans as fit for any thing but to be burned or uſed in frying.

It is not in theſe latter times only that ſeſamum and its oil have been in repute in the Eaſt. The Babylonians, who were the ancient inhabitants of Bagdad, uſed, according to Herodotus, no oil but what they expreſſed from the ſeſamum *. Pliny ſpeaks of it as being equally good for eating and burning †; and Dioſcorides ſays that the Egyptians applied it to ſeveral uſes ‡. It is probable that the preſent inhabitants of that country being extremely ignorant of the proceſs of preparing oil, as that which they extract from the olive is very bad, and only proper to be made into ſoap, or uſed in manufactures, do not know how to communicate to the oil of ſeſamum the qualities it ought to have, and which in all probability it formerly poſſeſſed.

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* Lib. i. Traduct. et Note du Cit. Larcher.

† Lib. xviii. cap. 10.

‡ Lib. i. cap. 121.

This plant, indigenous in the warmeſt countries of the old continent, and there called *ſemſem*, is known in Europe under the name of *ſeſamum*, and in France alſo by that of *jugoline* or *jugeoline*, which has no affinity to its uſual appellation. It has a great reſemblance to the digitales[*]. It is much cultivated in Egypt, and in ſeveral diſtricts in the Levant; and it is even begun to be propagated in Italy, where I have ſeen its ſeeds; but they are not ſo large or luxuriant as thoſe in Africa. This plant thrives very well in French Guiana, a neglected and depreciated colony, but from which France might however derive great advantage and wealth. The ſeſamum was there cultivated in the gardens of the negroes, who expreſſed from it an oil, which was a luxury to that miſerable claſs, alike worn out by privations and hard labour.

Beſides its economical qualities, ſeſamum and the preparations made from it, are alſo in uſe as medicines and coſmetics among the Egyptians. The women conſider nothing ſo well calculated to procure them that *embonpoint* for which they are anxious; to cleanſe the ſkin, and give it a bloom and luſtre; to preſerve the beauty of their hair; and laſtly, to increaſe the quantity of their milk, when they become mothers. Medicine alſo finds in it real or ſuppoſed remedies in the cure of ſeveral diſeaſes. If, however, it be not more efficacious in other maladies than in ophthalmia and inflammatory diſorders of the eyes, for which it is recommended by the Egyptian phyſicians, no great confidence can be placed in its curative virtues;

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[*] *Digitalis Orientalis, ſeſamum dicta.* Tournef. Inſt. Rei Herb.—*Seſamum Indicum*, L.

for there is no part of the world in which the organs of ſight are ſo frequently affected by numerous complaints, inſomuch that perfectly ſound eyes are extremely uncommon, except among the women, whoſe veil defends them againſt the acrid and corroding impreſſions of the air.

I have in a former part of this work * indicated ſome of the cauſes of the variety of diſorders of the eyes, which are truly endemical in Egypt, and which render that country, otherwiſe excellent, a diſagreeable and dangerous abode. I have obſerved, that one of the principal of theſe cauſes was, in my opinion, the great quantity of water thrown about in the ſtreets and houſes of the cities, ſeveral times in the day, in order to moderate the heat and cool the air that is inhaled. The ground, extremely heated, emits, after being copiouſly moiſtened, a great quantity of nitrous and inflammatory vapours, which cannot fail to be fatiguing and injurious to the ſight; but the cuſtom of the inhabitants of ſleeping in the open air, muſt not, as has been imagined and obſerved by a variety of writers, be included in the number of the circumſtances which render the ophthalmia and cecity ſo common in Egypt. In fact, although the men in Upper Egypt, where the heat of the ſun by day makes them long for the coolneſs of the night, have no other bed than the roof of their huts, they have nothing to dread from this cuſtom; for they ſo completely cover their body, and particularly their head, that a perſon muſt be an Egyptian not to be ſtifled under the pieces of cloth with which they conceal and bind up their faces, ſo as in a great meaſure to check reſpiration. On the other hand, it is well known that the people of ancient Egypt did not ſleep thus generally in the open air, and yet they were equally ſubject to blindneſs and ophthalmia.

It was now, as I have already obſerved, the period of the riſe of

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* See page 260, and following.

the Nile. The *goutte*, that miraculous dew, which, according to the idea of the Egyptians, purifies the atmoſphere, and entirely preſerves from corruption corn and vegetables expoſed to be wetted by it, had fallen; and its wonderful effects were ſtill the ſubject of converſation at *Kous*. This circumſtance gave me an opportunity of examining the cutaneous diſorder attributed to this dew, the production of one night, which is the natural conſequence of the exceſſive heat of the ſeaſon. I ſaw ſeveral perſons, whoſe face and body were covered, in many parts, with large pimples called *habe Nili* (ſeeds of the Nile), ſimilar to thoſe of ordinary blotches, only that the bliſters were larger. This indiſpoſition, which is by no means dangerous, and which goes away naturally, is perhaps the ſame as the *pelagra* of the Milaneſe, and the *mal de la roſa* of the Aſturias. I have been informed that it more readily attacks foreigners than the people of the country; but of the four Europeans, of which our party conſiſted, not one felt its effects.

CHAPTER L.

TREACHERY OF A COPT.—CHARACTER OF THE MEN OF THAT NATION.—DANGEROUS CLANDESTINE PROCEEDINGS WHICH COMPEL THE AUTHOR TO RELINQUISH HIS INTENDED JOURNEY TO THE RED SEA.—WASP.—RUINS OF THEBES.—WAR NEWLY BROKEN OUT IN UPPER EGYPT.—WEST QUARTER OF THE ANCIENT CITY OF THEBES.—GOURNEI.—MALIGNANT RACE OF PEOPLE BY WHOM THAT VILLAGE IS INHABITED.—FRAGMENTS OF ANTIQUITY.—UNCOMFORTABLE NIGHT PASSED A TGOURNEI.—A SICK MAN.—A PHYSICIAN OF THE COUNTRY.—ROUTE FROM GOURNEI TO NÉGUADÉ.

AN inconceivable fatality ſeemed to counteract every attempt I made to leave Egypt. My intended journey into Abyſſinia had miſcarried at the moment I was going to ſet off, and ſimilar motives now compelled me likewiſe to relinquiſh my journey to the Red Sea. I was ſurrounded by knaves who conſpired to make me their dupe, and even their victim. *Mallüm Poctor*, the Catholic Copt of *Kous*, who had ſo frequently promiſed to have me eſcorted to *Coſſeir*, and who had at firſt behaved to me with the appearance of cordiality, was, like all the men of his nation, no better than a traitor, and ſo much the more dangerous from his being, by long habit, completely verſed in the arts of treachery and diſſimulation. The Mamalûk who commanded at *Kous* often cautioned me to be upon my guard. He knew *Poctor*, and conſidered him as a rogue of whom I could not be too miſtruſtful. I muſt ſay, upon this occaſion, that in general I had much greater reaſon to be ſatisfied with the conduct of the Mamalûks, than with that of the natives of the country. With a more rough and ſavage diſpoſition, theſe foreigners poſſeſſed a degree of pride, and an ingenuous bluntneſs, which rendered them indeed formidable to thoſe ſubject to their deſpotiſm; but which, by inſpiring them with a ſort of greatneſs of mind, enſured the performance of their promiſes and the enjoyment of their protection; while the Copt, brutiſh and gloomy, inſinuating and deceitful, was diſtinguiſhed for the cringing and inſidious deportment of the moſt abject ſlave.

The attention paid to me by the *kiaſchef*, was a reſtraint upon the plunderers into whoſe hands I had fallen. But an order from Cairo, in depriving him of his command, bereft me of his ſupport; and the very men, who, but a moment before, trembled in his preſence, treated him with the greateſt diſreſpect as ſoon as they knew that he had loſt all his authority. *Poctor*, in order to rob me, had leagued with a Turkiſh merchant, and it muſt be admitted that they were a couple of the moſt complete liars and ſwindlers. The preparations for my journey to *Coſſeir* became an inexhauſtible ſource of pretences for aſking me for preſents and money. I had given the Copt a teleſcope, a brace of piſtols, and ſeveral bottles of cordials; and there was not one of my little moveables that he did not wiſh to poſſeſs. He loudly extolled to me the pains which his friend, the Turkiſh merchant, was taking to expedite my journey, and prevailed upon me to make a return for ſervices ſo important. I accordingly ſent to the latter another valuable teleſcope, which he refuſed, giving me to underſtand, that not being the captain of a ſhip, a teleſcope would be uſeleſs to him, but that he would very willingly accept of money. He had already taken but too much from me. Sometimes he aſked it to ſecure the hire of the camels that were to carry me; ſometimes to make an advance to the conductor of the caravan; at another time, his exertions demanded a recompence; in ſhort, he had obtained from me five-and-twenty ſequins at different times, without the preparations for my journey appearing to be at all forwarded. I was told that a caravan was preparing to ſet off; but that tidings being received of ſome Arabs hovering in the deſert it was to croſs, had retarded its departure: a few days after there was no caravan; and ſome fleet camels were to convey me very ſwiftly to the ſhore of the Red Sea. But in this new arrangement I was to leave my baggage in the care of the Turkiſh merchant, who would ſend it to me by the next caravan. The plot was rather barefaced; and being but too well convinced of the impropriety of confiding in ſuch people, I told them that, not wiſhing to ſubmit longer to their knavery, I relinquiſhed all idea of my journey to *Coſſeir*. This determination not according with the views of *Poctor* and the Turk, they endeavoured to diſſuade me from it by every means in their power. But when I reclaimed the money which I had advanced for a journey now abandoned, they made bitter complaints. By their account, I was ſtill in their debt for the trouble they had taken; but upon my threatening to lay my caſe before the Arabic prince *Iſmaïn-Abou-Ali*, they brought me back five ſequins. I gave up the other twenty rather than remain longer expoſed to the plots of theſe two raſcals, and reſolved to continue my route towards the ruins of the ancient city of Thebes.

As I was packing up my baggage in the ſort of room which I occupied, I perceived that a ſpecies of large waſp, with violet-coloured wings, had built its neſt in the inſide of the wooden box of a mariner's compaſs. The honey-comb was of earth, nearly of an oval form, and pierced with a round hole in the middle. Each cell contained a maggot, reſembling a little worm of a graſs-green colour. Round this honey-comb there were others which had been begun, but were left in an unfiniſhed ſtate.

The intenſe heat of the ſun rendered the country through which I was travelling a region truly torrid. During my ſtay at *Kous*, Reaumur's thermometer, placed in the ſhade, roſe to thirty-five degrees.

On the 17th of July we ſet off from *Kous* on horſeback, accompanied by four Arabs, and keeping on the eaſt bank of the Nile, followed its courſe. In the middle of the day, we ſtopped at a village, the name of which, *Nouzariè*, indicates that it is peopled by

Copts or Egyptian Chriſtians. We ſoon arrived at *Karnak*, a miſerable village, where the cottages would ſerve as a foil to the magnificence of the ſplendid ruins by which they are ſurrounded, were there in the world any thing to be compared to the remains of Thebes, a famous city of antiquity, that has been ſung by the firſt of Grecian poets *. A league beyond *Karnak* ſtands *Luxor*, another village built at the ſouthern extremity of the ſite which that celebrated city occupied on this ſide of the river. It would have required more time than I had to ſpare, and more ſafety than was to be expected on this ſpot, covered with ruins and infeſted with robbers, to examine minutely the veſtiges which immortality has reſcued from the ſhock of ages and the fury of barbariſm. It would be impoſſible to deſcribe the ſenſations I experienced at the ſight of objects ſo grand and ſo majeſtic. It was not ſimply admiration, but an ecſtacy, which ſuſpended the uſe of all my faculties. I remained a long time motionleſs with rapture, and more than once felt impelled to proſtrate myſelf as a mark of reſpect before monuments, the erection of which appeared to ſurpaſs the genius and powers of man.

Obeliſks; coloſſal and other gigantic ſtatues; avenues formed by rows of ſphinxes, and which may ſtill be traced, although the greater part of the ſtatues are either mutilated or concealed under the ſand; porticoes of a prodigious elevation, among which there is one of a hundred and ſeventy feet high, by two hundred broad; immenſe colonnades, the pillars of which are twenty feet, and ſome even as much as thirty-one feet in circumference; colours ſtill of aſtoniſhing brilliancy; granite and marble laviſhed in the ſtructures; ſtones of enormous dimenſions, ſupported by capitals, and forming the roof of theſe magnificent buildings; in ſhort, thouſands of proſtrate columns occupy a ſpace of vaſt extent.

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* In order to ſave the reader the trouble of reference, the tranſlator ſubjoins the original paſſage from Homer, and Pope's verſion.

——οὐδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
Αἵ θ' ἑκατόμπυλοί εἰσι· διηκόσιοι δ' ἀν' ἑκάστην.
Ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν. I. 383.

Not all proud Thebes' unrivall'd walls contain,
The world's great empreſs on th' Egyptian plain
(That ſpreads her conqueſts o'er a thouſand ſtates,
And pours her heroes through a hundred gates,
Two hundred horſemen, and two hundred cars,
From each wide portal iſſuing to the wars). ILIAD, b. ix. 500.

Ye boaſted edifices of Greece and Rome, bow down before the temples and palaces of the Thebes of Egypt! Its proud ruins are ſtill more ſtriking than your moſt pompous ornaments; and its gigantic remains more ſublime than your monuments in perfect preſervation. The glory of the moſt celebrated fabrics is eclipſed by the prodigies of Egyptian architecture; and to do juſtice to their grandeur and beauty, would require the genius of thoſe by whom they were planned and executed, or the eloquent pen of Boſſuet *.

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* Having retired in the evening into one of the cottages of *Luxor*, my imagination filled with the wonders I had ſeen, I again read, with enthuſiaſm, the paſſage from Boſſuet, in which he traces, from the narrative of Thévenot, a rapid ſketch of the ruins of Thebes. It is impoſſible to ſpeak in a more elevated ſtyle of works which command admiration and reſpect. I think I ſhall gratify the reader by tranſcribing this paſſage, which will contribute to give him an idea of places worthy of the pencil of the French orator:

" Les ouvrages des Egyptiens étoient " faits pour tenir contre le tems: leurs " ſtatues étoient des coloſſes: leurs co- " lonnes étoient immenſes. L'Egypte " viſoit au grand, et vouloit frapper " les yeux de loin, mais toujours en les " contentant par la juſteſſe des propor- " tions. On a découvert dans le Saïd

" (vous

" The works of the Egyptians were " calculated to withſtand the corroding " tooth of time: their ſtatues were co- " loſſal, their columns immenſe. Egypt " aimed at grandeur, and ſought to ſtrike " the eye at a diſtance, but never failed " to gratify it by correctneſs of propor- " tion. In the Saïd, which you well

" know

The Arab who commanded at *Luxor* for *Iſmaïn-Abou-Ali*, and to whom I delivered a letter from that prince, gave me a very handſome reception. On the 18th we mounted our horſes, and, under his eſcort, made the tour of the ruins of the ancient reſidence of the kings

“ (vous ſavez bien que c'eſt le nom de la Thébaïde) des temples et des palais, preſqu' encore entiers, où ces colonnes et ces ſtatues ſont innombrables. On y admire ſur-tout un palais dont les reſtes ſemblent n'avoir ſubſiſté que pour effacer la gloire de tous les plus grands ouvrages. Quatre allées à perte de vue, et bornées, de part et d'autre, par des ſphinx d'une matière auſſi rare que leur grandeur eſt remarquable, ſervent d'avenues à quatre portiques dont la hauteur étonne les yeux. Quelle magnificence, et quelle étendue! Encore, ceux qui nous ont décrit ce prodigieux édifice, n'ont ils pas eu le tems d'en faire le tour, et ne ſont pas même aſſurés d'en avoir vu la moitié: mais tout ce qu'ils y ont vu étoit ſurprenant.

“ Une ſalle, qui aparemment faiſoit le milieu de ce ſuperbe palais, étoit ſoutenue de ſix vingts colonnes de ſix braſſées de groſſeurs, grandes à proportion, et entremêlées d'obéliſques que tant de ſiècles n'ont pu abattre. Les couleurs même, c'eſt-à-dire, ce qui éprouve le plutôt le pouvoir du tems, ſe ſoutiennent encore parmi les ruines de cet admirable édifice, et y conſervent leur vivacité; tant l'Egypte ſavoit imprimer

“ know is the name of Thebaïs, have been diſcovered temples and palaces, at this day almoſt entire, where theſe columns and ſtatues are innumerable. The admiration of the traveller is particularly excited by a palace, the remains of which ſeem to have ſubſiſted only to eclipſe the glory of all the nobleſt works of art. Four alleys, extending farther than the eye can reach, and bounded, on each ſide, by ſphinxes of a ſubſtance as rare as their ſize is remarkable, ſerve as avenues to four porticoes of moſt aſtoniſhing height. How magnificent! how ſtupendous! Indeed, thoſe who have deſcribed to us this prodigious edifice, have not had time to examine its whole extent, nor are they even certain of having ſeen the half of its beauties; but all that they did ſee was truly wonderful.

“ A ſaloon, which apparently formed the middle of this ſuperb palace, was ſupported by a hundred and twenty columns, the circumference of which could not be ſpanned by ſix men with extended arms. Theſe columns were lofty in proportion, and interſperſed with obeliſks which ſo many revolving ages have not been able to overthrow. Even the colours, which, from their nature, ſooneſt experience the power of time, kings of Egypt. The magnificence it diſplayed, and the extent of its circumference, ſurpaſſes all conception. But new events occurred to hurry me away from ruins, the moſt remarkable parts of which I intended to have examined, and to have had drawings of them taken. The only one that I had time to get delineated is given in *Plate XXII.* which repreſents a ſingular colonnade of that portion of the ruins ſurrounding the village of *Luxor*. Upper Egypt was again about to become the theatre of a war between the Mamalûks. Some Beys belonging to the vanquiſhed party of *Iſmaïn* had found means to get poſſeſſion of Thebaïs, as far as the Red Sea, and there to make a ſufficient number of partiſans to give the victorious Murad ſome inquietude. To exterminate this remaining portion of enemies, the latter was ſending a ſmall army, commanded by a Bey of his houſehold. I was between two parties of combatants, equally undiſciplined and ungovernable, and alike inclined to commit the greateſt exceſſes. The diſorderly behaviour of theſe troops, conſiſting of men who poſſeſſed none of the qualifications of a ſoldier but courage, infected the diſtricts through which their parties paſſed. Themſelves pillaging and laying every thing waſte, they left to others a free opening to pillage and devaſtation. Robbers ſtripped the travellers by land, while pirates ſtopped the boats upon the Nile. Tribes of Arabs revived old quarrels, and had frequent ſkirmiſhes with each other; village was fighting againſt village; in ſhort, upon theſe occaſions, diſorder, tumult, and licentiouſneſs, were carried to the higheſt pitch; and all authority being at an end, the unprotected foreigner could not fail of becoming a victim in the general confuſion.

" imprimer le caractère d'immortalité à " tous ſes ouvrages." *Diſc. ſur l'Hiſt. Univ.* part. iii. § 3.

" time, are ſtill unfaded among the ruins " of this admirable edifice, and diſplay all " their original brilliancy; ſo well did " Egypt know how to impreſs the " ſtamp of immortality on all her pro- " ductions."

It was impoſſible for me to remain longer on the ſpot where the proud city of Thebes formerly ſtood. This diſtrict, extremely dangerous at the moſt tranquil periods, was upon the point of becoming impaſſable for every one but robbers. Neither could I think any more of proceeding up towards the cataracts, Independently of the dangers to which I ſhould have been expoſed from a more barbarous ſet of inhabitants in this ſouthern country, the enemies of Murad, into whoſe hands I ſhould have fallen, would have put me to death as one of his emiſſaries; I therefore, very unwillingly, adopted the only plan I had left, that of returning down the Nile, the inhabitants between this place and the northern part of Egypt being gradually leſs ferocious in diſpoſition, as well as leſs ſwarthy in complexion; beſides, I had not ſo much to fear in the event of meeting with the partiſans of Murad Bey.

The Arab *ſheick* of *Luxor* urged me not to delay my departure; but I ſtill wiſhed to croſs over to *Gournei*, which was on the weſt bank, in order to ſee the part of the ancient city of Thebes that was on that ſide of the Nile. This was reckoned the moſt difficult ſpot to land at in Thebaïs, on account of the multitude of robbers by whom alone it was inhabited. I had heard the *kiaſchef* of *Kous* ſay, that he would not venture to travel there, even with his little party of Mamalûk ſoldiers. The *ſheick* of *Luxor*, one of thoſe whoſe kind and hoſpitable behaviour remained undiminiſhed in a country where it is cuſtomary to promiſe much and to perform nothing, endeavoured to diſſuade me from this ſtep; and when he ſaw me determined not to relinquiſh it, he very kindly pointed out to me ſuch precautions as he thought might beſt contribute to my ſafety. This worthy man would accompany me to the boat, in which I arrived off *Gournei* on the morning of the 29th.

I was a hundred and thirty-five, or a hundred and forty leagues from Cairo, when I diſcontinued my route to the ſouthward.

The place where I landed was planted with gum acacias *. Although the village was at no great diſtance from the river, as it was the reſort of the moſt formidable banditti, I followed the advice of the *ſheick* of *Luxor*, and requeſted the *ſheick* of *Gournei*, for whom alſo I had a letter from *Iſmaïn*, to come himſelf to the water-ſide. He immediately complied with my requeſt, and conducted me to the meaneſt, the moſt frightful, and moſt miſerable place in appearance I ever beheld. The badly built mud huts, of which it conſiſts, are no higher than a man, and have no other covering than a few leaves of the palm-tree. And, as for the inhabitants, never did I ſee ſuch ill-looking wretches. They were half black, and almoſt entirely naked, part only of their body being covered with miſerable rags, while their dark and hagard countenance was fully expreſſive of their ferocious diſpoſition. Following no trade, having no taſte for agriculture, and, like the ſavage animals of the barren mountains near which they live, appearing to employ themſelves ſolely in rapine, their aſpect was not a little terrific. The Arab who here repreſented *Iſmaïn* had no great authority; and what he told us of the banditti of *Gournei* was but ill calculated to diſpel our fears.

My companions, whoſe imagination had been ſtruck by all the accounts they had heard of this truly deteſtable place, appeared very uneaſy; the Syrian interpreter, as cowardly as he was wicked, cried from fear; they all blamed me loudly, and conſidered our deſtruction inevitable, when they ſaw me ſeated upon the ſand in the middle of a dozen of theſe raſcally *fellahs*, pulling out my purſe every moment, and paying their own price to all thoſe who brought me idols or antique medals. I thus made a pretty ample collection of fragments of antiquity; and I muſt ſay, in juſtice to the inhabitants of *Gournei*, that they diſplayed as much integrity and fairneſs in theſe little bargains, which employed us a great part of the day, as if they had been the moſt honeſt people in the world.

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* *Mimoſa Nilotica*, L.

Moſt of the medals I purchaſed were of little value. The greater number of them were *Ptolemies*, and of copper; there were three or four gold coins, but theſe were Arabic. Very beautiful cornelians, ready cut, and fit to be engraved, are commonly found among the ruins. Of the articles of antiquity that were offered to me for ſale, a man ſhewed me one for which he aſked a moſt extravagant price, although it was an object of very little conſequence, an amulet of terra cotta, repreſenting a figure with two faces. But the poſſeſſor had had the art to attach to it an imaginary value, and thereby to create himſelf a ſmall income, founded, like all thoſe of the ſame kind, upon folly and credulity. The women conſidered this taliſman, carried about their perſon, as an infallible mean of procuring good labours, and they paid as much as thirty medines for the hire of it for a day.

The weſt quarter of the ancient city of Thebes is not inferior, in point of magnificence, to that which was ſeparated from it by the Nile; but the monuments it contains are not in ſo good preſervation, and the ruins are piled up in the greateſt diſorder. A few ſpecimens are ſtill ſtanding as the unſhaken teſtimonies of the aſtoniſhing ſolidity of the edifices that were here erected. There are yet to be ſeen the front of the walls of an ancient temple, entirely covered with hieroglyphics, a ſuperb portico, and ſome coloſſal ſtatues: among theſe are to be diſtinguiſhed a few fragments of the ſtatue of Memnon, which uttered ſounds at the riſing of the ſun, and which, in former times, was conſidered as a wonder *. I could only haſtily admire theſe important remains of antiquity, the greater part of which I had no opportunity of ſeeing but at a diſtance; I ſhall, therefore, dwell no longer on them here, than I had it in my power to dwell on the monuments themſelves.

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* This was effected by the rays of the ſun when they fell upon it, and the noiſe reſembled the ſnapping of the ſtring of a harp. At the ſetting of the ſun, and in the night, the ſtatue uttered lugubrious ſounds. Theſe facts are ſupported by the teſtimony of the geographer Strabo, who confeſſes himſelf ignorant whether the ſounds proceeded

I could have wiſhed much to viſit ſome ſpacious excavations, hewn out in the rock, at a league to the weſtward of *Gournei*, which were the tombs of the ancient monarchs of Thebes; but I could find nobody that would undertake to conduct me thither; the *ſheick* himſelf aſſured me that the inhabitants of *Gournei* being at war with thoſe of the neighbouring villages, ſome of whom they had recently killed, it would be highly imprudent to expoſe myſelf with guides taken from among them, and who, far from affording me any ſort of protection, would infallibly draw upon me the revenge of their implacable opponents.

If the whole day which we paſſed in a place of ſo bad repute was not perfectly free from alarm, the night was alſo ſpent in a ſtate of extreme agitation. The lodging aſſigned to us was one of the largeſt, but, at the ſame time, one of the moſt unſubſtantial of the cottages, in which, however, we were very much at a loſs for room. We had taken every poſſible precaution to guard againſt being ſurpriſed or attacked by the inhabitants; but not one of us had thought of our being beſet by another ſort of miſchievous beings. Scarcely had we laid ourſelves down upon our carpets, before a legion of rats, of an extraordinary ſize, iſſued forth into our apartment. We felt them inceſſantly running over us, and biting us every moment. Nor was this all: a very boiſterous wind had ſprung up; our unſtable cottage could not reſiſt its violence; every now and then it blew down huge pieces, moſt of which fell upon us. I, in particular, was ſtruck by a large iron pike, which the ſhaking of our hut tore from the roof;

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proceeded from the baſe of the ſtatue, or from the people that were around it. This celebrated ſtatue was diſmantled by Cambyſes king of Perſia, when he conquered Egypt. T.

had the point been towards me, it muſt have entered my body. At length, in the midſt of the deafening noiſe of the wind, we were alarmed by the tumbling down of one of the walls of the cottage, which very fortunately did not fall inwards. Under the apprehenſion of being cruſhed by the remaining walls, we ran out of this place of wretchedneſs and miſery, and ſpent half of the night walking in the open air, with our guns on our ſhoulders.

The *ſheick el belled* of *Gournei*, who, in Egypt, is the chief man of the place, and nearly the ſame as were the mayors of villages in France, ſent for me to his houſe. He had a diſorder which could not be cured without a difficult operation. I took good care not to acknowledge to him that his cure was beyond my ſkill, and gave him ſome medicines which could do him neither good nor harm; but from which, however, it was neceſſary for our ſafety to promiſe him the beſt effects.

I found with the *ſheick* a phyſician of the country, who conſtantly carried his knowledge of phyſic under his arm. It conſiſted of a thick volume, in the Arabic tongue, containing recipes for every diſeaſe. Whenever he was conſulted, he turned over his repertorium, and gave no anſwer till he had met with a paſſage which he thought might apply to the caſe of his patient. One of my people who was troubled with ague-fits, pretended to addreſs him in a confidential tone. After having inquired into the ſymptoms which attended the fever, this unſkilful phyſician for a long time fumbled over his book, which, in ſimilar caſes, preſcribed acid fruits, ſuch as limes, pomegranates, &c. and the ſmoke of a burnt fiſh-bone, which my aguiſh companion was to inhale. But ſhutting the book, he added, from his own perſonal ſcience, "there is no remedy more efficacious "againſt fevers than *written characters*," that is, ſmall bits of paper on which certain words are written, and which may be either ſwallowed or carried about as a charm.

This quack, who had been ſent for from a great diſtance, to preſcribe for the chief magiſtrate of *Gournei*, was ignorant of his complaint, although he had been with him ſeveral days. When I went away, he followed me to aſk my opinion of his patient's caſe. "Conſult your book," ſaid I to him, "and, under the article "*fiſtula*, you will diſcover the nature of that diſeaſe, and, probably, "ſome remedy; but loſe no time, for gangrene is beginning to make "its appearance; and, in a little while, your patient will certainly "die, if you are not expeditious in ſtopping its progreſs." At theſe words my learned friend, aware of all the danger which, in his country, is incurred by failing in a cure, did not long demur about the courſe that appeared to him moſt likely to enſure his ſafety; he did not even return to his patient, but diſappeared without ſpeaking to any perſon, ſtill carrying his repertorium of knowledge under his arm.

If it was not prudent to travel to *Gournei*, to leave it was a matter of no leſs difficulty. The boats of the Nile avoided its ſhore, which was univerſally dreaded; and the malignity of its inhabitants had involved it in a war with its neighbours, and particularly with the people of *Kamoulé*, a village half way to *Néguadé*, in which they had recently murdered a man. According to the ſavage cuſtom of the country, it was neceſſary that blood ſhould flow at *Gournei*, in order to avenge that ſpilt at *Kamoulé*, without the ſmalleſt inquiry being made, whether this blood, which a blind vengeance ſought to ſhed, was that of the murderer or of any other perſon. No one dared to run the riſk of becoming the victim of a reſentment which time does not efface, and which can be extinguiſhed only by blood. Accordingly all the inhabitants refuſed to ſerve us as guides, and the Arab *ſheick* himſelf was afraid to undertake to conduct us to *Néguadé*. At laſt a man offered himſelf, and engaged to direct our route. The *ſheick* furniſhed us with horſes, and accompanied us about a quarter of a league; but, in ſpite of my entreaties, he refuſed to proceed a ſtep farther. We thus remained under the protection of a man half naked, walking on foot, with no other weapon than a ſtick, and whoſe inauſpicious appearance made us apprehenſive of meeting ſome of his comrades. He adviſed us to quit the plain, in order to avoid the vicinity of *Kamoulé*. Therefore aſcending the ſteep mountains which form a chain of rocks along the cultivated diſtricts of Upper Egypt, we paſſed through narrow gorges and irregular windings, the moſt complete deſert, as no trace was to be ſeen either of men or of animals; and a ſkreen of rocks, heaped one upon another, entirely concealed the inhabited part of the country. A road like this, difficult, and often dangerous for our horſes, was not at all calculated to remove our apprehenſions. Our guide, in league with our hoſts at *Gournei*, might have bewildered us, and led us into ſome ambuſcade; however, after a ſix hours journey along theſe diſagreeable roads, we deſcended into the plain near *Néguadé*, and from thence croſſed over to *Kous*. Thither our conductor followed us; and, very well pleaſed at having eſcaped his enemies, he would not again expoſe himſelf in their neighbourhood, but, with his horſes, kept along the Nile on the eaſt ſhore, till he arrived oppoſite to his place of abode.

CHAPTER LI.

COPT OF KOUS.—SHEEP OF YEMEN.—SHEEP OF EGYPT.—GOATS.—HOGS.—REASONS WHY HOGS WERE FORBIDDEN AS FOOD IN EGYPT.—CROCODILE.—LIZARD.—FRAGMENTS OF ANTIQUE STONES AND VITREOUS SCORIA.—POISON STONES.

SCARCELY had I arrived at *Kous*, at the lodging which I before occupied, when *Mallüm Poctor* came to viſit me with all the external marks of friendſhip, and congratulated me that I had the prudence to relinquiſh my journey to *Coſſeir;* for that the Turkiſh merchant, in whom he thought he could have confided, had laid a plan to have me robbed upon the road; but I paid no great attention to the converſation of a man, with whoſe treachery I was ſo well acquainted. The Turkiſh merchant was not now at *Kous*, and I was very certain, that, had he been there, and *Poctor* abſent, he would have told me the ſame ſtory about him, with a view of obtaining ſome new preſent. But the Copt accompanied his tale with this extremely probable circumſtance, that my Chriſtian interpreter was implicated in the plot formed againſt me by the Turk; and *Poctor* might have added, by himſelf. I thought it beſt, however, to diſſemble: the Copt was a man of intereſt in his country, and if I could not truſt to the candour of his proteſtations of friendſhip and attachment, I had reaſon to fear that he might become a very dangerous enemy.

When I returned his viſit, I ſaw in his court-yard ſeveral Yemen ſheep, a ſpecies of a very ſlender and elongated make, and which has a ſmall head in proportion to the body, an arched forehead, pendulous ears, and a fleece rather of ſhort and ſilky down than of real wool. This ſheep, although not exactly the ſame with the *adimain*, or *great ſheep of Senegal and the Indies*, mentioned by Buffon,

Buffon *, has ſo much affinity to it, that the ſlight differences between theſe two animals appear rather to proceed from accidental local circumſtances, than to conſtitute a regular variety. Beſides, this Arabian ſheep does not make part of the flocks in Egypt; thoſe which I ſaw at *Kous* had been ſent to *Poctor* as curioſities.

A country, whoſe longitudinal breadth bears no proportion to its latitudinal extent, and whoſe climate, ſoil, and even inhabitants, exhibit ſenſible ſhades of difference, muſt neceſſarily contain productions modified by difference of ſituation. This impreſſion of a temperature more or leſs hot, and more or leſs dry, is in like manner to be obſerved in the animals domeſticated by man. Few, however, of thoſe of the ſame genus kept in Egypt are to be found alike in the northern and ſouthern parts of that country. It has been ſeen, that the race of ſheep in Lower Egypt is that which is remarkable for its broad tail, and is known under the name of the *Barbary ſheep* †. From the mixture of that breed with the common ſheep, a mixture very frequent among animals of this genus, living in a ſtate of domeſticity in hot climates, is produced an intermediate race, which is diffuſed through Turkey, Greece, Provence, &c. &c.

Neither the ſame ſort of rams nor ewes are to be ſeen above Cairo as in Lower Egypt, and the race is ſtronger and of greater ſize. In Upper Egypt theſe animals have a head proportionably larger, more flattened in the upper part, and naked underneath for the half of its length. A large wattle, or dewlap, hangs under their neck; their horns are ſhort and recurved; their legs are not ſo long as thoſe of the other breeds, and the teſticles of the male ſometimes trail on the ground; they have a very thick fleece, and when they are ſheared the wool is left on the head, which is ſoon covered by it to the very tip of the muzzle. This ſort of buſhy frizzled head of hair, through which they can ſcarcely ſee, gives them a very ſingular caſt of countenance: their colour is generally brown, inclining to reddiſh, which laſt tint becomes lighter as they advance in age. Some of them are black, and others of a yellowiſh white.

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* Hiſt. Nat. des Quadrupèdes. *Ovis Guineenſis*, L.—*Ang.* Wattled ſheep.

† See page 288.

Although theſe animals grow to an aſtoniſhing ſize, their voice is extremely weak, and they ſeldom bleat; but they are, nevertheleſs, exceedingly petulant. The rams are inceſſantly butting each other, even when there are no females among them. Their ſkin is uſed for a bed by moſt of the Egyptians. Beſides the thickneſs of their fleece, which makes this ſort of mattreſs leſs hard, they aſſert, that a perſon lying on it is ſecure from the ſting of ſcorpions, which, they ſay, never come upon wool, where, probably, the feet of the inſect might get entangled. One of theſe ſkins of a great ſize, that is to ſay, large enough to ſerve as a mattreſs for a man, is ſold as high as four and twenty livres; while, at the ſame time, the whole animal, when alive, but without the fleece, may be purchaſed for ſeven or eight.

This ſecond race of Egyptian rams, equally common all through Nubia and Abyſſinia, is very probably that deſcribed by Buffon, under the denomination of the *Tunis ram* *, which, it muſt be admitted, wants preciſion, as he does not ſufficiently diſtinguiſh this race from that of the *Barbary ſheep*, from which it differs in ſeveral reſpects, although Linnæus, or his editor Gmelin, has confounded them, in deſignating both by the broadneſs of their tail †.

Neither are the goats alike in Upper and Lower Egypt. In the north, the inhabitants keep only the *Mambrina goat* ‡, with a ſmooth ſkin and long pendulous ears. The goats of the Saïd are much ſmaller; their horns are ſlender and handſomely turned. They are very lively and active, and alſo very noiſy, being inceſſantly repeating their bleatings, the ſound of which may be aptly compared to the cries of a child. Their hair is long, thick, and almoſt as ſoft as ſilk. This laſt character, and ſome other reſemblances in point of form, aſſimilate them greatly to the ſilky-haired goat of Angora. This race of goats appears to be the ſame as that of the *Juda goat*, which is mentioned by Buffon in the natural hiſtory of the chamois, or wild goat; and which, according to Boſman, is common in Guinea, Angola, and other parts of the coaſt of Africa*.

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* Supplement à l'Hiſtoire Naturelle des Quadrupèdes.

† *Ovis laticaudata*, L.

‡ See page 288.

In Egypt, in the midſt of flocks of ſheep and goats, is never ſeen an animal of another genus, which forms in our country a branch of agricultural wealth, and one of the moſt common as well as ſavoury articles of food. The legiſlators of the Eaſt, from the prieſts of ancient Egypt downwards, have been unanimous in proſcribing the fleſh of the hog. Among the Egyptians in particular, this animal was held *unclean*. Any perſon who touched it, even in paſſing, was obliged to plunge with all his clothes on into the Nile. Thoſe who kept herds of ſwine formed an iſolated claſs, and were excluded from the ſociety of other men; and, although natives of Egypt, they were forbidden to enter the Egyptian temples. No perſon would give his daughters in marriage to a ſwineherd, nor eſpouſe his †. However, while the Jews, who had in Egypt taken the ſame averſion to the hog, neither immolated nor ate it, the Egyptians ſacrificed it once a year to the moon; and on that day only, the day of the feaſt of the full moon, it was permitted to be eaten ‡.

It is not reaſonable to ſuppoſe, that this ſo general averſion among a celebrated people, ſhould, as ſome perſons have imagined, have no other foundation than a natural repugnance on account of the vora-

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* Hiſt. Nat. des Quadrupèdes, et Supplement, art. du *Bouc de Juda*.—*Capra reverſa*, L.

† Herodotus, lib. ii. § 47. traduction du Cit. Larcher.

‡ Herodotus. Notes du Cit. Larcher.

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cious appetite which leads theſe animals to wallow and feed among heaps of the moſt offenſive ordure. They muſt, for the ſame reaſon, have rejected the fleſh of fowls, which, it is well known, devour the moſt filthy and diſguſting food.

The cuſtom of abſtaining from the uſe of pork undoubtedly originated in dietetic rules indiſpenſable under a burning ſky. Of this we ſhall be convinced, when we obſerve that the race of ſwine natural to thoſe climates has more affinity to the *Chineſe hog*, or the *Siam* or India hog *, than to that of Europe; that the *Chineſe hog*, even when reared in our cold countries, affords certainly more delicate meat, but, at the ſame time, much fatter than that of the common hog; that this meat, ſo white and ſavoury, but ſo fat in Egypt and Syria, and in the ſouthern parts of Greece, is heavy even to the ſtrongeſt ſtomach; in a word, that from this one circumſtance the Egyptians were juſtified in conſidering it as inſalubrious, on account of the indigeſtion and diſagreeable nauſea it produced in ſtomachs already weakened by the extreme heat of the climate.

On the other hand, the quantity of fat with which this animal is loaded, obſtructing perſpiration in countries where it is ſo copiouſly excited by the heat, renders it more ſubject than elſewhere to the meaſles, a diſorder which is peculiar to it, and which, under a burning ſky, might eaſily degenerate into leproſy. Such a diſpoſition was more than ſufficient to induce the Egyptians, whoſe attention to avert every thing that could tend to engender the leproſy was carried to a ſcrupulous exceſs, to conceive a diſguſt againſt a genus of animals which appeared to be ſubject to it themſelves. This was, in fact, the true motive for an averſion, which the groſs ſuperſtition of the Jews has retained in cold climates, where the hog is among the number of animals moſt uſeful for the ſuſtenance of man. The Egyptians conſidered, that as it carried with it the principle of the leproſy, ring-worms and other cutaneous eruptions, which in that country poſſeſs a more acrid and determinate character, it was incumbent upon them to refrain from eating pork.

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* Buffon, Hiſt. Nat. des Quadrupèdes.—*Sus porcus*.

The cuſtom of abſtaining from the fleſh of the hog has been tranſmitted to the preſent race of Egyptians. It is not eaten by the Copts more than by the Mahometans; ſo that nothing is ſcarcer than theſe animals in the Saïd, where there are not, as in the towns of Lower Egypt, Greeks who venture to keep them privately, nor any other Europeans but ſeven or eight iſolated miſſionaries. When I arrived at the convent of *Néguadé*, in which treachery aſſumes the maſk of hoſpitality, the Catholic Copts haſtened to announce to me that I could there ſee a rare and ſingular quadruped. I was eager, on my part, to be ſhewn this wonder: they conducted me to a receſs in the court, and I was not a little ſurpriſed to find there nothing more than a hog, which the monks kept, and which the ſtupid Egyptians conſidered a very curious animal.

Theſe Coptic Catholics, who combine the ſuperſtition of ſeveral religions, have a degree of faith which cannot fail often to be attended with the moſt fatal effects. They are perſuaded that the crocodiles [*], being poſſeſſed of ſufficient diſcernment to diſtinguiſh a Chriſtian from a Muſſulman, attack only the latter, while they reſpect the worſhipper of Jeſus. So imbued are they with that opinion, that they bathe without fear in the waters of the Nile, where are to be found thoſe immenſe and hideous lizards; while the Mahometans, whoſe credulity induces them to admit this miraculous predilection, dare not run the ſame riſk. I remember to have read ſomething ſimilar in the firſt volume of a Deſcription of Weſtern Ethiopia; where the author aſſerts, that Chriſtians have nothing to apprehend from crocodiles, while theſe animals devour a number of negroes. Superſtition holds every where the ſame language, and in this inſtance of credulity, rational perſons will recogniſe that of the miſſionaries.

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[*] *Crocodile, ou le crocodile proprement dit.* Lecepède, Hiſt. Nat. des Quadrupèdes ovipares.—*Lacert. crocodilus*, L.—In Egypt *timſah*, a name ſomewhat ſimilar to that of *chamſes*, which the crocodile bore there in ancient times.

In remote times, the crocodile experienced a very different treatment in Egypt, according to the part of the Nile in which he was found. In one place he was purſued with fury, and killed without mercy; in another he was made the object of worſhip. The inhabitants of the neighbourhood of Thebes, and of the lake Mæris, conſidered him as a ſacred animal. They choſe out one that they tamed and attended with the greateſt care; his food was preſcribed and regulated by the ſacred books; he was adorned with ear-rings made of gold, or of a compoſition to imitate precious ſtones, as well as a ſort of bracelet upon his fore feet *, ornaments rather too elegant for ſo ugly an animal.

At preſent, crocodiles are neither moleſted nor worſhipped. They are ſuffered in peace to impregnate the waters of the Nile with their muſky odour, and to prey upon the fiſhes by which they are inhabited. Being confined to the moſt ſouthern parts of Egypt, they are there very numerous. They are to be ſeen motionleſs, baſking in the ſun with their head above the water, and have, at a little diſtance, the appearance of large logs of floating timber: being thus carried gently down the ſtream, they enjoy the heat, in which they take great delight. I have ſhot at ſeveral of them in that ſituation very cloſe to me; for being in general not diſturbed, they are eaſy to be approached. With a teſtaceous armour that repels a ball, they are very difficult to kill. I hoped to be able to fracture their ſkull by ſhooting at them with a gun loaded with a large oblong ſlug; but whether they were alſo invulnerable in that part, or whether, being only wounded, they ſunk, and died ſome time after at the

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* Herodotus, at the place before quoted, § 69.

bottom of the water, all thoſe at which I fired dived, and inſtantly diſappeared.

In the vicinity of Thebes, the little boat in which I went up the river was often ſurrounded by crocodiles lying on the ſurface of the water; they ſaw us paſs with perfect indifference, teſtifying, at our approach, neither fear nor any intention of cruelty. The report of our pieces alone could diſturb their tranquil apathy. Crocodiles never make any attempt to get upon the gunnel of boats, though ever ſo little above the water, and perſons on board have nothing to dread from their attacks. But they ſhould avoid dipping their hands or feet in the river, otherwiſe they would run the riſk of having them ſnapped off by the ſharp and cutting teeth of theſe amphibious animals.

Although very active in the water, which they rapidly divide, they proceed but ſlowly on land; and unleſs diſguiſed by their muddy colour, and the coat of dirt with which they get incruſted by walking along the ſlimy banks of the Nile, ſo as not to be diſtinguiſhable, and perſons are thereby ſubject to be ſurpriſed by them, they are by no means dangerous out of the element in which they have greater ſtrength and more room for exertion.

It is on the miry banks of the Nile that they depoſit their eggs, and there they likewiſe copulate. The female, who, during the congreſs, is turned upon her back, cannot riſe without conſiderable difficulty; and it is even ſaid that ſhe cannot change her poſture, or recover her legs, without the aſſiſtance of the male. Will it be believed, that there are in Upper Egypt men, who, hurried on by an exceſs of unexampled depravation and brutality, take advantage of the helpleſs ſituation of the female, drive off the male, and ſupplant him in this frightful intercourſe? Horrible embraces, hideous enjoyment, the knowledge of which was yet wanting to complete the diſgüſting pages of the hiſtory of human perverſity!

The fecundity of the crocodile would make that animal a terrible ſcourge to the countries it inhabits, did not numerous enemies, among which the tortoiſe of the Nile holds the firſt rank, prevent its propagation, by devouring the eggs and the young immediately after they are hatched. At *Kous* ſeven young crocodiles were brought to me; they were eleven inches in length, and though hatched only two days, had already very ſharp teeth. The Egyptian who caught them told me that there were about fifty together; but that it was impoſſible for him to take more of them, on account of the mother, who came unexpectedly and attempted to fly at him. Theſe reptiles, ſo formidable from their hideous ſhape and voracious habits, are ſtill more ſo from their immenſe ſize. I ſaw at the convent of *Néguadé* the ſkin of a crocodile thirty feet long by four broad, and I was aſſured that there were ſome in the Nile not leſs than fifty feet in length.

I alſo ſaw at *Néguadé* the ſkin, but in bad preſervation, of another ſpecies of lizard, which is called in that country *ouaral* *. It was two feet long, but there are ſome larger. This animal is altogether terreſtrial, and never to be found in the water. Reſpecting it are told a number of fabulous ſtories, among which, perhaps, may be placed the expedient it employs, according to Sicard, to procure the milk of the ewes and ſhe-goats, of which it is very fond: it ſeizes ſtrongly with its long tail one of the legs of the ſheep or goat, and thus preventing her from getting away, ſucks her at its eaſe †.

I received from *Poctor* the Copt a ſmall bag filled with fragments of all ſorts of ſparkling ſtones, as well as vitreous ſcoria, which had been found among the rubbiſh of ancient monuments. When *Poctor* gave me this preſent, which was of very trifling value, he made me remark a little round pebble, of a dirty yellow colour, covered with ſmall ſpots perfectly round, and of white tinged with yellow, in the centre of which was a ſpeck of the ſame colour as the ground of the pebble. From its property, real or ſuppoſed, of curing the ſting of ſcorpions, this ſtone is held in great eſtimation by the Egyptians. But a much more valuable one, of which the Copt was in poſſeſſion, and which he did not give me, was a very beautiful ruby that he wore upon his finger. This gem had been found in the ruins of *Dendera*.

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* *Le marbre*, Lacepède, Hiſt. Nat. des Quadrup. ovipares.—*Lacerta Nilotica*, Haſſelquitz, Itin. p. 311. Forſkal, Fauna Ægyptiaco-arab. p. 13. Lin. Syſtem. Nat.

† Mém. des Miſſions du Levant, tom. v. p. 194.

The pebble I have juſt mentioned is not the only one to which are attributed virtues that have no reality but in the imagination of the Egyptians. I was ſhewn a little ſtone, called, on account of its qualities, *hadsjar ſem* (poiſon-ſtone), a ſmall doſe of which taken in powder is ſuppoſed to counteract the poiſon of ſerpents and other venomous animals. The quacks of every country employ this ſtone to impoſe upon the multitude, and, in order to obtain it more credit, they aſſert that they have extracted it from the head of a dragon or ſerpent. The truth is, that it is nothing more than a ſparry concretion, which owes all its efficacy to credulity and ſuperſtition.

This is likewiſe the caſe with reſpect to the *hadsjar Benazir* (ſtone of Benazir), that takes its name from a village near which it is generally found. The inhabitants of Egypt look upon it alſo as a valuable antidote. When rubbed upon a veſſel containing ſome drops of water, it whitens the water, and makes it like milk.

Before my departure from *Kous* my medical ſkill was put to a ſevere trial. The new *kiaſchef* having fallen from his horſe and diſlocated his ſhoulder, honoured me with a confidence which was extremely unpleaſant. It would have been in vain for me to explain the eſtabliſhed diſtinction between phyſic and ſurgery; it would not have been underſtood, and the avowal of my incapacity muſt have been attended with danger. I was therefore obliged to turn ſurgeon, and my companions acted as my aſſiſtants. It was a pretty ſingular exhibition to ſee us tormenting the Mamalûk with uſeleſs efforts; while he, not being ſenſible of our unſkilfulneſs, patiently endured the pain of an operation very clumſily performed. I had reaſon to fear that my patient would detain me about him; and, leſt he ſhould take ſuch a fancy, I ſet out the ſame evening for *Kenné*, where I arrived in the night of the 23d of July.

CHAPTER LII.

KENNÉ. — KOFT. — DENDERA. — KELHÉ. — DISTURBANCES. — ROUGHNESS OF THE NILE.—PIRATES.—SAHET.—BÉLIANÉ.—BIRDS.—GIRGÉ.—ITALIAN MONKS.—MENSHIÉ.—BEE-EATERS.—TAHTA.—GENERAL INSURRECTION IN THIS DISTRICT.—SYPHILIS.—FEVERS.—WORMS.—HÆMORRHOIDS. — FLIES.—ICHNEUMON-FLIES.—SCORPION.—LIZARDS.—BOAT.—KAU-EL-KEBIR.—WEEVILS.—SKIRMISH BETWEEN THE ARABS.—REPAIRS OF THE BOAT.—ABOUTIGE.—COURTESANS.—EARTH-EATERS.—MANFELOUT.

KENNÉ is an inconſiderable town, and, like *Kous*, ſituated to the eaſtward of the Nile, but at a greater diſtance. It is one of the places of rendezvous of the caravans which go to *Coſſeir*, as well as of thoſe which return from that port laden with the rich productions of India and Arabia. It ſtill retains the ſame name; the ancients called it *Cænæ* or *Cænopolis*; but it is no longer what it was in former times. A canal, by which the waters of the Nile communicated with thoſe of the Arabian Gulf, had rendered it a very commercial town. No veſtige of this canal now exiſts; the monuments with which the ancient city was embelliſhed have diſappeared; its commerce is nearly annihilated; its riches have vaniſhed; and not a trace remains of the induſtry of its ancient inhabitants except a wretched manufactory of earthen-ware.

Between *Kous* and *Kenné* ſtands *Koft*, a village built at a diſtance from the water-ſide, near the ſite of the ancient city of *Cophtos*, which the commerce of the Red Sea had alſo rendered a very flouriſhing place. Several authors make this the termination of the canal of the Red Sea now filled up, while others ſuppoſe it to be near *Kenné*.

The laſt-mentioned place is oppoſite to *Dendera*, whither I went for the ſecond time. I did not fail to caſt another glance of admiration on the temple which the *Tentyrites* conſecrated to Iſis, a monument in a better ſtate of preſervation than any other in Egypt. I met with the ſame kind reception from the *emir* as on my firſt viſit; he gave me a very beautiful antique head of white marble, which I loſt with a number of other curioſities.

Continuing to deſcend the Nile, the waters of which were daily ſwelling and growing thicker, we ſtopped on the 25th at *Reiſhie*, a village on the weſt bank of the river, where we purchaſed ſome proviſions. From thence we proceeded to *Kelhé*, another village on the ſame ſide, at half a league from *Sahet*, where I had had ſo much altercation with the Mamalûk in command, and with the maſter of my boat. To me this was always to be a fatal ſpot. I found it in a ſtate of the greateſt fermentation. Whole villages, taking advantage of the troubles occaſioned by the approach of the war of which Upper Egypt was on the point of becoming the theatre, had riſen, and refuſed to pay their tribute, which they were apprehenſive of being a ſecond time called upon to diſcharge, owing to the uncertainty of what party would be victorious. Several of theſe little diſtricts had taken up arms to reſiſt the *kiaſchef* of *Basjour*, who was marching againſt them, in order to reduce them to ſubmiſſion: the inhabitants of *Kelhé* were of the number. Scarcely had we entered their territory, when, deceived by our dreſs, thirty or forty *fellahs*, armed with lances and ſabres, rapidly came down upon us. We had advanced without diſtruſt, and were unprovided with ſufficient means of defence to reſiſt ſo numerous a body. I was therefore compelled to have recourſe to the only alternative that remained, and reaſon with people little ſuſceptible of underſtanding the language of reaſon. However, after having aſked them why they treated as enemies peaceable foreigners, I perceived that they had taken us for the followers of the *kiaſchef* againſt whom they had riſen; I had no great trouble to undeceive them, and they conſented, though not without ſome difficulty, to leave us without farther moleſtation.

We immediately re-embarked, but ſoon incurred another ſort of danger. The wind was blowing ſtrong from the northward; the river, the courſe of which is here confined by a craggy mountain projecting into its bed, was ruffled by a heavy ſwell, particularly in thoſe parts where the rapidity of the ſtream had to contend more ſtrongly againſt the reſiſtance oppoſed to it by the wind. Having endeavoured to get into the ſtrength of the current, we there found waves ſo high and breaking ſo ſhort, that our little *kanja*, which had no ballaſt, had nearly been ſwamped. With much trouble and danger, we reached the foot of the mountain, where we remained in expectation that towards the evening the wind would moderate, as is generally the caſe.

We had been apprized at *Kelkè* that the place where we were was become the moſt dangerous reach in the navigation of the Nile. No boat durſt venture here alone; by day as well as by night, pirates were committing continual depredations. We were off one of their moſt formidable retreats. Several excavations in the rock ſerved them for a habitation and a look-out, from whence they diſcovered at a great diſtance, boats, the attack and plunder of which they had time to plan. No doubt they did not think themſelves ſufficiently ſtrong to maſter us; however, we kept upon our guard, and they made no attempt to approach. But as they were ſo near, we were prevented from ſtraying far from the water-ſide, and I was unable to viſit the grottoes which are hewn out of the rock, and which are moſt probably works of antiquity.

Though it was growing dark, the wind did not abate, and it was impoſſible for us to paſs the night in the place where we were. We made a temporary ſail with ſome pieces of blue linen cloth, part of the dreſs of our boatmen, and ſteering towards the oppoſite ſhore, through a ſwell much too heavy for our little *kanja*, we reached *Sahet*, the port of *Basjoura* and of *Farſchout*.

The *reis* went aſhore to the village, and returned in a moment to inform me, that, in the ſtate of confuſion which reigned in the diſtrict, he had juſt been aſſured that we could not remain off *Sahet*, without being expoſed to be murdered. I ſent him back to tell the *ſheick el belled* that I was a *kiaſchef*, and that I ordered him to take meaſures to enſure my ſafety, for which he ſhould be reſponſible. The chief of the village, without waiting for a ſecond meſſage, came himſelf with ſome men, and ſpent the whole night in guarding my boat. At daybreak he did not forget to inquire if I had ſlept well, and if I was in good health: he then ſent me ſome coffee and a ſlight breakfaſt. But I puſhed off as quick as poſſible, for fear broad daylight ſhould have diſcovered that the pretended *kiaſchef* had no beard.

We paſſed the night of the 27th at *Béliané*, a conſiderable village to the weſtward of the Nile, and near which, towards the mountains, are ſtill to be ſeen, according to the account given me by the inhabitants, ſome ruins that occupy a great extent of ground.

Storks and pelicans were ſtanding motionleſs for whole hours upon ſome ſandy iſlots; black and white king-fiſhers, ſpur-winged and ring plovers, and egrets, were occaſionally ſeen; and off *Béliané* ſome pigeons even alighted upon the ſtream, although rapid and rough, and remained a few moments upon the ſurface of the water.

From *Béliané* we proceeded on the 28th to *Girgé*, where there was another houſe of monks of the *Propaganda*, for whom I had alſo a letter from Cairo. I had a curioſity to ſee whether they were better diſpoſed than thoſe of *Echmimm* and *Néguadé*, and the reception they gave me did not long leave the matter in doubt. I waited upon the ſuperior, a tolerably good looking old man with a long white beard. He contented himſelf with glancing at the date of the letter I delivered to him, and perceiving that it was not very recent, he threw the paper in my face, exclaiming that the letter was worth nothing. I confeſs it required no ſmall effort of moderation to abſtain from puniſhing ſuch an exceſs of inſolence, to which ſeveral perſons were witneſſes. The monk, perceiving my agitation, took up the letter, read it, and made a thouſand apologies, which I received by turning my back upon him, and walking out of the houſe, fully reſolved never again to enter any of theſe abodes of folly and impertinence.

Next to Cairo, *Girgé* is the largeſt city in Egypt. It is the capital of the Saïd, the reſidence of a Bey, and alſo of a Coptic biſhop. It is ſituated a hundred leagues from Cairo, and is built along the Nile, the ſhore of which is there lofty and ſteep. The houſes are modern, but of irregular conſtruction; and a traveller meets with nothing in this town to induce him to make any ſtay.

We left *Girgé* on the morning of the 29th. The northerly wind, which, for ſeveral days, had blown with unabated violence, raiſed waves of an aſtoniſhing height, and ſuch as I ſhould by no means have expected to have ſeen on a river. It totally impeded the progreſs of the boats which were dropping down with the ſtream. It was not without conſiderable difficulty that we reached *Menſhié*, a town where the markets are always well ſupplied, becauſe the boats that are bound to the north of Egypt, are accuſtomed to put in for a ſtock of proviſions. The pigeon-houſes here are ſtill handſomer than in the other places. *Ptolemaïs Hermii*, a large and populous city, formerly ſtood upon this ſpot. A few ſcattered ruins, and a ſtone dike to confine the waters of the river, are the only remains that *Menſhié* preſerves of its ancient ſplendour.

The *kiaſchef* of this place wiſhed me to attend him as a phyſician, and aſked me if I was provided with letters from Murad Bey; and upon my replying in the affirmative, he aſſured me that I then had a very bad recommendation, as Murad was ſoon to be deprived of his uſurped authority. This *kiaſchef* was preparing to ſet out to join one *Haſſan* Bey, who was an enemy to Murad, and whoſe party was daily increaſing in the Saïd. But what gave me more concern, was, that he inſiſted upon taking me with him, in order, as he ſaid, to cure the wounds which *Haſſan* had received in his laſt battle with Murad. I did not loſe a ſingle moment in withdrawing myſelf from the execution of a project, the conſequences of which muſt inevitably have been fatal to me, and I proceeded for *Souhaje*, where I arrived on the morning of the 30th. In the courſe of this day we ſaw ſeveral of the ſame birds that I have juſt mentioned.

The next morning I ſet off from *Souhaje* on horſeback, with two Arabs, after having ordered my boat to proceed to *Tahta*. I paſſed through *Kénné*, a village at the foot of the mountain to the weſtward, and under the dominion of the Arabic *ſheick Iſmaïn-Abou-Ali*. I obſerved in the environs, upon ſome *true acacias* *, a few bee-eaters †, birds elegant in form, and rapid in flight, which are continually in purſuit of winged inſects. They were by no means wild, and, as they hopped along, they uttered a cry, not loud, but ſomewhat ſhrill, and in a ſingle note.

At *Tahta*, where I arrived on the evening of the 31ſt, I again took the lodging which I had already occupied at the houſe of the Catholic Copts. *Mallüm Marcous*, the Copt upon whom I had performed an important cure, was at Cairo; but my reputation remained undiminiſhed at *Tahta*; and no ſooner was my return known, than I was beſet by a crowd of perſons who really were, or fancied themſelves, ill.

This diſtrict was far from being in a ſtate of tranquillity. The *fellahs* of the ſurrounding country were riſing, and refuſed to pay the taxes. Some Arabs, from whom tribute-money was likewiſe demanded, had joined the malcontents. Several *kiaſchefs* who had united their forces to march againſt the rebels, had recently experienced a complete defeat. A victory over authority, or, to expreſs myſelf more correctly, over the moſt dreadful deſpotiſm, had rendered this country the ſeat of diſorder and confuſion. The fields were deſerted or ravaged; the cultivators forſook them to fly to arms; the flocks were carried off or deſtroyed; and proviſions of every ſort became the prey of the enemy or of banditti. The roads being infeſted by bands of robbers, all kind of communication or intercourſe was intercepted. In ſhort, deſolation reigned over a ſoil, the fertility of which could not be ſubdued by this barbarous warfare. All theſe circumſtances occaſioned devaſtations which could be repaired only by time, and which conſiderably exceeded the value of the tributes that were here attempted to be levied. But the indignation excited by an odious tyranny agitates the mind to ſuch a degree, that its conſequences are not impartially conſidered. Nations, however debaſed they may be, at length grow weary of being at the diſpoſal of an unprincipled tyrant; and that power which, a ſtranger to the dictates of juſtice and reaſon, is unmindful of the rights of humanity, and which has no other means of attaining its object except by the rigorous ſeverities of arbitrary violence, cannot long exiſt, but muſt infallibly be cruſhed under the weight of its own oppreſſion.

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* *Mimoſa Nilotica*, L.—*Ang.* Nilotic true Egyptian acacia.

† *Le guêpier*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 938.—*Merops apiaſter*, L.

The few days I paſſed at *Tahta*, without ſcarcely leaving the houſe, to which I was, much againſt my inclination, confined by the agitated ſtate of the country, gave me an opportunity of making farther obſervations upon the prevailing diſeaſes, as well as upon the method of cure employed by the Egyptians. They diſtinguiſh ſeveral ſpecies of venereal complaints, according to the difference of the ſymptoms, and call them whimſical names, an explanation of which it is not eaſy to give. The generic denomination is *embarek* (the bleſſed). Sometimes it is the *goat diſeaſe*, and ſometimes the *camel diſeaſe*. This laſt ſpecies is conſidered as the moſt dangerous and the moſt difficult to cure. Nothing is leſs complicated than their treatment of theſe diſorders. In general, it conſiſts in eating a great deal of meat, drinking a conſiderable quantity of brandy, and rubbing the body with oil and ſulphur. Others employ a method equally ſimple, but more diſguſting: it is to drink the water in which the women waſh themſelves after lying-in. A man aſſured me that, by this mean, he had been cured of ſeveral external ſymptoms, which had entirely diſappeared; but, on the ſuppoſition that his account was entitled to credit, it ſtill remained certain that the cure had been merely palliative; for this very man complained of violent pains in his limbs, and particularly in the joints. At Cairo, and in the other towns of Lower Egypt, the treatment is more methodical; for the ſpace of forty days, a decoction of ſarſaparilla is preſcribed; and the regimen conſiſts in eating nothing during that interval, but unleavened bread and honey. After that, the patient muſt drink a great deal of brandy.

I obſerved that intermitting fevers were very uncommon in Egypt. When they appear, they, in general, continue only five or ſix days, at the expiration of which they either ceaſe or become malignant. The Arabic name of fever is *ſhone*. The unwholeſome aliments on which the greater part of the inhabitants ſubſiſt, generate in the inteſtines a vaſt quantity of worms: theſe the Egyptians of the Saïd call *feïſouſé*. There are few men in that country who are not ſubject to the hæmorrhoids; when they ſwell, and are painful, a razor is employed to open them; and it is the province of the barbers to perform this operation.

Beſides the tireſome quantity of common flies which torment both men and animals in this ſcorching climate, I obſerved another ſpecies, greatly reſembling the common fly, only ſmaller; its body is entirely covered with hair, and is of a deep ſhining blackiſh brown. Theſe flies were brought to my boat in a baſket of fruit.

Another ſpecies of fly, the head and body of which are of a very bright green, with a little black at the extremity of the body, and a few ſmall tranſverſal ſtripes, of the ſame colour, under the belly, was frequently to be ſeen at *Tahta:* I afterwards met with theſe flies again at Roſſetta, where they diſappear during the winter. They generally remain on the ground, where they feed upon every thing they can find, fruit, broken victuals, excrement, &c. &c.

In the Saïd, a beautiful ſpecies of ichneumon-fly, which appears in Lower Egypt only during the ſummer, is alſo frequently ſeen. Some of them are of a blue and violet colour, with glittering golden reflections; and others, of a ſhining golden green. A long ſharp ſting projects beyond the extremity of its belly. Theſe beautiful inſects, which I again ſaw at Roſſetta, though only in the ſummer, enter the houſes, and take up their abode in the little holes of the walls, or of the wainſcot. When they are caught, they emit a very ſmall quantity of a liquid which has the ſmell of ſulphur.

One evening I heard a woful ſcreaming, which laſted for upwards of an hour, and which proceeded from the flat roof of a houſe in the neighbourhood of my lodging. I was informed that it aroſe from the pain a woman had ſuffered, in conſequence of juſt being ſtung by a ſcorpion. A female was in queſtion, and that circumſtance was ſufficient to preclude me from obtaining any other particulars relative to the conſequences of this ſting.

In this ſeaſon, ſmall lizards, of ſuperior beauty, take a delight in frequenting the ſhores of the Nile, and of pools of water. Their whole body glitters with golden and azure longitudinal ſtripes, and their tail is of a beautiful ſky blue. Theſe pretty lizards ſometimes, though ſeldom, approach the habitations of man. I ſaw one of them upon a wall of the houſe where I lodged at *Tahta*. Exceſſive heat is neceſſary to their propagation; in fact, I never met with them in the north of Egypt. The Egyptians appear to have a regard for theſe little animals; for, on my endeavouring to catch ſome of them upon the ſhore with a ſtick, I was frequently prevented by my boatmen.

I had diſcharged the *kanja* which had brought me to *Tahta*. To continue my route, I waited till ſome boat ſhould touch in the neighbourhood. I was informed that there was one at *Sheick Zeineiddin*, a ſmall village upon the bank of the Nile, a ſhort diſtance below *Tahta*. I went thither; and I own I was not a little alarmed when I beheld the ſtowage of the veſſel in which I was about to take my paſſage; it was one of thoſe large lighters called *maſch*. Its cargo conſiſted of corn for the ſupply of Cairo; but it was ſo deeply laden, that its gunnel was almoſt even with the ſurface of the river; ſo that, in order to prevent the water from coming in, and to anſwer the purpoſe of a waſhboard, a ſort of dike, of faſcines and mud, had been conſtructed on the gunnel. Had it been poſſible for me to proceed by land, I ſhould not have ventured to embark in a veſſel, the ſituation of which could ſuit only thoſe who had nothing to loſe, and who, by habit, had acquired a great facility in ſwimming. But the whole country was in an uproar, and no perſon durſt travel. On the 6th of Auguſt I therefore ſet off with the *maſch*. Its lading, already ſo heavy, was farther augmented by a great number of men and ſheep, the latter of which were ſtowed upon the top of the corn.

About two leagues from *Sheick Zeineiddin*, and on the oppoſite ſhore, that is, to the eaſtward of the Nile, ſtands the village of *Kau el Kebir*, or *Kau* the great, to diſtinguiſh it from another ſmaller village on the weſt bank. It is built on the brow of a lofty promontory, and offers to the regretful eye of the traveller the remains of an antique colonnade, in a good ſtate of preſervation. A dike, built of hewn ſtone, but half in ruins, defended from the inundations of the river the territory of the ancient city, which ſome ſuppoſe to be *Antæopolis* (the city of Antœus), and others *Dioſpolis minor* (the leſſer Dioſpolis). At the very pitch of the promontory, and beyond the quay, are to be ſeen the vaſt remains of

a mole,

a mole, which is ſcarcely covered by the water, and which, extending into the river, rendered this reach extremely dangerous. When the water is low, this piece of architecture, which is likewiſe built of hewn ſtone, appears above the ſurface of the ſtream, and affords the probable preſumption, that at this place there was formerly a bridge over the Nile.

The maſter of the boat belonged to *Tomieh*; he did not chooſe to paſs that town without paying a viſit to his family and his manſion, and, above all, without laying in a ſtock of corn for his own uſe. He accordingly had a pretty large ſample conveyed to his houſe; and, in order that the bulk of his cargo ſhould appear to have ſuffered no diminution, he mixed as much dry earth with the remainder as he had taken of corn.

Walking along the Nile, I found, upon the rocks, ſome weevils, ten lines in circumference, and four in breadth: their colour is a dark yellow, with blackiſh undulations.

We were ſpectators of a conflict that took place between two parties of Arabs, at ſome diſtance from the Nile. Although the fire of ſmall arms laſted a conſiderable time, it was by no means fatal. We ſaw nobody fall; they fired from afar, and almoſt always when on a gallop. It was a ſlight ſkirmiſh between bad markſmen, mutually endeavouring to avoid each other. After ſpending an hour in an exerciſe which appeared to be a tournament for diverſion, rather than a real battle, we ſaw one of the parties retreat, without our being able to aſcertain the reaſon, and ride off as quietly as if returning from an entertainment.

The *reis* was very well ſatisfied with being at home, and gave himſelf little concern about the boat intruſted to his care; the tedium I experienced in waiting for him was extreme; the diſturbances which prevailed on ſhore did not allow me to leave the veſſel; and the numerous paſſengers, by whom I was ſurrounded, rendered my ſituation on board neither more ſafe nor agreeable. At length, on the 8

8th, we were enabled to ſet ſail with a ſtiff breeze, which raiſed a tremendous ſwell. The waves broke with violence againſt the feeble barrier which had been erected on the veſſel's gunnel, and there was every reaſon to fear, that, by ſoftening the mud by which it was ſupported, it would very ſoon be deſtroyed. At the moment of our departure, we ſaw a village on fire; it was called *Koum el Arab*. This conflagration was the effect of a war between the Arabs, in which they diſplayed neither courage nor generoſity, and which was carried on with every mark of treacherous and cruel revenge.

Our veſſel ſtanding in need of ſome repairs, we ſtopped at *Aboutigé*. This was preciſely what I had foreſeen. The ſtructure of mud raiſed upon the gunnel had yielded to the impetuoſity of the waves; the mud, entirely moiſtened, left, in ſeveral places, a free paſſage to the water; layers of the faſcines had fallen overboard; and had we continued ſailing on much longer, the waves would have come right into the *maſch*, and ſent it to the bottom. The ſailors began to reconſtruct this unſtable barrier; but as ſuch an operation required time, I availed myſelf of an opportunity that occurred, and proceeded to *Siout* by land.

A Turk, who was an officer in the houſehold of a Bey, having been ſent to collect his impoſts in the country, and being obliged to return without having accompliſhed the object of his miſſion, at this period of general inſurrection, offered to eſcort me to *Siout*. He was to ſet off the day after our arrival at *Aboutigé*; and not to keep him waiting, I paſſed the night in a caravanſary. I had ſcarcely lain down when I heard the report of ſeveral muſkets, fired haſtily within the very walls of the building. Every body ran out; for my part, I remained perfectly quiet, and I was informed that the alarm had been occaſioned by ſome banditti who were attempting to break into the houſe.

I had ſpent part of the day in a coffee-houſe at *Aboutigé* with this Turk, and two *Serrachs* of Cairo, who, unlike people of this ſort, were well-behaved, and of an affable diſpoſition. According to cuſtom, we were entertained by poets and dancing-girls, who were at the ſame time devoted to the worſhip of Venus. They form a kind of corporation, under the ſuperintendance of an officer of the police, to whom each of them is obliged every Friday to pay ten medines. This man, whoſe title, in Arabic, anſwers to that of *Commander of the Proſtitutes*, exerciſes an abſolute authority over theſe women, and protects or puniſhes them according to circumſtances. Although thoſe I ſaw at *Aboutigé* were by no means ugly, they inſpired diſguſt, owing to the diſeaſes which had ravaged their charms, and the traces of which were viſible even in ſome of their faces.

Between *Aboutigé* and *Siout* is a canal, which the Nile was already filling with its waters. We were on horſeback, and our guides had imagined that we might croſs it nearer the chain of mountains, where they ſuppoſed that the water would not be ſo deep. But it proving impoſſible to ford the canal, we were obliged to return the way we went, and keep along its banks till we came to the ſide of the river. There we found a ſmall boat, built of old pieces of wood joined together with mud, in which we had conſiderable difficulty to make our horſes embark. At length we arrived at *Siout* in the middle of the day.

During the journey, the Turk, my travelling companion, ſtopped from time to time, and made a ſervant pick up ſome pieces of earth, which he immediately ate. I aſked him what was his fancy for ſo ſingular a repaſt. He replied, that an inſatiable appetite had rendered it neceſſary to him, and that nothing could prevent him from gratifying his inclination. This man was near ſixty years old. Though he was very luſty, his complexion was extremely ſallow; he was feeble and languid, and complained of violent pains in his ſtomach. Born at Conſtantinople, and having ſpent part of his life in Turkey, he had not felt this propenſity for eating earth till after a pretty long reſidence in Egypt. I have ſince been informed that ſeveral perſons, in that country, were attacked by this malady, which appears to be peculiar to Africa. It is well known that the negroes brought into the Weſt India colonies, ſometimes periſhed from the conſequences of this inordinate appetite, after having dragged on a lingering exiſtence, tormented by uſeleſs chaſtiſement, and barbarous precautions which they found means to elude.

From *Siout*, where I left the earth-eater, I proceeded, on the evening of the 11th, to *Manſelout*. The next day, the *maſch* I had left at *Aboutigé* arrived; my companions and my property were ſtill on board; but we were not ſorry to quit a veſſel in which it was both dangerous and diſagreeable to continue our voyage.

CHAP-

CHAPTER LIII.

TURKISH AGA. — EGYPTIAN PHYSICIANS. — ARMY OF CAIRO. — MUSSULMAN PRIESTS. — LENTIL BREAD. — LIZARDS. — BOAT. — DRAGON-FLIES. — GNATS AND TIPULÆ. — WINDS. — EGYPTIAN SAILORS. — MOUNTAINS. — TROUBLESOME ADVENTURE, AND THE MANNER IN WHICH THE AUTHOR SUCCEEDED IN EXTRICATING HIMSELF. — CHAIN OF MOUNTAINS, AND OBSERVATIONS RESPECTING THEM. — LIME QUARRY. — PELICAN. — PYRAMIDS. — BIRDS. — DEÏR ETTIN.

WHILE I was waiting at *Manfelout* until a leſs incommodious boat than that we had quitted ſhould put in there, I took a ſmall houſe, the rent of which was not higher than the one I occupied at *Siout*. I was not long ſettled in it before I was involved in a diſagreeable and troubleſome buſineſs, which I could not poſſibly avoid. A Turkiſh Aga, the repreſentative of the empty authority of the Paſha of Cairo, reſided at *Manfelout*. Being afflicted with a lingering diſorder, he wiſhed to employ me as his phyſician. He was, however, in no need of one, for I frequently found ſeveral at his houſe, whom he ſent for from all quarters, and whoſe medicines he had the perſeverance to take one after another, and not unfrequently at the ſame time.

One of theſe phyſicians made him wear in his turban the ſkin of a ſnake, a very famous preſervative and ſpecific in Egypt againſt all diſeaſes of the head. Another preſcribed to his patient to go out on foot, and walk into the country until he ſhould meet with a bit of any ſort of rag, which he was to trail along with his naked foot till he got back to his houſe, where he was to burn it along with three ſticks and a little alum, in order that he might inhale the ſmoke. A third had promiſed the Aga to cure him in three days of a ſtomachic complaint, from which he ſuffered very much. His remedy conſiſted in rubbing and ſtrongly compreſſing the ſtomach, and afterwards binding it up very tight with bandages. I was witneſs to the reſignation of the patient in undergoing this fatiguing operation; but the phyſician very prudently decamped before the expiration of the three days which he had required to effect the cure.

In other reſpects this too credulous Aga was very ſerviceable to me. During my ſtay at *Manfelout*, the army of Murad, commanded by a Bey of his houſehold, entered that place, bringing in its train the moſt unbridled licentiouſneſs. In the midſt of hordes of ſuperſtitious and undiſciplined barbarians, a *Frank* ran the greateſt riſk. By one of thoſe abuſes of power which is practiſed by civilized nations, one of thoſe tyrannical acts too frequent among men in a ſtate of warfare, that is, in a ſtate of revolt againſt nature and the principles of ſociety, I was obliged to make room for a troop of Mamalûks, who took poſſeſſion of my habitation. *Omar Aga*, that was the name of my patient, as ſoon as he was informed of my diſagreeable ſituation, cauſed my property to be conveyed to his houſe, where he very earneſtly preſſed me to take up my reſidence. This Turk was really a good ſort of man, but ſuperſtitious to an exceſs. He was not contented with conſulting all the quacks in Egypt, but he had all day long by his ſide prieſts reading chapters of the Koran, and repeating prayers. I was often tempted to laugh when I ſaw the aſtoniſhment theſe ſtupid preachers of the Koran expreſſed on obſerving my motions. An European, a *Frank*, was, in their eyes, a curious being, and one that from his infidelity and graceleſſneſs muſt be ſomething extraordinary. I was invariably the object of their attention and remarks. All my proceedings, all my movements, appeared to them extremely ſingular; and they could not conceive how I poſſibly could act in the ſame manner as a true believer. "See," ſaid they to each other, "how he walks, how he "moves his hands, how he eats, &c. &c. what a comical fellow!"

In the courſe of a few days, the oppreſſive army of Cairo left *Manfelout*. I ſaw it embark on the Nile in a ſtate of diſorder not eaſy to be deſcribed. The Bey in command was alſo ordered, in his progreſs, to reduce to ſubmiſſion the Arabs and *fellahs*, who had revolted and refuſed to pay the impoſts. The fury of this inteſtine war, in depopulating the plains, had diminiſhed the ſources of abundance; ſo that proviſions were not now to be had at their uſual moderate price. The lower claſs of people were obliged to eat bread made of lentils mixed with a little barley: it is called *bettau*. Its colour is of a golden yellow, and it is not bad, but rather heavy. Towards the cataracts of the Nile there is ſcarce any other bread in uſe, corn being in that ſouthernmoſt part of Egypt very ſcarce, while lower down it is the only food of the poor.

A multiplicity of ſmall gray lizards * delighted in ſharing the habitations of men. They were now to be ſeen in greater numbers than at any other time of the year upon the walls, and even in the houſes. This ſpecies is common all over Egypt, where it is called *bourſe*. Its cry, which it repeats frequently, is pretty ſimilar to the noiſe made by ſuddenly detaching the tongue from the palate. This animal is held ſacred among the Turks and Egyptians, a ſort of reſpect which undoubtedly originates from the exerciſe of hoſpitality generally adopted in the Eaſt. They are unwilling to diſturb gentle and harmleſs animals which approach man with confidence, and ſeem to reſide with him only to free his dwelling from a multitude of inſects with which he is tormented, in a country where the exceſſive heat renders them more numerous and troubleſome than elſewhere.

Through the attention of *Omar Aga* I was ſoon enabled to continue my voyage. I have already mentioned, that in aſcending the Nile I ſaw at *Manfelout* a ſort of corvette, which could be navigated only during the riſe of the river. The waters had now attained a ſufficient height; her lading had juſt been completed, and ſhe was on the point of ſailing for Cairo. This large veſſel, called *galioun* (ſhip), on account of her ſize, and the ports with which ſhe was pierced, for the purpoſe of carrying guns, was able to contain a conſiderable cargo for navigating on a river; ſhe had on board two thouſand five hundred ſacks of corn, or the weight of near two hundred and fifty tons, beſides a quantity of bales ſhipped by different people, a hundred men at leaſt, and a number of cattle. Abaft, were built three handſome cabins, one of which was larger than the great cabin of the *Atalante* frigate. The aftermoſt, which was the moſt agreeable, was appropriated to me by order of the Aga.

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* *Lézard gris,* Lacepède, Hiſt. Nat. des Quadrup. ovipares.—*Lacerta agilis,* L.

I embarked on board this veſſel in the evening of the 24th of Auguſt. Swarms of dragon-flies *, of a purple colour, were flying about the banks of the river, while clouds of gnats and tipulæ tormented us in the evening from their numbers and the ſharpneſs of their ſting.

During the whole night there was a freſh and cold breeze from the northward. I have ſomewhere read, that no wind was ever felt upon the Nile: this is an egregious error; for upon this river there frequently prevail very violent winds, which often increaſe to ſtorms and hurricanes extremely dangerous to navigation.

On the 25th, at daybreak, we got under way, but ſoon brought up again; for we ſtopped four hundred yards below *Manfelout*, in order to take on board a number of buffaloes. I ſoon perceived the awkwardneſs of the crew in working the veſſel. We ran aground not far from the river-ſide, and we were obliged to work hard the reſt of the day, and all the night, in getting the veſſel afloat; after this we dropped down the river a little below the place where we had run aground, in order to take in the buffaloes. Here we remained another day and night; but during the night, our ignorant and improvident ſailors having neglected the neceſſary precautions in ſecuring the veſſel, the wind, which was very high, broke all the moorings, and ſhe drifted at the mercy of the current. The danger was imminent; we were near the mountain of *Aboufeda*, a chain of rocks cloſe to the water-ſide, againſt which the current ſets with great rapidity. The unſkilfulneſs of our ſailors could not but make us uneaſy; and, in fact, it was not without conſiderable difficulty and exertion that we were able to regain the ſhore from which we had been blown off.

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* *Libellula*, L.

At length, after having loſt ſeveral days, we ſet ſail in the morning of the 27th. As the veſſel drew a great deal of water, we paſſed very near the chain of rocks of *Aboufeda*, in order to keep in the depth of the ſtream; but the river being there narrower runs with great rapidity, and boats or veſſels ſhould take care not to get into the eddy of the current; for ſhould they unfortunately ſtrike againſt the rocks, which are more than perpendicular, being excavated at their baſe, it would be impoſſible to avoid deſtruction. On the prominences of theſe rocks were perched ſome wild geeſe. Beſides the catacombs of which I have ſpoken, I remarked, at the extremity of the mountain of *Aboufeda*, the ruins of buildings cut in the rock, and which I had not obſerved when I formerly paſſed.

Among the perſons that the *reis* had taken on board were four blackguards, who had deſerted from the army. Delighted at having eſcaped the fatigues of war, their inſolence knew no bounds. Having learned that we were Europeans, they more particularly directed againſt us their inſults and outrage. I was determined to have them puniſhed at the firſt town off which we ſhould ſtop; but having reached *Mellavoui* in the night, I was obliged to ſubmit with patience. The four vagabonds continued to rail at us all the next day; they carried their audacity ſo far as to ſtrike two of my companions, who, on their part, were not ſlow in returning the blows. A battle enſued, and the noiſe reaching me, I ran up with my ſabre in my hand, and with the flat of it applied ſeveral ſtrokes to the ſhoulders of the aggreſſors. They immediately deſiſted, but it was an univerſal cry in the boat, "An *infidel* ſtrike a *Muſſulman!*" This was an unpardonable crime, which was to draw immediate death upon my guilty head; and the crew talked of throwing me into the river. The *reis*, inſtead of appeaſing the tumult, was as fanatical as the reſt, and the loudeſt in his vociferations. I retired with my companions to the cabin which we occupied, where we barricadoed ourſelves in the beſt manner we could, in expectation of being attacked. But the fire-arms, with which we were well provided, appeared to our adverſaries ſufficiently formidable to keep them at bay, and they ſatisfied themſelves with murmuring and concerting revenge.

Through the lattice-windows of the cabin I perceived, at *Sheick Abadé*, the ruins of *Antinoopolis*, and upon the ſame eaſt bank *Benihaſſan*, a village at the foot of a perpendicular rocky mountain, in which the ancients had dug ſepulchral chambers. Lower down, a foreſt of palm-trees formed an agreeable contraſt to the rugged aſpect of the rocks bordering that ſide of the Nile. The village of *Savouadi*, where are to be ſeen ſome ruins of ancient edifices, came next in view. The rock has been here cut and excavated in ſeveral places: the apertures of a great number of catacombs ſucceſſively appear on the ſide of the mountain, and near them I could diſtinguiſh hieroglyphics and ſymbolical figures.

The veſſel having put into *Miniet*, the *reis* immediately landed with a ſcore of paſſengers, and ran to the *kiaſchef* to complain that I had had the aſſurance to ſtrike a Muſſulman. Theſe malicious people took care to relate and miſrepreſent the circumſtance to every perſon they met. The populace of *Miniet* collected; groups of barbarous fanatics called for the head of the *dog* who had inſulted a favourite of Mahomet. I had diſpatched my two Egyptian domeſtics after the *reis*, that they might obſerve what paſſed. They returned to inform me of the ferment that the accuſation of the *reis* produced among the people. They had entered the court of the *kiaſchef*'s houſe, where a clamorous mob were calling for vengeance; and had heard that it was intended I ſhould be puniſhed with the baſtinado on the ſoles of the feet. According to their account, I had not a moment to loſe: they ſaid I muſt immediately conceal myſelf, or make my eſcape. Not being diſpoſed to adopt either of theſe plans, I took a ſtep altogether contrary. I reſolved to face the danger; and, in order to avert it, to preſent myſelf openly. I immediately quitted the bark with one of my people, and my dreſs prevented me from being recogniſed. We paſſed through ſeveral ſtreets; every where we heard converſations reſpecting a *Frank* who had beaten a Muſſulman. Having reached the houſe of the *kiaſchef*, I puſhed through the crowd, who little ſuſpected that the perſon about whom they were talking was in the midſt of them. At length I got cloſe to the *kiaſchef*, who was ſurrounded by a great number of people. The *reis* and my other accuſers were the neareſt to him, and they ſoon pointed me out to the commandant. "It is "thou, then," ſaid the *kiaſchef* to me in the moſt angry voice, "who haſt dared to ſtrike a faithful Muſſulman!"—"Pay no attention," anſwered I, in a firm tone, "to the ſilly clamours of theſe "ignorant *fellahs*, to which, for the honour of a valiant Mamalûk, "thou haſt already liſtened too long. Thou art the ſlave of Murad "Bey; thou knoweſt that I am his friend; I have matters of the "utmoſt importance to communicate to thee from him, and to "which I beg thou wilt attend." I immediately approached him, and pretending to whiſper, I ſlipped into his hand a few ſequins, which I held in mine for that purpoſe.

The *kiaſchef*, who had raiſed himſelf a little from his cuſhion to liſten to me, again reſumed his ſeat, and darted at the *reis* the moſt menacing looks. "Knoweſt thou," ſaid he, in a feigned, or at leaſt a purchaſed rage, "the conſequence of a *Frank*?" He then proceeded with a long abſurd diſſertation on the virtues and power of the *Franks*, reſpecting whom he was perfectly ignorant. The *reis* attempted to reply, but the *kiaſchef* roſe up and gave him a box on the ear, and afterwards ordered him to be caned. In an inſtant the ignorant mob, ſtupidly fitted for deſpotiſm, after having looked upon me as an atrocious criminal, diſperſed, praiſing the juſtice of the *kiaſchef*, and extolling the good qualities of the *Franks*.

Corruption among men in power, an irrefragable teſtimony of depravity of manners, and a certain preſage of the fall of empires, and the diſſolution of the ties of ſociety, was among the deſpots of Egypt conſidered as a received uſage and cuſtom. It was there a maxim, that money could ſurmount every difficulty *. No great ſacrifices were there neceſſary to attain the deſired object. It is only in thoſe countries in which virtue and honour are in every mouth, and where, in fact, theſe qualities are very rare, that corruption is an article of traffic, the price of which few can afford; but it may be had upon moderate terms among a people where honour not being a word in common uſe, it is not neceſſary to diſtribute gold for the purchaſe of ſilence. I had juſt obtained a ſignal act of juſtice, but which, according to the manners of the Egyptians, and particularly under the circumſtances in which it was diſpenſed, might be conſidered as injuſtice. In a moment the violent rage of the people had been appeaſed, and its effects had recoiled upon thoſe who had provoked it; and yet all this coſt me only ſeven or eight ſequins.

Notwithſtanding the protection the *kiaſchef* had publicly afforded me, I thought it would be imprudent to put myſelf again in the power of the rabble on board the veſſel. The four deſerters, who had excited the diſturbance, were, it is true, no longer there, the *kiaſchef* having had them apprehended; but there ſtill remained the *reis*, and ſeveral other perſons devoted to him, who might aſſiſt him in revenging the well-merited correction he had juſt received. I

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* *Pretio tutum iter et patens.*

therefore reſolved to quit ſo infamous a crew, and to wait for another opportunity. The *kiaſchef*, to whom I communicated my intention, oppoſed my carrying it into execution, and inſiſted that I ſhould not put myſelf to any inconvenience, ſwearing by the *Prophet* that I ſhould experience nothing unpleaſant. Two officers of his houſehold were ordered to reconduct me to the veſſel. As I walked along in order to reach the aftermoſt cabin, the *reis* and Egyptian paſſengers kept a profound ſilence; but it was eaſy to ſee that it was a ſilence occaſioned by fear and rage. The two Mamalûks paſſed the night with me, and, according to the orders they had received, ſignified to the *reis*, that he was to pay me the reſpect due to a perſon protected by Murad Bey, and that his life ſhould be anſwerable for my uninterrupted ſafety, as well to the Bey as to the *kiaſchef*. At the ſame time, they, in the name of the latter, gave orders to ſome Mamalûk officers embarked in another veſſel, which was going to ſail in company with ours, to take care that I received no inſult. It was agreed, that, in caſe of any improper conduct of the *reis*, or any other perſon, I ſhould diſplay my ſhawl at one of the ſtern-windows, as a ſignal for them to come to my aſſiſtance. Having taken theſe precautions, we quitted the ſhore of *Miniet*, and I had no occaſion, during the remainder of the voyage, to have recourſe to theſe Mamalûks. Except a few murmurs, which gave me little concern, my tranquillity was in no reſpect diſturbed, and I could peaceably enjoy the ſatisfaction of having ſo ſucceſsfully extricated myſelf from an adventure which might have been attended with the moſt ſerious conſequences, and of having eſcaped a puniſhment which it appeared almoſt impoſſible for me to avoid.

At ſome diſtance below *Miniet*, the chain of mountains to the eaſtward of the Nile projects into the river in towering and perpendicular maſſes of rock, and confining the waters, renders the current very narrow and rapid. This is the *Mountain of Birds*, of which I have

I have already ſpoken *. On the brow of one of the rocky piles of which it is formed, the Copts have erected a monaſtery, little calculated to ſoften its rugged and wild aſpect.

A wide fiſſure ſeparates this chain of rocks from another, called *Dsjebel Keranat* (mountain of piles), becauſe the ſtony maſſes there appear piled one upon another.

On the evening of the 30th, we ſtopped near a ſpot covered with date-trees. This natural grove would have been conſidered agreeable in any part of the world; but in the vicinity of arid mountains, fatiguing to the ſight, and frightful to the imagination, it appeared truly delightful. As ſoon as we had dropped anchor, the Mamalûks on board the veſſels in company came to inquire if I had any cauſe of complaint, and inſiſted that the *reis* ſhould make me an apology for the inſolent language in which he had again indulged. I received his excuſes with diſdain; but I was not ſorry to ſee, that after this man had endeavoured to do me ſo ſerious an injury, he was humbled in my preſence.

Next morning we proceeded on our voyage; but towards noon, the north wind became ſo boiſterous, and raiſed ſuch a ſwell in the river, that the two veſſels were obliged to ſeek ſhelter under an iſland, called *Hadsjar Salamé*. I had not before ſeen waves ſo high in the Nile: breaking very ſhort, they were dangerous even for ſmall decked veſſels. Boats had no other reſource, when they happened to run into theſe rough parts of the river, than to put before the wind, and endeavour to keep in that ſituation, which, however, did not always prevent them from being ſwamped.

Continuing our voyage down the Nile, on the 31ſt we again ſailed along a chain of high rocks, which were waſhed by the waters for a conſiderable diſtance, and which ſeemed to have experienced ſome convulſion of nature. On their brow ſtands a chapel, which indicates that on this ſpot is buried a Muſſulman ſaint, much revered, under the name of *ſheick Embarek*. All the mountains to the eaſtward of the Nile are much loftier than thoſe to the weſtward; they alſo approach nearer the river, and often form its bank, while, on the weſt, the mountains are at a greater diſtance, and are frequently ſo remote that they can ſcarcely be perceived from the water. The former, that is, thoſe waſhed by the Nile, are generally prominent at the top, while their middle and baſe are indented and furrowed longitudinally on all that ſide which faces the river, even towards their ſummit, as if the waters had run to that height againſt their declivity, and had there left the ſucceſſive marks of the decreaſe of the depth of the ſtream. Another general obſervation which my voyages on the Nile enabled me to make, is, that while theſe mountains, or rather maſſes of rocks, on the eaſt, contract the courſe of the Nile, the low lands, or rather ſands of the oppoſite ſhore, advance proportionally in an angular direction, and leave only a very narrow channel much dreaded by navigators.

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* See page 514.

The Nile was now beginning to inundate the plains with its fertilizing waters. The canals were gradually filling. This part of Egypt is, in this ſeaſon, the moſt beautiful country in the univerſe, and where the eye embraces the moſt pictureſque ſituations, and the moſt ſtriking contraſts. To the weſt, the plains afford an abundance which ages of ſucceſſive culture have not been able to exhauſt. Villages ſtanding upon eminences ſurrounded with water, ſeem, with the trees encircling them, ſo many verdant iſles floating upon the ſurface of a tranquil lake. To the eaſt, arid mountains, maſſes of rocks piled upon each other, and devoted to eternal ſterility, would have preſented a diſguſting uniformity, had not ſome of their fiſſures afforded a view of hamlets ſcattered here and there, and ſpots of ground covered with ſeveral ſorts of plants, particularly ſugar-

canes,

canes, the green and agreeable colour of which was highly gratifying to the eye *.

We paſſed by *Feſhné*, a town on the weſt bank, which gives its name (*Dsjebel Feſhné*, mountain of *Feſhné*) to a mountain, not ſo high, but longer than thoſe of which I have been ſpeaking. It alſo renders the navigation of the river more dangerous in this part, becauſe, having experienced a ſhock of an earthquake, ſeveral maſſes of rock have been detached from it, and have fallen into the river.

On the 1ſt of September we were detained the whole day off *Bebé* by a dead calm, and we left it on the 2d. The chain of the *Feſhné* mountains, which had diminiſhed to hillocks of ſand, again make their appearance a little below *Bebé*, and form a very high and round promontory, which contracts the courſe of the river. This place is called the mountain of *Abounour*, from the name of a ſaint, whoſe tomb is ſeen on the flat part of its ſummit. We made no ſtop at *Beniſouef*. Here the Nile extends to a great diſtance, and forms a large ſheet of water, upon the ſurface of which habitations and ſpots of cultivated ground appear to be floating.

Opposite to *Bouſch*, the chain of mountains to the eaſt rounds off into a projecting point, and becomes more elevated than the adjacent parts of the ſame chain. This point is in a manner bleached, particularly in the places expoſed to the current of the water, where its ſurface is of a ſhining white. It is called *Dsjebel Guypſé* (mountain of lime). In fact, there is here extracted a quantity of lime, which is conveyed to Cairo in long barges of a good conſtruction, and carrying only one ſquare ſail.

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* The following lines, from a highly poetical fragment, by our countryman Gray, are ſo beautifully deſcriptive of the face of the country in Egypt during the inundation of the Nile, that the tranſlator thinks the reader cannot but be gratified by their inſertion:

What wonder in the ſultry climes, that ſpread
Where Nile, redundant o'er his ſummer bed,
From his broad boſom life and verdure flings,
And broods o'er Egypt with his wat'ry wings,
If, with advent'rous oar and ready ſail,
The duſky people drive before the gale,
Or on frail floats to neighbouring cities ride,
That riſe and glitter o'er the ambient tide?

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Towards night we anchored off a village called *Meimoum*, which is built at ſome diſtance from the bank of the river. I there ſaw pelicans ſkimming the ſurface of the water; and I remarked that the flight of that bird is unſteady, that is, it flaps its wings eight or ten times in ſucceſſion, then poiſes itſelf in the air, and again flaps its wings, continuing this alternate movement during the courſe of its flight.

Oppoſite to *Meimoum*, on the eaſt bank, is an old Coptic convent, and, lower down, a rocky point, known by the name of *Dsjebel Nauti* (ſailors' mountain), becauſe there is there buried an Egyptian ſailor who was canonized by his fellow-mariners.

Riha was the laſt place at which we ſtopped before our arrival at Cairo. To the weſtward, the inundation extended as far as the foot of the immenſe pyramid which is to be ſeen ſome leagues from *Riha*. As well as I could form an opinion at ſo great a diſtance, it is built upon a hill which is alſo of a pyramidical form. The ſummit of this pyramid appears as if partly fallen down. Beſide it ſtands a ſmall village.

Aquatic birds ſeemed leſs common than during the ſeaſon when the Nile is confined within its bed; but if they do not appear ſo frequently upon the river, it is, doubtleſs, becauſe the plains being inundated, they ſpread over a greater ſpace. Birds of prey are to be ſeen hovering in great numbers above the lofty mountains, which afford them peaceful retreats, where they build their neſts in the holes of the rocks.

On the 4th, the day had ſcarcely begun to dawn, when the eagerneſs of the crew to reach Cairo induced them to ſet the two immenſe ſails of our veſſel. We had caſt anchor during the night, half a league from Old Cairo, oppoſite to a Coptic convent, called *Deïr Ettin* (monaſtery of figs). At this place the boats which come down from the Saïd, land their paſſengers and cattle, that they may appear in the harbours of Cairo with nothing but the cargo ſtowed in their hold.

CHAPTER LIV.

CURSORY REFLECTIONS UPON THE EXPEDITION OF THE FRENCH TO EGYPT.—VOYAGE FROM CAIRO TO ROSSETTA.—WATERING-MACHINES.—LOSS OF SEVERAL ANIMALS.—ATTACK MADE ON THE CONSUL OF ROSSETTA BY A PARTY OF BEDOUINS.—BIRDS OF PASSAGE.—HEDGE-HOG.—FROGS.—REEDS.—MASTIC.—RAMADAN.—DEPARTURE FROM ALEXANDRIA.

HAVING ſpent upwards of five months in travelling over Upper Egypt, that is to ſay, over an extent in latitude of about a hundred and eighty leagues, watered by the Nile above Cairo, and terminating at the cataracts or at the tropic, and having frequently reſided in the principal parts of that country, I have been enabled to obtain ſufficient knowledge of it to expreſs my opinion on the expedition of the French. There are ſo many people who ſpeak on this ſubject, without being acquainted either with the nature of the ſoil or climate of Egypt, or with the manners of its inhabitants; there are ſo many encomiaſts, as inſipid as they are ignorant; ſo many perfidious detractors; that, perhaps, ſome degree of intereſt will be excited by the candid and free language of an obſerver, jealous of the glory and power of his country, to whom the adulation of the ſlave, and the gloomy ill-humour of the cynic, are equally unknown, and who cannot be denied the privilege, if not of being attended to or conſulted, at leaſt of ſpeaking with ſome advantage upon a ſubject of which he has taken no ſmall pains to acquire the beſt information.

It has been ſeen in the courſe of this work, that I conſidered the project of replacing our diſtant, and, perhaps, inſecure colonies by another colony, the proximity of which to the mother-country, the almoſt miraculous fecundity of its ſoil, the facility of its culture, its ſingular ſituation, which makes it the emporium of the commerce of the richeſt nations, its vicinity to countries the moſt fruitful in valuable productions; laſtly, the eaſe and diſpatch with which communications might be maintained between France and Egypt, render that colony of far higher importance; all theſe conſiderations induced me to regard this project as a happy conception, a ſublime idea, and its execution as one of thoſe rare acts which render nations illuſtrious, and which bear the internal and ſtriking ſtamp of immortality.

In fact, the poſſeſſion of Egypt would enſure to an induſtrious and enlightened nation the commerce of the Levant and of Barbary, as well as that of the opulent country of Yemen. The Indian ſeas carrying their waters through a long gulf into its ſands, afford the greateſt facility to navigation and commerce, the ſources of inappreciable wealth, eſpecially when the canal of communication between the Nile and the Arabian Gulf, one of the moſt conſiderable and moſt uſeful works of the ancient kings of Egypt, ſhall have been diſcovered and again perfectionated. The river itſelf, then better known in its courſe, will be diſencumbered from the obſtacles which now obſtruct its navigation, and will, in ſecurity, and at a moderate expenſe, convey the gold and other productions which nature has placed under the ſcorching climate of the interior of Africa; while the ſun-burnt Moor, the indefatigable broker of theſe fiery regions, will forſake the route of the coaſts of Africa, and conduct his caravans into Egypt, as ſoon as he is certain of there finding ſafety and protection, as well as an abundance of the articles which conſtitute his returns. Connexions founded upon trade and intereſt, but unfettered by all ambition of religious conqueſt, the pious mania of injudicious miſſionaries, and which has excluded the Europeans from an intereſting and immenſe country, will be eſtabliſhed with the Abyſſinians, whoſe territories are watered by the ſame river. With new nations, new riches will be brought to light; and in gradually and ſucceſſively extending theſe communications, a knowledge will be acquired of a part of the globe, into the boſom of which neither the heroes of antiquity,

tiquity, nor the boldeſt adventurers of modern times, have hitherto been able to penetrate.

In ſpeaking of diſcoveries, I have indicated the only kind of conqueſt which philoſophy ſanctions, and which occaſions neither the ſpilling of blood nor the ſhedding of tears; that which alone affords a pure and real enjoyment, and which an enlightened people places in the higheſt rank. Egypt will likewiſe become the ſeat of the arts and ſciences; and the riches reſulting from this ſource will have a wider and more generous deſtination, ſince their diffuſion will extend to every nation in the world.

Agriculture will aſſume a new aſpect; and, being better underſtood, will add the treaſures of plenty to an accumulation of wealth already ſo conſiderable. I have enumerated the principal productions of Egypt; I have mentioned thoſe, the culture of which might be attempted with ſucceſs, and which, when concentrated, will eclipſe the moſt valuable commodities our moſt wealthy colony affords. The limits of fertility will be enlarged, at leaſt, as far as the chains of mountains which ſeem to mark its boundaries on both ſides of the Nile; and perhaps induſtry, guided by ſcience, will even diſcover the means of eſtabliſhing vegetation upon the ſandy and deſert plains, which, behind theſe mountains, ſtretch to the eaſt and to the weſt.

But what would not fail to happen in favourable circumſtances, is retarded by thoſe which have attended the French expedition to Egypt. War, it is univerſally admitted, is the moſt unpropitious period for the eſtabliſhment of colonies. Like a conſuming conflagration, it burns, it deſtroys every thing that it approaches; commerce, agriculture, all the ſources of public proſperity, are dried up or annihilated; the bright flame of the torch with which the genius of the arts and ſciences ſtrives to enlighten mankind, grows dim at the aſpect of public calamities, and is at length extinguiſhed by the tears which misfortune every where cauſes to flow. The deſtructive breath of ambitious paſſions ſtifles the voice of philoſophy; every kind of good vaniſhes, while every kind of evil accumulates. Inſtead of foſtering waters, the earth is inundated with blood, producing a fertility at which nature revolts. Ravage ſucceeds to culture, and ſcarcity takes the place of abundance. All ſorts of miſery occupy the enſanguined ſtage of the theatre which infuriate war erects; and the man of ſenſibility, his ſoul overwhelmed with grief, and his heart worn out with agony, indignantly beholds the atrocious beings who, in the courſe of an ambitious career, cruelly ſport with the happineſs and the lives of mankind. The ferociouſneſs of ſuch men has no counterpart in nature; tigers even do not gorge themſelves with the blood of tigers*.

Without peace, no real happineſs can exiſt; without peace, no ſociety can proſper. If theſe inconteſtable truths be applied to the expedition to Egypt, it will be eaſy to perceive that the new colony, deſolated by the double ſcourge of inteſtine commotions and external war, cannot acquire a flouriſhing condition. The various tribes by whom it is inhabited, and whom it would, perhaps, have been better policy to diſpoſe for a revolution, than to attack in the field, animated by an inordinate fanaticiſm, founded upon the groſſeſt ignorance, and excited, beſides, by the enemies of France and of general tranquillity, will abandon the cultivation of the ſoil, or deſtroy the crops it may have produced. The fields are overrun by warriors, and covered with all the implements uſed in battle; lands, which a ſucceſſion of ages had ſeen decorated with the richeſt harveſts, are aſtoniſhed at being ſhaded by encampments. The labours which the art of war requires cannot be executed but to the detriment of that of agriculture. Several ſpots on the ſurface of the earth thus change both their aſpect and nature; and it will eaſily be conceived how prejudicial theſe partial injuries are in a country where fertility was, in a manner, merely factitious, and where it cannot ſubſiſt without the ſuccours which the people of ancient Egypt multiplied with ſo much ingenuity and ſkill.

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* ——*parcit*
Cognatis maculis ſimilis fera. JUVENAL.

The devaſtation which the wants of a large army produce, and military operations, in general, are ſo many wounds inflicted on agriculture. The trees, which are ſo valuable in Egypt, where every ſort of wood is very ſcarce, will fall beneath the axe of neceſſity or of malevolence; plantations, of many years ſtanding, which afforded a neceſſary ſhelter againſt the heat of the climate, will be deſtroyed; and ever-verdant groves, loaded with agreeable and cooling fruits, will ſhare a ſimilar fate. So that at the moment when peace ſhall be reſtored, the ravages of war and of barbariſm ſhould be repaired, before any amelioration is attempted; an immenſe taſk, but not beyond the courage and activity of the French.

An exceſſive heat, particularly in the ſouthern part of Egypt; the hurricanes from the ſouth, rolling along clouds of fiery duſt, will, perhaps, appear inconveniencies ſufficiently ſerious to deter individuals from indulging an inclination to inhabit the new colony. But the coolneſs of the night relieves the burning temperature of the day; and the ſoutherly gales of wind, which are certainly not unattended with danger, very rarely occur. There is no ancient colony that does not preſent a more diſcouraging aſpect; but there is none that combines ſuch numerous advantages. The climate is far from being unhealthy. With a little precaution, a perſon might there hope to attain a great age, and be exempt from every complaint, did not the diſorders of the eyes, in a great meaſure, appear unavoidable in that country.

In Lower Egypt, the temperature of the air is conſiderably milder. Rains, waters diſtributed in more abundance, there maintain greater coolneſs over immenſe humid plains, which are neither confined nor parched up by the burning heat reflected from arid mountains. The manners of the inhabitants, like the climate, are alſo more mild, and the traveller was there expoſed to much leſs danger.

What ſatisfaction did I not feel at finding myſelf again in this country, in which commerce had induced a few Europeans to ſettle, and which, in compariſon with the Saïd, appeared in my eyes a tranquil abode! Nevertheleſs, I did not reviſit my countrymen at Cairo; I had too ſtrong a recollection of the tedium I had experienced in the narrow limits which, in that city, they were afraid to exceed. Beſides, the country about Cairo was in the greateſt confuſion; the Beys were encamping in the environs, and preparing to lead their forces againſt thoſe who, from Upper Egypt, threatened them with an attack. I therefore haſtened to croſs the territory occupied by a horde of undiſciplined combatants, and, by means of my diſguiſe, paſſed through the middle of them without attracting their attention. Leaving Cairo on the right, I repaired to *Boulac*, where I was in hopes of finding a boat to carry me to Roſſetta; but all the boats were retained for the ſervice of the army. However, I met with a *reis*, the ſame who had brought me from Roſſetta: he had left his *kanja* at *Beiſſous*, a village below *Boulac*, under the apprehenſion that it might be put in requiſition. We went by land as far as *Schoubra*, another village between *Boulac* and *Beiſſous*, and from thence proceeded in a ſkiff to join the other boat.

We left *Beiſſous* on the 6th of September, at eight o'clock in the evening. The moon ſhone with unclouded brightneſs. It was a novelty to us to enjoy tranquillity, of which we had been deprived for ſeveral months. We were no longer tormented by thoſe ſerious alarms which inceſſantly beſet us during our travels in the Saïd. Not but that there were ſome pirates in theſe parts of the Nile; yet, beſides the ſmallneſs of their number, they were very timorous, and ſeldom ventured to attack boats in which they ſuſpected there were any Europeans, whoſe fire-arms they dreaded. The maſters of the boats, accuſtomed to the conveyance of merchandiſe deſtined for the commerce of Europe, were, in general, perſons to be depended on; and the waters of the river, which are not here confined by ſteep banks or rocky mountains, are never ruffled by the contention of a rapid current and a boiſterous wind, but uninterruptedly glide ſlowly along between two low and muddy ſhores, againſt which boats run no riſk of being daſhed to pieces.

The cultivators of this part of Egypt do not employ for the watering of their lands the ſame ſwinging levers as are ſeen above Cairo, where induſtry has made a greater progreſs. They make uſe of a ſort of wheel, with a chain-pump, which being turned by one ox, raiſes the waters of the Nile, and diſtributes them over the neighbouring fields or gardens. But whether the conſtruction of theſe hydraulic machines, though exceedingly ſimple, appeared too expenſive to be undertaken by all the farmers, or whether they did not chooſe to adopt them, I obſerved, when a temporary irrigation only was neceſſary, another ſomewhat ſingular method was practiſed for the conveyance of the water to the cultivated grounds. Two men ſeated by the river-ſide, at a certain diſtance from one another, each hold the end of a rope, in the middle of which is fixed a *couffe*, or baſket made of ruſhes; by a continual veering and hauling motion which they give to the rope the baſket is filled; and at the extremity of the arch which they make it deſcribe, it empties the water into the trench made for its reception and conveyance.

We had a quick paſſage from *Beiſſous* to Roſſetta, and arrived there on the 7th, at ſix o'clock in the morning. I again found thoſe perſons who had ſhewn me ſo much friendſhip during my former reſidence in that town; but I did not find ſeveral living animals that I had left there at my departure. I was informed that they had all died a few days before my arrival, except one antelope, which ſeemed to have eſcaped only to afford a pretext for exacting from me the amount of the hire of the place where theſe animals had been confined; as it was neceſſary that they ſhould have died but recently, in order that I ſhould be charged for their ſubſiſtence.

Some time after my departure from Roſſetta, the conſul, whoſe civility to me was invariably the ſame, had been attacked, on his return from Alexandria, by a party of Bedouins, who, not contented with plundering him, alſo perſonally ill-treated him, and, more than once, were going to put him to death. They kept him and his ſervant till the evening, lying upon the ſand, and expoſed to the greateſt heat of the day. It was ſuſpected that theſe Bedouins belonged to the tribe of *Huſſein*, the man who had been my faithful conductor to the deſert of Nitria, and who had defended me with ſo much bravery againſt the attacks of another tribe. The precaution which they took of blindfolding the conſul's ſervant, who had accompanied me in that journey to the deſert, was a preſumption of ſome weight, and which coincides with what I have before ſaid reſpecting the cuſtoms of this erratic and extraordinary people, whoſe virtues are blended with a diſpoſition for robbery, and who, according to circumſtances, alternately become plunderers or protectors.

This was the ſeaſon of the arrival of thoſe birds, which, on the approach of the froſty weather, forſake our icy countries, during a part of the year when nature is in a ſtate of torpor bordering upon death, in order to ſeek a milder climate, and a more abundant ſubſiſtence. From the month of Auguſt, a great number of fig-peckers * are caught near the coaſts of Egypt, and particularly in the environs of Alexandria. Thoſe little birds continue to arrive for about three months, during which the Egyptians catch them in great numbers by rubbing bird-lime upon the trees and buſhes whereon they alight. They are ſold either alive or ready plucked. To ſtrip them of their plumage, they are for a moment buried in the ſand, the heat of which, by melting their fat, renders it eaſy to pluck their feathers, and prepares them for becoming a very delicate diſh.

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* *Becfigue*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 668, fig. 1.—*Motacilla ficedula*. Not that all thoſe birds which were caught in ſuch numbers on their arrival in Egypt, were all real fig-peckers; among them there were other little birds of different ſpecies, ſuch as *fauvettes*, which are frequently confounded with fig-peckers.

I remarked, more particularly at Roſſetta and at Alexandria, ſome other ſpecies of birds of paſſage, during the month of September, the period when the abſence of theſe new viſitors of a milder country transforms our naked foreſts into gloomy ſolitudes. The bird that fills our groves with its noiſy whiſtling, as it embelliſhes them with its brilliant plumage, the loriot[*], prefers perching on the mulberry-trees of the gardens in the environs of inhabited places; but his tuneful voice is not heard; he is ſilent in Egypt, and comes not there to warble his loves. Loriots are there eaten; they continue to arrive little more than a fortnight; and bee-eaters[†] are alſo here an article of food. Theſe birds are called in Provence *ſirènes*, and the Greeks give them the name of *melisò orghi* (enemies to bees). But they are not conſidered as very good eating, any more than fly-catchers[‡], which are taken with a net or caught with bird-lime. Another bird ſtill leſs delicate than thoſe which I have juſt mentioned, and which is no leſs the victim of the voracity of man on its arrival on the coaſt of Egypt, is the woodchat, or rufous ſpeckled ſhrike[§], called by the Arabs *dagnouſſe*, and by the Provençals *dar nagua*. Theſe are caught in nets in pretty conſiderable numbers. They are ſold alive, like all thoſe birds which the law of Mahomet prohibits to be ſtrangled, and which muſt not be uſed for food till after they have been bled. But, as theſe laſt-mentioned birds are very vicious, and nip the fingers violently, the bird-catchers take care to confine both parts of their bill with one of their feathers.

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[*] *Loriot*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 26.—*Oriolus galbula*, L.

[†] *Guépier*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 938.—*Merops apiaſter*, L.

[‡] *Gobe-mouche*, première eſpèce, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. No. 565. fig. 1.—*Muſcicapa griſola*, L.—*Ang.* The ſpotted fly-catcher.

[§] *Pie grièche-rouſſe*, Buffon, Hiſt. Nat. des Oiſ. et Pl. enlum. Nos. 9 et 31.—*Larus collurio*, L.

Rollers [*], of the ſpecies called in Provence *blurets*; wood-peckers [†], &c. &c. are likewiſe here to be found.

But there are no birds of paſſage which arrive in greater, and at the ſame time more unaccountable, numbers, than quails. They aſſemble together on the ſandy ſhore of Egypt in very large flocks. It is difficult to imagine how a bird which being ſo heavy in its flight, cannot fly to any diſtance, and which in our fields we ſee alight almoſt as ſoon as it has taken wing, ſhould venture to traverſe a pretty great extent of ſea. The iſlands ſcattered over the Mediterranean, and the veſſels ſailing along its ſurface, ſerve them, indeed, for places of reſt and ſhelter, when the winds become boiſterous, or contrary to the direction of their route. But theſe aſylums, which the quails have not always ſufficient ſtrength to reach, and the diſtance of which is frequently fatal to them, likewiſe prove to them places of deſtruction. Too much exhauſted to fly, they ſuffer themſelves to be caught without difficulty upon inhoſpitable ſhores; they are alſo eaſily taken by hand upon the rigging of ſhips; and when exceſs of fatigue prevents them from riſing to that height, they ſtrike with violentce againſt the veſſel's hull, fall back, ſtunned by the ſhock, and diſappear in the waves. Whatever may be the dangers of the long voyage to which theſe birds do not ſeem deſtined, whatever loſſes theſe bodies of feeble travellers may ſuſtain in the courſe of the paſſage, there ſtill arrives ſo great a multitude in the environs of Alexandria, that the number to be ſeen there is truly incredible. The Egyptian fowlers catch them in nets. During the firſt days of their arrival, ſuch quantities are for ſale in the markets of Alexandria, that three and ſometimes four were to be purchaſed for a medine, or about fifteen or ſixteen deniers. The crews of merchant-ſhips lived upon them; and at the conſul's office at Alexandria there were complaints exhibited by ſailors againſt captains of veſſels for giving them nothing to eat but quails.

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[*] *Rollier d'Europe*, Buffon, Hiſt. Nat. des Oiſ.—*Coriacas garrula*, L.—*Ang*. The garrulous roller.

[†] *Pie-vert*, Buffon, Hiſt. des Oiſ. et Pl. enlum. Nos. 371 et 879.—*Picus viridis*, L. —*Ang*. The green wood-pecker.

In walking about the gardens of Roſſetta, I was ſhewn a hedgehog, which in Arabic is called *conſheſs**. This quadruped is common in Lower Egypt, but it is not to be found in the Saïd. The pools of water in the environs were filled with thouſands of frogs, which make a terrible noiſe. The reeds under which theſe animals conceal themſelves at the bottom of the water, ſerve for making ropes for general uſe.

I found that the ſame idea prevailed at Roſſetta as in the Saïd, reſpecting the property attributed to the ſmoke of maſtic; but in Upper Egypt it was conſidered as abſolutely mortal to the ſick who inhaled it; whereas at Roſſetta, it was reckoned only pernicious. Accordingly the ſick, in order to avoid the danger of breathing it in a country where maſtic is frequently burnt, take the precaution of holding continually under their noſe an onion, the odour of which, if it be more wholeſome than that of maſtic, is undoubtedly far leſs agreeable. All the maſtic that is conſumed in Egypt comes from the iſland of *Scio*, in the Archipelago. The women are conſtantly chewing ſmall pieces of it melted with wax; it is uſed in ragouts; and the veſſels employed for cooling water are perfumed with it, as well as almoſt every houſehold utenſil.

The Ramadan, or faſt of the Muſſulmans, commenced this year on the 22d of September. The preceding evening I ſaw the ceremony of its opening at Roſſetta. All the tradeſpeople aſſemble in companies, and march in proceſſion through the town by the light of kindled chips of reſinous wood contained in iron pots, carried upon the end of long ſticks. The head of each of theſe corporations of tradeſmen is mounted upon a fine horſe, and clothed in an extraordinary dreſs. Several alſo wear maſks. The populace greatly applauded this maſquerade; but were particularly loud in their expreſſions of joy and approbation, when the chief nightman appeared diſguiſed as an European. This fact may give a juſt idea of the degree of conſideration we enjoy in their country.

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* *Erinaceus Europæus.*

During the month that the Ramadan laſts, eating and drinking are not only prohibited from ſun-riſe to ſun-ſet, but chewing, or even ſmoking tobacco is as ſtrictly forbidden. The working man, overcome by fatigue and heat, and ſuffering from thirſt, is ready to faint from inanition. But the rigour of a long faſt does not incommode the man of opulence; in every country he can evade the laws; while the poor man is oppreſſed by the execution of them in their fulleſt extent. If the Ramadan is a period of faſting very difficult to be endured by him who lives by the ſweat of his brow, it is an interval of pleaſure for the rich, who make of it both a lent and a carnival. No ſooner is the ſun ſet, than feaſting, dancing, muſic, ſhows, and entertainments in the ſtreets, ſucceed to the rigid abſtinence of the day. Thus the idle and uſeleſs man paſſes the night in diverſions, and ſleep kindly intervenes to prevent him from perceiving the length of the day.

After having reſted for ſome days at Roſſetta, I repaired to Alexandria, where I reſumed my native dreſs, to which I could not accuſtom myſelf for a conſiderable time. One of thoſe veſſels deſtined for the *caravane* *, or coaſting trade of the ſeas of the Levant, was preparing to ſail for Smyrna; and I availed myſelf of this opportunity of proceeding to Greece and Turkey. Except the perſon that was ſpecially attached to me, I took leave of all my

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* *Caravane* was the name given in the Mediterranean to the voyages which the knights of Malta were obliged to make, in order to attain the dignity of commander; but Sonnini here gives it a different definition. T.

companions, whoſe miſſion was to terminate with my travels in Egypt. The veſſel on board which I took my paſſage, ſet ſail from the new port of Alexandria, on the 17th of October 1778, and I ſoon loſt ſight of the flat and barren ſhores of a country where the prodigies of art ſeemed to vie with the wonders of nature.

APPENDIX.

HILARIA HUNTERIANA*.

"Whatever is worth doing at all is worth doing well." **Chesterfield.**

"Let them think ſeriouſly of the matter before they publiſh; who is hurrying them?"
Hunter's Sonnini.

"A ſecond Thomas, or at once,
"To name them all, another Duns." **Hudibras.**

ANCIEN Officier et Ingénieur de la Marine Françoiſe, et Membre de pluſieurs Sociétés Savantes et Littéraires. *Title-page.*

ENGINEER in the French Navy, and Member of ſeveral ſcientific and literary Societies. *Title-page.*

A vulgar tranſlator would have ſaid, "formerly an officer and engineer "in the French navy," &c. The learned Doctor has here opened his career of *improving* upon the original, by ſuppreſſing the circumſtance of his author having been a naval officer under the old government of France; and of his own authority conferring upon Sonnini the office of engineer in the navy of the French republic!

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* This ſelection, it will be readily perceived, contains but a very few of the numerous beauties of the Rev. Dr. Henry Hunter's tranſlation of Sonnini's Travels. To form a comprehenſive idea of them, it will be neceſſary to compare the tranſlation which flows from his poetical pen with the original, or with my humble attempt to give the mere meaning of the French author to the Engliſh reader.

It may be proper to caution the compilers of jeſt-books, and paragraph-makers of newſpapers, againſt inſerting any of the following *bon mots* of the reverend wit in their reſpective publications, *the property of every ſentence of them being ſecured by law.*

It may be proper to obſerve, that the office of engineer, which M. Sonnini actually held under the French monarchical government, was for the conſtruction of buildings, docks, &c. belonging to arſenals.

Carte géographique. *Ib.*	A geographical chart. *Ib.*

This may be very elegant; but a mere Engliſh writer would be apt to call the delineation of a country moſtly inland, and where the coaſts form no part of the ſurvey, ſimply a *map*.

Tout retard, toute négligence deviennent également repréhenſibles. *Vol. i. p.* 3.	Neglect or delay *become* equally reprehenſible. *Vol. i. p.* 3[*].

A perſon fettered with the trammels of grammar would have ſaid *becomes*.

Il me fallut entrer dans ce qu'on l'appeloit alors le ſanctuaire de la juſtice, et qui n'étoit, à vrai dire, que le labyrinthe de la chicane, dont les parois, hériſsées de crocs aigus, ſe chargeoient de la dépouille de ceux qui avoient la témérité d'y pénétrer. *P.* 5.	I was obliged to find my way into what was then denominated the ſanctuary of juſtice, but *which* proved to be, in reality, the labyrinth of chicane, the walls of *which, briſtled* on all ſides with ſharp hooks, *loaded themſelves* with the ſpoils of thoſe who had the temerity to venture *in*. *P.* 4[†].

The beauties of this paſſage, and of others, which I ſhall hereafter leave without remark, will ſpeak for themſelves.

Des hommes, êtres malfaiſans et dangereux. *P.* 6.	Men, beings *maleficent* and dangerous. *P.* 6[‡].

I believe Dr. Hunter has the merit of adding the word "maleficent" to the Engliſh vocabulary.

La poſte me tranſporta rapidement à Marſeille. *P.* 17.	*The poſt* conveyed me *with its uſual rapidity* to Marſeilles. *P.* 16[§].

This might have been very well, had M. Sonnini been a letter, and the amplification of its *uſual* rapidity been, in that caſe, pardonable; but a tranſlator, who did not abſolutely depend upon a dictionary, would have ſaid more ſimply, " poſt-horſes conveyed me rapidly to Marſeilles."

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[*] Page 2 of this tranſlation.

[†] Page 3 of this tranſlation.

[‡] Ib.

[§] Page 11 of this tranſlation.

La chaſſe ne nous procura que quelques cailles. *P*. 27.	The *chaſe* procured us only a few quails. *P*. 25[*].

Our language is indebted to Dr. H. for this new ſenſe of the word " chaſe."

The ſame improvement in language afterwards occurs in another place.

Un chaſſeur de Roſſette nous apporta un jour un panier, plein de ces oiſeaux, qu'il avoit tués au fuſil. *P*. 378.	A *huntſman* of Roſſetta brought us one day a baſketful of theſe birds, which he had *killed with a gun*. P. 338[†].
Nous vîmes pluſieurs marſouins ou ſouffleurs. *P*. 28.	We ſaw a great many porpoiſes or *blowers*. P. 17[‡].

The deſignation *blower* is in ichthyology one of the new terms of the *Hunterian nomenclature!*

Elle donne du fer équivalent au meilleur fer de Suède par ſon nerf et ſa douceur. *P*. 34.	It produces iron equivalent to the beſt Swediſh, as to toughneſs and *ductility*. P. 32[§].

The arts, no leſs than the ſciences, are indebted to Dr. H. for improvements in terms; a blackſmith would have called this " malleability;" but the Doctor's univerſality of talent proves the juſtice of the obſervation contained in the eleventh page of the firſt volume of his invaluable tranſlation: " A traveller *(or the tranſlator of a traveller)* expoſes himſelf to ridicule, " when he follows too cloſely the letter of the proverb *ne ſutor ultra crepidam*."

Comme ſi la gloire des armes pouvoit conſiſter en des choſes d'auſſi peu de conſéquence, propres ſeulement à remplir des têtes étroites. *P*. 40.	As if the glory of arms could conſiſt in ſuch frivolous *emulation*, the only *furniture* of narrow minds. *P*. 36[‖].

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[*] Page 17 of this tranſlation.

[†] Page 219 of this tranſlation.

[‡] Page 18 of this tranſlation.

[§] Page 22 of this tranſlation.

[‖] Page 25 of this tranſlation.

Bridone n'eſt pas le ſeul voyageur de ſa nation qui ſe ſoit plu à mal-parler de la nôtre; et aux yeux de l'homme impartial, cet eſprit de jalouſie et d'orgueil ne paroît pas moins ridicule que les petits traits de préſomption de Madame Montagne (c'eſt le nom de l'aubergiſte). Je voulus lui demander à dîner, afin d'avoir occaſion de lui parler de Bridone, qui étoit venu à Palerme peu d'années avant nous. Elle ſavoit qu'il avoit écrit des longues plaiſanteries ſur ſon compte. *P.* 44.

Brydone is not the only traveller of his nation who has indulged himſelf in ſpeaking ſlightly of ours; and in the eyes of every impartial perſon, that ſpirit of jealouſy and pride muſt appear *not a whit* leſs ridiculous than the little traits of preſumption of *Madame* Montagne, that is the *landlord*'s name. *I ordered a dinner at his houſe*, in order to have an opportunity of talking with *him* about Brydone, who had viſited Palermo a few years before. *My hoſteſs* knew that he had publiſhed many pleaſantries, of which ſhe was *the butt*. *P.* 40 *.

It is in paſſages like this that we ſee the tranſcendent imagery of the pen of the reverend Doctor, who can, without difficulty, transform woman into man, and ſhew a verſatility of expreſſion, which a Tyro like myſelf dare not attempt to imitate.

Dans le nombre des choſes remarquables des environs de Palerme, on ne manque pas d'indiquer à la curioſité des étrangers, un couvent de capuchins. L'on montre, ſous cette maiſon, un caveau, &c. *P.* 51.

Among the remarkable objects in the vicinity of Palermo pointed out to ſtrangers, *they* fail not to *ſingularize* a convent of Capuchins. *You* are ſhewn under the *fabric* a vault, &c. *P.* 43 †.

I have, in the Preface, acknowledged my obligations to the claſſical Doctor, for putting an end to all the difficulties hitherto made by tranſlators, of rendering properly in Engliſh the French *on*. The preceding paſſage is ſelected, to give one ſpecimen of the reverend gentleman's ſuperiority in this reſpect: in almoſt the ſame ſentence he has been able to give this pronoun both in the ſecond and the third perſon. But for beauties of this kind, which occur in every page, I muſt refer the reader to the tranſlation itſelf.

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* Page 27 of this tranſlation.

† Page 31 of this tranſlation.

Des goëlands fendent l'air de leur vol rapide. *P.* 55.

The goëlands cleave the air with a rapid flight. *P.* 51[*].

This adoption, which occurs in twenty places, of *goëlands* for *gulls*, muſt be highly gratifying to ornithologiſts. I would humbly recommend to the learned divine, in his next work, to make uſe of *chat*, *chien*, *cheval*, &c. inſtead of the vulgar nomenclature of *cat*, *dog*, and *horſe*. Surely the Doctor could not ſuppreſs the word *gulls* for fear of bringing that word to the recollection of the purchaſers of his tranſlation.

Il ſeroit à déſirer que l'on y fût également à l'abri des dangers auxquels expoſent les ſacrifices à Vénus, par la foule de ſes prêtreſſes qui ſe rendent de toutes parts. Il y en a des toutes les nations ; et leur affluence, qui forme épigramme avec l'un de vœux des chevaliers, étoit ſingulièrement pernicieuſe, &c. *P.* 66.

It were to be wiſhed, that an equal ſecurity were there provided againſt the dangers incurred in offering ſacrifices to Venus, from the multitude of her prieſteſſes who flock thither from all parts. They are *the refuſe* of all nations, and their *concourſe*, which *formed an epigram with one of the vows of the knights*, was ſingularly pernicious, &c. *P.* 59[†].

Bravo, Doctor ! ! !

Ces catacombes paroiſſent avoir auſſi ſervi de retraite, dans des tems moins reculés, aux habitans de Malte, lorſque leur île étoit en proie à des guerres qui l'on ſouvent tourmentée. L'on y remarque deux anciens moulins. *P.* 72.

Theſe *catacombs* appear likewiſe to have ſerved as *a place* of retreat, in times not very remote, to the inhabitants of Malta, when their iſland became a prey to the wars which have frequently *ſcourged it*. Two *ancient* mills are alſo pointed out *to you*. P. 63[‡].

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[*] Page 34 of this tranſlation.

[†] Page 40 of this tranſlation.

[‡] Page 44 of this tranſlation.

Bridone n'eſt pas le ſeul voyageur de ſa nation qui ſe ſoit plu à mal-parler de la nôtre; et aux yeux de l'homme impartial, cet eſprit de jalouſie et d'orgueil ne paroît pas moins ridicule que les petits traits de préſomption de Madame Montagne (c'eſt le nom de l'aubergiſte). Je voulus lui demander à dîner, afin d'avoir occaſion de lui parler de Bridone, qui étoit venu à Palerme peu d'années avant nous. Elle ſavoit qu'il avoit écrit des longues plaiſanteries ſur ſon compte. *P.* 44.

Brydone is not the only traveller of his nation who has indulged himſelf in ſpeaking ſlightly of ours; and in the eyes of every impartial perſon, that ſpirit of jealouſy and pride muſt appear *not a whit* leſs ridiculous than the little traits of preſumption of *Madame* Montagne, that is the *landlord*'s name. *I ordered a dinner at his houſe*, in order to have an opportunity of talking with *him* about Brydone, who had viſited Palermo a few years before. *My hoſteſs* knew that he had publiſhed many pleaſantries, of which ſhe was *the butt*. *P.* 40 [*].

It is in paſſages like this that we ſee the tranſcendent imagery of the pen of the reverend Doctor, who can, without difficulty, transform woman into man, and ſhew a verſatility of expreſſion, which a Tyro like myſelf dare not attempt to imitate.

Dans le nombre des choſes remarquables des environs de Palerme, on ne manque pas d'indiquer à la curioſité des étrangers, un couvent de capuchins. L'on montre, ſous cette maiſon, un caveau, &c. *P.* 51.

Among the remarkable objects in the vicinity of Palermo pointed out to ſtrangers, *they* fail not to *ſingularize* a convent of Capuchins. *You* are ſhewn under the *fabric* a vault, &c. *P.* 43 [†].

I have, in the Preface, acknowledged my obligations to the claſſical Doctor, for putting an end to all the difficulties hitherto made by tranſlators, of rendering properly in Engliſh the French *on*. The preceding paſſage is ſelected, to give one ſpecimen of the reverend gentleman's ſuperiority in this reſpect: in almoſt the ſame ſentence he has been able to give this pronoun both in the ſecond and the third perſon. But for beauties of this kind, which occur in every page, I muſt refer the reader to the tranſlation itſelf.

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[*] Page 27 of this tranſlation.

[†] Page 31 of this tranſlation.

Des goëlands fendent l'air de leur vol rapide. *P.* 55.	*The goëlands* cleave the air with a rapid flight. *P.* 51 [*].

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[*] Page 34 of this tranſlation.

[†] Page 40 of this tranſlation.

[‡] Page 44 of this tranſlation.

Coup-d'œil ſur l'Ordre de Malte—Idiome de l'Iſle de Malte—Oiſeaux Navigateurs. *P.* 83, *titre de Chap. VI.*	*Glance at* the Order of Malta—*Idiom* of the Iſland of Malta—*Sailing Birds.* P. 75, *title of Chapter VI.* [*]
Les frères hoſpitaliers de Saint Jean de Jéruſalem. *P.* 85.	The *hoſpitable brotherhood* of St. John of Jeruſalem. *P.* 76 [†].

This is certainly more elegant than the *hoſpitallers*; and the name *chevaliers*, uſed by the Doctor (p. 78), is much more dignified than the vulgar one of *knights* of Malta.

L'oiſiveté et ſes cohortes corruptrices, &c. *P.* 86.	Idleneſs and *the corruptive cohorts that march in her train.* P. 77 [‡].

This is the true Engliſh idiom.

Les étincelles du courage de quelques particuliers. *P.* 86.	The *ſparks* of courage *occaſionally ſtruck* from a few individuals. *P.* 78 [§].

Striking indeed!

Des parages où le commerce a beaucoup d'activité. *P.* 89.	*Seas where commerce has much activity.* P. 80 [‖].

Here we have another example of the true Engliſh idiom.

Et lorſque l'on conſidère que la plupart de ces mêmes hommes, de retour dans leur foyers, etoient deſtinés à exercer des emplois importans. *P.* 90.	And when it is conſidered that the greateſt part of theſe *ſame* men, on returning to their *ſeveral focuſes*, were deſtined to the exerciſe of important employments. *P.* 81 [¶].

I really have not been able to diſcover the meaning of theſe *ſame focuſes* of the ſublime tranſlator. Had not the verſion iſſued from the pen of a reverend doctor of divinity, I ſhould, in conſequence of a paſſage in Triſtram Shandy, have been inclined to ſuſpect that ſomething of an indecent alluſion was meant.

[*] Page 50 of this tranſlation.

[†] Page 51 of this tranſlation.

[‡] Ibid.

[§] Page 52 of this tranſlation.

[‖] Page 53 of this tranſlation.

[¶] Page 54 of this tranſlation.

Cette iſle fait actuellement partie de la republique Françoiſe. *P.* 96.

That iſland *actually* conſtitutes a part of the French republic. *P.* 87 *.

In page 80 we alſo read of the Order of Malta's "*actual* hoſtilities." Of this tranſlation of the French *actuel* and *actuellement* (vulgo, *preſent* and *at preſent)* the Doctor has not, as in many other caſes, the merit of originality; he has been anticipated by a number of the claſſical and accurate newſpaper tranſlators.

Soit qu'ils preſſentiſſent les orages qui nous ont aſſaillis le jour ſuivant, ſoit que, ne découvrant aucune terre, ils craigniſſent de ſe haſarder en haute mer, après quelques inſtans d'un vol incertain, ils rentrèrent par la même fenêtre d'où je les avoit lâchés. Des ce moment ils ne quittèrent plus la grande chambre, et ſi effrayés de quelque bruit, ils ſortoient par une des fenêtres de la poupe, ou par un ſabord, ils y revenoient bientôt par un autre côté. Quoique d'eſpèces differentes, ils vivoient entr'eux dans la meilleure intelligence. *P.* 97.

Whether they *(ſome ſmall birds that had come on board the Atalante)* had a *preſentiment* of the tempeſt which *attacked us* the day after; whether *that, diſcovering no land,* they were afraid *to venture themſelves on a boundleſs ſea,* after a few moments of uncertain flight, they *re-entered* by the ſame window from which I had let them go. From that *moment* they quitted not the great cabin; and if terrified by any *extraordinary* noiſe, they flew out *by* one of the *poop*-windows, or *by* a port-hole, they returned preſently ſome other way. Though of different ſpecies they *lived on the beſt terms with each other.* *P.* 88 †.

Elles ſont moins baſſes et coupées par plus d'inégalités: l'on y remarque quelques traces de culture, des palmiers et des habitations. Enfin, l'on s'aſſure que l'on eſt dans la direction d'Alexandrie, à la vue de la colonne de Pompée, et auparavant à celle de deux monticules qui ſont derrière la ville actuelle, et dans l'enceinte de l'ancienne. Mais de quelque côté que l'on aborde ces côtes dangereuſes l'on ne peut trop uſer de prévoyance, parceque toutes ces reconnoiſſances ne s'apperçoivent pas de fort loin, &c. *P.* 103.

It is not ſo low, *and is* interſected by more inequalities; ſome traces of cultivation are diſcernible, ſome date-trees and *human* habitations. *In a word, it is a ſure ſign* that *you* are in the direction of Alexandria, when *you* get ſight of Pompey's pillar, and, previous to that, of two *riſing grounds,* which are behind the preſent city, and within the precincts of the old. But from whatever quarter *you* approach theſe dangerous ſhores, it is impoſſible to employ too much circumſpection, becauſe *all theſe indications* are not viſible at any great diſtance, &c. *P.* 94 ‡.

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* Page 57 of this tranſlation.

† Page 58 of this tranſlation.

‡ Page 62 of this tranſlation.

The two preceding paſſages, and a variety of others of the Hunterian tranſlation of Sonnini, have, I underſtand, been introduced into ſome of the principal academies as exerciſes for the young maſters and miſſes to turn into Engliſh.

Vers l'extrémité oriental du croiſſant formé par le port neuf, ſont deux obeliſques. *P.* 128.	Towards the eaſtern extremity of the creſcent formed by the *new bridge* are two obeliſks. *P.* 117 *.

It is *new*, indeed, to tranſlate *port*, bridge.

Le poids de la colonne eſt donc d'un million cent dix mille livres, poids de marc. *P.* 132.	The weight of the whole column, therefore, is one million one hundred and ten thouſand pounds, eight *ounces to the pound*. P. 120 †.

If it was beneath the dignity of your ſtyle, Rev. Sir, to tranſlate *poids de marc* by its uſual term, *avoirdupoids*, ſurely you might have allowed it to be ſixteen ounces to the pound! or did you mean to give the French republicans an idea that Pompey's pillar, or *column*, as you are pleaſed to term it, was only half its actual weight, the more readily to induce them to tranſport it to the *Place de la Révolution* at Paris?

Le nom de colonne de Pompée, ſous lequel elle eſt généralment connue. *P.* 135.	The name of Pompey's *column*, by which it is generally *deſigned*. P. 128 ‡.

It is not generally *deſigned* by the name of Pompey's *column*; but, until Dr. Hunter's publication, was *univerſally known* under the name of Pompey's *pillar*. Here, however, as in many other common *deſignations*, the Doctor has made great improvements: as, *mummies-well* (vulgo, *mummy-pit)*, vol. ii. p. 340; *ancient Cairo* (vulgo, *Old Cairo)*, vol. iii. p. 17; *antique Egypt* (vulgo, *ancient Egypt)*, vol. iii. p. 164; *wonders of the univerſe* (vulgo, *wonders of the world)*, vol. i. p. 99, &c.

Des arbres et des arbuſtes croiſſent le longue des eaux. De légères dérivations de l'eau portent la fécondité dans les champs, où l'on sème de l'orge et où l'on cultive differentes eſpèces de légumes, particulièrement beaucoup d'artichauts. *P.* 146.	Trees and *ſhrubbery* grow by the water's ſide. *Small ramifications of water* carry fecundity into the plains, in which *they ſow* barley, and cultivate a variety of *leguminous plants, particularly artichokes* in abundance. *P.* 138 §.

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* Page 78 of this tranſlation.

† Page 80 of this tranſlation.

‡ Page 82 of this tranſlation.

§ Page 88 of this tranſlation.

Beſides the correct and elegant diction of this paſſage, the Doctor is to be congratulated on his improvement upon botany, by having added *artichokes* to the number of *leguminous plants!*

Les catacombes ſervent ſouvent auſſi de retraite aux chackals, tres nombreux dans cette partie de l'Egypte: ils ne marchent qu'en grandes troupes, et ils rôdent autour des habitations. Leurs cris ſont inquiétants. *P.* 154.	The catacombs likewiſe frequently ſerve as a retreat for the jackals, which *ſwarm* in this part of Egypt: they always *march in numerous ſquadrons*, and roam about the habitation *of man*. Their cries *occaſion much diſturbance*. *P.* 140*.

What improvement upon the original! and what genius diſplayed in introducing, in a ſhort ſentence, at once *ſwarms* and *ſquadrons* of *jackals!* We find alſo, in page 206 of vol. i. *ſwarms of goëlands.*

C'eſt un bâtiment carré dont les côtes enferment une grande cour autour de laquelle, et ſous des arcades, ſont des magaſins. *P.* 201.	It forms a ſquare, *the ſides of which encloſe a large court*, and around it, under arcades, *a ſeries of warehouſes*. *P.* 182†.

A ſeries of warehouſes!—The whole ſeries of ſhips! (vol. i. p. 96)—*A ſeries of overwhelming ruins!* (vol. i. p. 208)—*A ſucceſſion of rubbiſh!* (vol. iii. p. 40)—*A file of camels!* (vol. ii. p. 105)—*A file of rocks!* (vol. iii. p. 298).—How much ſuperior to the language of common writers!

La grenade pend à côté du corſoſol. *P.* 232.	The pomegranate hangs down by the ſide of the *corſoſol*. *P.* 209‡.

In the original there is an error of the preſs, *corſoſol* being printed for *coroſſol*, the French of the anona or cuſtard apple. The Doctor, never at a loſs, without heſitation adds *corſoſol* to his new nomenclature.

"For he could coin or counterfeit
"New words with little or no wit;
"Words ſo debas'd and hard, no ſtône
"Was hard enough to touch them on:
"And when with haſty noiſe he ſpoke 'em,
"The ignorant for current took 'em." HUDIBRAS.

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* Page 92 of this tranſlation.

† Page 119 of this tranſlation.

‡ Page 137 of this tranſlation.

Roſſette, et non pas Roſette, ainſi qu'à preſent on l'ècrit communement. *P*. 243.

Roſſetta, and not *Roſetta*, as it is now commonly written. *P*. 219[*].

Although M. Sonnini has written a long note upon this ſubject, giving his reaſon for writing Roſſetta with a double *ſſ*, yet through the whole *ſecond volume* the accurate Doctor ſpells it Roſetta. If ſo minute a circumſtance was unworthy of the attention of the tranſlator, it might at leaſt have been attended to by the printer.

Suivant lui, cette ſort de culture eſt ſuffiſante pour engendrer les maladies dans un pays où il ne tonne jamais, ou très rarement, et où l'atmoſphère, imprégnée de ſubſtances ſalines que le feu du ciel ne conſume point, eſt fort ſujette à s'altérer; il inſinue même que c'eſt une des cauſes de la peſte, qu'il ſuppoſe mal-à-propos être une maladie endémique à l'Egypte. *P*. 255.

According to him this *ſpecies* of culture is ſufficient to generate *endemical* diſeaſes in a country where it never thunders, *at leaſt very rarely*, and where the atmoſphere, impregnated with ſaline ſubſtances, which *the fire of heaven* does not conſume, is *very much* ſubject to *corruption;* nay, he inſinuates that this is one of the cauſes of the *peſtilence*, which he erroneouſly ſuppoſes to be an *epidemical* diſeaſe in Egypt. *P*. 230[†].

Any perſon reading this paſſage, muſt ſuppoſe M. Sonnini to be mad in aſſerting that the plague, or, as it is more elegantly rendered by Dr. Hunter, *the peſtilence*, is not *epidemical* in Egypt. He could never imagine that a tranſlator ſhould render *endémique*, *epidemical*. For myſelf, I ſhould have taken this for a typographical error, and, as ſuch, paſſed it over in ſilence, had I not found the ſame thing again repeated (vol. ii. p. 16, and vol. iii. p. 107).

But this being the caſe, I can only impute it to the groſs ignorance of a man who has the preſumption to prefix his name as the tranſlator of a work of ſcience. Such a tranſlation is a diſgrace not only to the tranſlator but to the nation. Not ſatisfied with this, he has had the aſſurance to introduce in the very ſame paragraph the word *endemical*, which his author did not warrant.

L'on ne fait que peu d'élèves. *P*. 264.

But few *pupils* are reared. *P*. 238[‡].

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[*] Page 143 of this tranſlation.

[†] Page 150 of this tranſlation.

[‡] Page 155 of this tranſlation.

Gentle reader, who do you think are theſe pupils?—*Calves*, not metaphorically, but really; not ſuch as may become doctors of divinity, but young oxen.

Les gens de loi. *P.* 266.	*Doctors of the law.* P. 241[*].

I cannot ſay that there are not among the modern Egyptians *Doctors of Law*, though I have never heard of them; but I think *Doctor* Hunter beſtows his degrees rather gratuitouſly; cheaper even than degrees are purchaſed in the univerſities of his country, when with one daſh of a pen he creates all the lawyers in Egypt *Doctors of the Law*.

Le haut de la pipe eſt garni d'une eſpèce d'albatre factice et blanche comme le lait: des pierres précieuſes l'enrichiſſent. Chez les perſonnes moins opulentes, elles ſont remplacées par des fauſſes. *P.* 269.	The top of the pipe is *garniſhed* with a ſpecies of mock alabaſter, *and* white as milk: it is frequently enriched with precious ſtones. Among perſons leſs opulent *the place* is ſupplied by *faucets*. P. 243[†].

What the reverend word-maker means by *faucets* I am at a loſs to comprehend. In the ſame page he tranſlates *noix de pipes*, *nuts of pipes!* (it is certainly ſo literally,) and *or moulu*, *gold-leaf*, which is not quite ſo literal.

La plus grande quantité de ce qui s'en conſomme en Egypte, eſt apportée de Barbarie. *P.* 308.	The greateſt part of it (the hermodactylus) *conſumed* in Egypt, comes from *Arabia*. P. 278[‡].

Does the learned tranſlator mean that *Barbary* and *Arabia* are the ſame country? or does he mean to correct an error in his author? If the latter, he ought to have made it one of his *learned notes*.

Le peu que je vais ajouter eſt le fruit d'obſervations poſtérieures à celles qui ſont conſignées dans l'hiſtoire naturelle, générale et particulière. *P.* 340.	The little which I am going to add is *the fruit of poſterior obſervations to thoſe* which are already *conſigned* to *the* natural hiſtory, general and particular. *P.* 305[§].

"And teach all people to tranſlate,
"Though out of languages in which
"They underſtand no part of ſpeech." HUDIBRAS.

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[*] Page 157 of this tranſlation.

[†] Page 158 of this tranſlation.

[‡] Page 180 of this tranſlation.

[§] Page 198 of this tranſlation.

La race des tourtelleres à collier de l'Egypte, moins groſſe, et plus mignone que celle de l'Europe, paroît être la même que celle de la tourterelle du Sénégal. *P.* 346.	The race of turtle-doves *with a ring round the neck of Egypt*, *leſs fat* and *more delicate* than thoſe of Europe, appear to be the ſame with that of the *turtle-dove with a ring, of Senegal*. P. 311[*].

The amplification of terms is here particularly beautiful, and the idea of theſe doves being leſs fat and more delicate than thoſe of Europe, the Doctor muſt have ſuppoſed to be better adapted to the taſte of John Bull, than if, keeping to the ſenſe of his author, he had ſaid they were "not ſo large "and more delicately formed!"

Les Egyptiens ſont des galettes avec les grains du dourra. *P.* 354.	The Egyptians make *muffins* of the ſeed of the dourra. *P.* 318[†].

Yes, reader, *muffins!* rare Egyptian muffins!

L'on apportoit ſur les marchés de Roſſette une grande quantité de ces oiſeaux; ils s'y vendoient à très bon compte. Les Mahométans ne mangeant d'aucun animal qui n'auroit pas été ſaigné, on coupoit le col aux canards, où on les laiſſoit vivans, après leur avoir rompu les ailes que l'on lioit ſur le dos, en ſorte qu'il étoit très difficile de ſe procurer un de ces oiſeaux qui ne fût pas mutilé, ou dont le plumage ne fût pas endommagé. *P.* 355.	Great *quantities* of theſe birds were brought to the markets of Roſſetta, and were *ſold to very good account*. As the Mahometans ate no animal which had not been bled, the throats of the *wild*-ducks were cut, *in which ſtate they were left living*, *after having their wings broken*, *which* were faſtened over their back, ſo that it was very difficult to get one of theſe birds *which* was not mangled, or *whoſe* plumage had not been damaged. *P.* 318[‡].

Fie! fie! Doctor: any ſchool-boy would have told you that *vendre à bon compte* means *to ſell cheap*. The remaining part of the preceding paſſage, however, exhibits you as a moſt elegant tranſlator. In the treble repetition of the word *which*, you fully diſplay your ſublime and unfettered genius; and the idea of the wild-ducks being *left living* after their throats were cut, could proceed from your *animated* pen alone.

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[*] Page 201 of this tranſlation.
[†] Page 206 of this tranſlation.
[‡] Page 206 of this tranſlation.

Il me ſemble donc inutile d'en donner la deſcription particulière que j'en ai faite. L'on ſait, &c. *P.* 349.	It ſeems uſeleſs therefore to preſent the particular deſcription I have taken of *it.* *It* is well known, &c. *P.* 314 *.

The terminating *it* in the firſt ſentence of the above paſſage, and the incipient *it* in the ſecond, form a beautiful example of the figure called by grammarians αναδιπλωσις. The ſame figure occurs in ſeveral other parts of the Doctor's tranſlation, particularly in the following paſſages.

Quant à ce dernier uſage, je ne preſume pas que l'on ſoit tenté de l'imiter. Il n'en eſt pas moins général en Egypte. *P.* 361.	With regard to this laſt mode of uſing it, I conjecture that we ſhall not be tempted to imitate *it.* *It* is not the leſs general in Egypt. *P.* 323 †.
Elle eſt particulière aux femmes d'origine Egyptienne. Toutes les autres, quoiqu'appartenant à des peuples qui y ſont domiciliés et comme naturaliſés, en ſont exemptes. L'on n'attend pas communement l'époque de la puberté. *Vol. ii. p.* 38.	It is peculiar to women of Egyptian deſcent. All others, even thoſe that are ſettled and naturalized, as it were, in the country, are exempt from *it.* *It* is not uſual to defer this operation till the period of puberty. *Vol. ii. p.* 35 ‡.
Quand nous ſortîmes du château, nous paſſâmes devant la boutique du gouverneur, ce n'étoit plus que le barbier. *Vol. i. p.* 397.	When we left the caſtle we paſſed the ſhop of the governor, *which was no longer that of a barber.* *Vol. i. p.* 356 §.

Fielding has written a chapter in Tom Jones, to prove that an author ought to know ſomething of the ſubject on which he writes. It might be equally proper for a tranſlator to know ſomething of the language from which he tranſlates:—had this been Dr. Hunter's caſe, he would have ſaid, *which was now merely that of a barber.*

Nous vîmes ſur le rivage beaucoup de lavandières. *P.* 398.	We ſaw on the ſhore ſeveral *laundreſſes.* P. 358 ‖.

[*] Page 203 of this tranſlation.

[†] Page 210 of this tranſlation.

[‡] Page 266 of this tranſlation.

[§] Page 231 of this tranſlation.

[‖] Page 232 of this tranſlation.

Waſherwomen, the reader may ſuppoſe; but the learned divine actually means *wagtails*, at leaſt Sonnini did. This nomenclature is to be found in many places of the Doctor's ſcientific verſion. *Lavandière* certainly means a *laundreſs* as well as a *wagtail*, but the tranſlation would have been more correct, had our ornithologiſt condeſcended to uſe the provincial denomination of *diſh-waſhers*. As it is, he has certainly *got into the ſuds*. This reminds me of the gentleman, who, tranſlating the comedy of *Love's laſt Shift*, rendered the title, *La dernière Chemiſe de l'Amour*; alſo of the Pariſian phyſician, who, having read in an Engliſh medical work of the efficacy of the *Dog and Duck water*, in certain complaints, preſcribed to his patient the decoction of a dog and a duck; laſtly, of a certain *Doctor of Divinity*, who, being employed to tranſlate De Rulhière's *Hiſtoire de la Révolution de Ruſſie*, rendered thus the following paſſage:

" Sous le règne préſent, un jeune fa- " vori gouvernait l'empire, tandis qu'on " ſimple Coſaque, dont la première for- " tune avait été de *jouer du ſerpent* dans la " chapelle du palais, était parvenu juſqu'à " épouſer ſecrètement l'Imperatrice."	" Under the preſent reign, a young " favourite governed the empire, while a " mere Coſſack, whoſe firſt fortune had " been to *play with a ſnake* in the palace " chapel, had attained *to* the honour of " ſecretly marrying the Empreſs."

And Nathan ſaid unto David, Thou art the man *.

L'eau douce et tranquille d'une fleuve. *Vol. ii. p.* 55.	The *ſweet* and tranquil water of a river. *Vol. ii. p.* 49 †.

Sweetneſs is rather a new quality which the Doctor has diſcovered in river water. He introduces his reader in another place (vol. i. p. 45) to " *living* and limpid waters!" and in a third (vol. ii. p. 10) to the " *new* " *water* of the Nile."

On l'a auſſi appelée chèvre Mambrine, de Mambré, ou de Mamré, parcequ'elle eſt commune ſur le montagne de ce nom. *P.* 77.	It has likewiſe been called the *Mambrine* goat, or goat of *Mambre* or *Mamre*, becauſe it is common on the mountain of *this* name. *P.* 68 ‡.

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* It may be proper to mention, that the above paſſage does not appear in this manner in Dr. Hunter's tranſlation of the above work as publiſhed, a gentleman who is *a little better* acquainted with the French language than that reverend gentleman, having corrected this trifling error before it was printed.

† Page 276 of this tranſlation. ‡ Page 288 of this tranſlation.

What name, Doctor ? I have never, in the courſe of my Engliſh reading, found a mountain called either *Mambrine*, *Mambre*, or *Mamre*.

Mahomet, Arab lui-même, avoit prévu le cas aſſez fréquent où ſes ſectateurs ſe trouveroient dans le déſert. *P.* 176.	Mahomet, an Arab himſelf, was aware of the circumſtances in which his followers would frequently *find themſelves* in the deſert. *P.* 150 *.

This is one of the hundreds of paſſages in which the learned tranſlator has happily introduced the reflective verb of the French ; and an authority ſo tranſcendent will no doubt ſecure its naturalization in our language. I do not, however, feel myſelf of ſufficient conſequence in the republic of letters to venture yet to adopt this idiom.

A chaque encenſement particulier il baiſe ſa main gauche. Après avoir beaucoup encenſé, il vient, et toujours en courant, appliquer ſa main ſur le front des aſſiſtans, et vîte il reprend l'encenſoir. *P.* 192.	After each particular act of *incenſing*, he kiſſes his left hand, and when he *has been exerciſing* his *cenſor* ſome time, he comes always running, and applies his hand on the face of every one preſent ; which done he inſtantly reſumes his *cenſor*. P. 166 †.

The Doctor, if not a man of letters, ought, as a theologian, to have been able to ſpell the word *cenſer*.

L'on voit dans ſes environs beaucoup de ruines, que les Coptes montrent comme celles de l'ancien monaſtère de Saint Macaire même. Les Arabes donnent à ces ruines un nom qui ſignifie *Château des Femmes* ; denomination étrange, pour déſigner des réduits pratiqués en haine des femmes, et peuplés par des hideux anachorètes. *P.* 215.	In the environs are ſeveral ruins, which the Copts ſhew as thoſe of the ancient monaſtery of St. Macarius *himſelf*. To theſe ruins the Arabs give a name which ſignifies *Women's Caſtle* ; a ſtrange denomination for a retreat erected out of antipathy to womankind, and inhabited by hideous anchorites. *P.* 187 ‡.

Sonnini meant to ſay, the ancient monaſtery of St. Macarius *itſelf*.

To this paſſage the reverend tranſlator has added a note, ſignifying, that probably theſe are the ruins of a monaſtery which would make the

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* Page 315 of this tranſlation.

† Page 355 of this tranſlation.

‡ Page 369 of this tranſlation.

Arabic name ſufficiently appropriate. Upon what this learned conjecture is founded, I am at a loſs to diſcover; but I preſume that it was in order to give weight to his hypotheſis, that the annotator in another place (vol. iii. p. 183) introduces St. *Macaria* inſtead of *Macarius*.

Au moment où nos poſſeſſions des Indes Occidentales étoient en proie aux agitations, &c.; au momént où l'agriculture abandonnée n'y donnoit, au lieu de produits, que des inquiétudes à la métropole; c'étoit une belle et vaſte conception que de les rapprocher, pour ainſi dire, de tranſporter près de nous toutes leurs richeſſes. *P.* 265.	At the moment when our poſſeſſions in the Weſt Indies were a prey to diſcord, &c.; at the moment when neglected agriculture afforded nothing but uneaſineſs, inſtead of produce, to the *metropolis*; it was a beautiful and vaſt conception to bring them near to us; if I may be allowed the expreſſion, to convey their wealth into our neighbourhood. *P.* 230 *.

That the Doctor would find in his dictionary *métropole* rendered only *metropolis,* I have no doubt; but a tranſlator muſt not be a mere ſlave to a dictionary. Every perſon verſed in the French language knows, that this word has other more extenſive ſignifications. In the preſent inſtance it means *the mother-country*—any other tranſlation is abſolute nonſenſe.

Le jour même de mon départ pour le Caire, je tuai ſur le Nil, près de Roſſette, un oiſeau qui a beaucoup de rapport avec le grèbe de rivière ou caſtagneux. *P.* 272.	The very day of my departure for Cairo, I ſhot on the *hill* near Roſſetta a bird having much affinity to the little grebe, or didapper. *P.* 237 †.

Hence it appears, that the Doctor conſiders the *Nile* to be a hill, not a river, as is vulgarly believed; and he is careful that the reader ſhall not ſuppoſe this a typographical error, for he repeats the ſame tranſlation two pages farther on: “ En remontant le Nil”—“ *As I was aſcending the* “ *hill.*”

La première nageoire dorſale avoit dix neuf lignes de *large* à ſa baſe. *P.* 281.	The firſt dorſal fin was nineteen lines *long* at the baſe. *P.* 244 ‡.

This correction of Sonnini, who, I preſume, muſt have been in an error, the in ſtating the fiſh's fin to be nineteen lines *broad* at the baſe, ought to have made one of the valuable notes to the Doctor's verſion.

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* Page 398 of this tranſlation.

† Page 493 of this tranſlation.

‡ Page 408 of this tranſlation.

Il avoit déclaré une guerre d'extermination aux brigands de toute eſpèce. *P.* 321.	He had declared *war to the death* againſt robbers of every kind. *P.* 279 [*].

In the courſe of the preſent conteſt, Dr. H. muſt have frequently heard of a *war of extermination*; but a *war to the death* probably appeared to him more elegant, as having more of a ſcripture ſound; and here, as in other expreſſions in his ſeraphic tranſlation; ſuch as, *of a truth* [†]—the *accurſed* kanga [‡]—we *journeyed* from Mellavoui to Manſelout, where I intended to *ſojourn* [§]—*furthermore*, this *ſame* man was *threeſcore years old* [||]—*a wounded ſpirit* [¶], &c. we ſee the theologian; or, to adopt the reverend tranſlator's own expreſſion in vol. i. page 129, "the cloven foot is completely uncovered."

Les ſelles ont la même forme que celles de Turquie, les arçons ſont encore plus élevés. *P.* 334.	The ſaddles *have* the ſame ſhape as thoſe of Turkey; but the *bows* are ſtill more elevated. *P.* 290 [**].

There is no ſcience, art, or trade, on which the Doctor has not made improvements. Saddlers of England! remember that what you have heretofore called the *head of the ſaddle* is in future to be denominated *the bows*.

Je paſſois *une partie de mes journées* aux croiſées de la maiſon conſulaire. *P.* 372.	I ſpent *one day* at the window of the conſul's houſe. *P.* 322 [††].
Quelque *jours* apres les bains. *P.* 377.	A few *hours* after bathing. *P.* 326 [‡‡].

Theſe are ſpecimens of the Doctor's "faithful tranſcript of the original."

Je priai un négociant François de me conduire chez des Coptes. *Vol. iii. p.* 6.	I requeſted a French merchant to conduct me *into the territories of the Copts.* Vol. iii. p. 5 [§§].

By the *territories* of the Copts is meant nothing more than their houſes in Cairo; but the Doctor conſtantly riſes above his original—thus alſo:

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[*] Page 432 of this tranſlation.

[†] Vol. i. p. 68.

[‡] Ib. p. 217.

[§] Vol. iii. p. 46 and 51.

[||] Ib. p. 106.

[¶] Ib. p. 310.

[**] Page 439 of this tranſlation.

[††] Page 461 of this tranſlation.

[‡‡] Page 463 of this tranſlation.

[§§] Page 494 of this tranſlation.

Ce François me céda le Syrien. *P*. 8.	This Frenchman *ceded* the Syrian (his interpreter) to me. *P*. 8[*].
Je reſtai la journée entiere à me promener le long du rivage du Nil. Un grand mouvement s'y faiſoit remarquer — Des bateaux en nombre, rangés à la file, s'enfonçoient par degré dans l'eau—Malgré le bruit qui régnoit ſur ces bords du fleuve un vol de canards ſauvages, et qui néanmoins ne l'etoient guère, nageoient tranquillement ſur une partie de la ſurface de l'eau. *P*. 11.	I remained the whole day walking along the banks of the Nile. *A great ſtirring* there attracted attention—*A great number of boats arranged in rows* ſunk by degrees in the water—Notwithſtanding the *tumult* which reigned upon the banks of the river, a *flight* of wild ducks, *and which were, however, not entirely of that deſcription*, *ſwum* peaceably on a part of the ſurface of the water, &c. *P*. 10[†].
Les femmes ont des jours et des heures marqués pour prendre les bains—Pour nettoyer les cheveux, elles emploient une eſpèce d'argile que l'on apporte exprès de Turquie, et elles les arroſent avec des eaux odoriferantes. Mais ce n'eſt pas ſeulement un motif de ſanté ou le déſir de la propreté qui les engagent à ſe rendre aux bains: elles y trouvent encore des parties de plaiſir. Le calme ſilencieux ceſſe d'y régner: des jeunes et belles captives s'y livrent à la joie, à des aimables folies qui, *ſi faut en croire la critique*, ne ſont pas toujours innocentes. *P*. 16.	The women have their appointed days and hours for viſiting the baths—To *cleanſe* their hair, they make uſe of a kind of clay, which is brought *expreſs* from Turkey, and which they *bedew* with ſweet-ſcented waters. But it is not ſolely a motive of health, or the deſire of cleanlineſs, which tempts them to viſit the baths: they form there parties of pleaſure. Peaceful calm ceaſes to reign among them; young and beautiful captives there abandon themſelves to mirth, and to thoſe amiable follies which, *if we muſt believe a certain critic*, are not always perfectly innocent. *P*. 14[‡].

It would have been highly gratifying, if the reverend improver of Sonnini had given his readers a hint who the *certain critic* is to whom he here alludes.

Tourbillons et trombes. *P*. 22.	Whirlwinds and water-*ſpouts*. P. 20[§].

Here the Doctor certainly *ſticks cloſe to his text*; but we find afterwards (page 24) that theſe *water-ſpouts* are—*columns of ſand*.

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[*] Page 496 of this tranſlation.

[†] Pages 497 and 498 of this tranſlation.

[‡] Page 500 of this tranſlation.

[§] Page 504 of this tranſlation.

De chaque côté, et de diſtance en diſtance, l'on voit de ces bâtimens inutiles, qui ſous le nomme de monaſtères renferment des réunions d'hommes plus inutiles encore. Ils etoient peuplés de moines Coptes. *P.* 24.	On each ſide, and *from diſtance to diſtance, you ſee* thoſe uſeleſs buildings which, under the name of monaſteries, *encloſe* ſocieties of men more uſeleſs *ſtill.* They were *peopled* by Coptiſh monks. *P.* 22 *.

The preceding paſſage is truly elegant.

Je vis une pyramide très conſidérable dans les terres. *P.* 30.	I ſaw a *very remarkable* pyramid inland. *P.* 27 †.

This is rather a deviation from the original. Sonnini contents himſelf with ſaying that he ſaw a *very conſiderable pyramid*; but as the Doctor, from his ſuperior knowledge of Egypt, has been enabled to inform us, that it was a *very remarkable pyramid*, he ought in juſtice to have given ſome deſcription of this monument of antiquity. In the following paſſage the learned divine has corrected a geographical error in Sonnini.

Nous arrêtâmes à Zoule, village aſſez grand ſur le bord *oriental*. P. 31.	We ſtopped at *Zoule*, a conſiderable village on the *weſtern* ſhore. *P.* 28 ‡.
Un multitude d'oiſeaux ſe repandent le long des eaux et dans les campagnes, pour y chercher leur proie et leur pâture. *P.* 39.	A multitude of birds *ſpread themſelves* over the waters, and through the country, to ſearch for prey and *paſture*. P. 35 §.

This is a ſatisfactory anſwer to the queſtion of the poet:

"When did the owl, deſcending from her bow'r,
"Crop 'midſt the fleecy flocks the tender flow'r?"

La rive qui couvroient les ruines d'Antinöe. *P.* 47.	The ſhore, which *covers* the ruins of *Antinöe*. P. 42 ‖.

This is a conſiderable improvement on Sonnini. The traveller, deſcribing what he ſaw, talks of the ſhore which *is covered* by the ruins of *Antinoopolis*; but his tranſlator, ſhrewdly imagining that the greater part of theſe ruins muſt be now buried under ground, has, with great propriety, made this alteration in the paſſage.

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* Page 505 of this tranſlation.

† Page 509 of this tranſlation.

‡ Page 514 of this tranſlation.

§ Page 518 of this tranſlation.

‖ Page 518 of this tranſlation.

Sur le revers de la montagne qui termine, vers *l'orient*, l'ancienne enceinte d'Antinoë l'on diſtingue une grande quantité d'ouvertures. *P.* 50.

On the oppoſite ſide of the mountain, which terminates towards the *weſt*, the ancient *encloſure* of *Antinöe*, *you diſtinguiſh* a conſiderable number of openings. *P.* 44[*].

Here the learned geographer has again corrected a blunder in his author. In the next paſſage he diſplays his knowledge as a ſeaman.

Des ſculptures ornoient ſa poupe. Sans ſa mâture la même que celle des autres bâtimens du Nil, c'eſt-à-dire à voiles latines, on l'auroit pris pour une corvette. *P.* 55.

Its *poop* was ornamented with ſculpture. But for its *maſt*, like the other veſſels of the Nile, that is to ſay, with its ſails *in the form of hairs' ears*, it might have been taken for a corvette. *P.* 49[†].

Percnoptères. *P.* 61.

Percnoptères. P. 55[‡].

For this new name of the aquiline vulture, Engliſh ornithologiſts are indebted to HENRY HUNTER, D.D.

Je venois d'avoir une preuve évidente. *P.* 83.

I *was going to have* an evident proof. *P.* 74[§].

La paſtèque ou melon d'eau. *P.* 101.

The *paſteca*, or water-melon. *P.* 90[||].

The Engliſh botaniſt is obliged to the learned divine for this new denomination of the water-melon.

L'on y trouvoit de petits abricots. On les fait ſécher, enſuite cuire avec des viandes. Ce mets, qui garnit ordinairement la table des riches, eſt un des meilleurs qui ſortent des cuiſines égyptiennes. *P.* 101.

You find there ſmall apricots. *They* are called miſchmiſch. *They dry them*, and afterwards dreſs *them* as *ſauce* to meats. *Theſe diſhes*, which uſually *garniſh* the tables of the rich, are of the beſt ſort *which come from Egyptian kitchens*. P. 90[¶].

In the preceding paſſage the Doctor has diſplayed at once his purity of ſtyle, and his ſkill in the *culinary art*.

Le lépreux de Tahta étoit un propriétaire dans l'aiſance. *P.* 118.

The leper at Tahta was *a gentleman quite at his eaſe*. P. 105[**].

Probably a relation of the *Tripoline gentleman* that killed Buonaparte.

[*] Page 520 of this tranſlation.

[†] Page 523 of this tranſlation.

[‡] Page 527 of this tranſlation.

[§] Page 539 of this tranſlation.

[||] Page 550 of this tranſlation.

[¶] Page 549 of this tranſlation.

[**] Page 559 of this tranſlation.

Le curé des Coptes Catholiques avoit la complaiſance de m'indiquer les choſes curieuſes d'Echmimm et de ſes environs. Ce *bon-homme* me conduiſit chez lui—ce *brave Copte*. P. 142, 143.	The curé of the Catholic Copts had the complaiſance to point out to me the curioſities of Echmimm and its environs. This *good man* conducted me to his habitation—this *valiant Copht*. P. 126[*].

Sonnini does not deſcribe the Coptic prieſts as men of valour; but Dr. Hunter, probably for the honour of the cloth, has added courage to the virtues of this Coptic *curé*. For myſelf, being merely a tranſlator of Sonnini, I have rendered *ce bon homme—this inoffenſive man*; and *ce brave Copte—this worthy Copt*.

Les milans ſe tiennent en troupes ſur le bord de l'eau pour attendre le poiſſon au paſſage. *P.* 166.	The kites *form themſelves into companies* on the banks of the river, waiting for the *fiſhes of paſſage*. P. 147[†].

It were to be wiſhed, that the learned ichthyologiſt had informed his readers which are the *fiſhes of paſſage* that viſit the Nile.

La *difformité* de toutes ſes parties. *P.* 185.	The *deformity* of its parts. *P.* 164[‡].

The following paſſage diſplays at once correctneſs and elegance unexampled.

Je fus long-temps avant de pouvoir en obtenir des renſeignemens. Ils s'occupoient à faire taire, à coups de poings les matelots. Enfin une décharge de fuſils nous débarraſſa bientôt d'une viſite trop importune. *P.* 191.	It was a long time before I was able to *ſettle the counterſigns*. They *employed themſelves in ſtopping the mouths of the ſailors with fiſty-cuffs*. At laſt, a *diſcharge of muſketry* very ſoon freed us from a viſit too *impertinent*. P. 169[§].
S'agiſſoit-il de ſaigner? C'etoit bien autre cérémonie. *P.* 234.	Was it expedient to let blood? *Oh!* this was altogether another ceremony. *P.* 206[‖].

The introduction of the Iriſh εκφωνησις *Oh!* adds inexpreſſible force and beauty to this paſſage.

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[*] Page 572 of this tranſlation.

[†] Page 586 of this tranſlation.

[‡] Page 597 of this tranſlation.

[§] Page 600 of this tranſlation.

[‖] Page 625 of this tranſlation.

L'huile du ſéſame. Elle ne paſſera jamais chez les Européens que pour propre à brûler et à faire des fritures—la manipulation des huiles. *P.* 256.	The oil of *ſeſame*. Europeans will never conſider it for any other uſe than *to employ* in the *lamp and the frying-pan*—the *manipulation* of oils. *P.* 225 *.
Mallum Poctor vint me féliciter de ce que j'avois eu le *bon eſprit* de renoncer au voyage—il fut venu me faire la même confidence ſur ſon compte, dans la vue d'obtenir quelque nouveau préſent. *P.* 284.	Mallum Poctor called to congratulate me on my *good fortune*, in having given up the journey—he would have told the *ſelf-ſame* ſtory of the other, with a view to *extract* ſome freſh preſent *out of me*. P. 248 †.
Je trouvai quelques charanſons de dix lignes *de tour*. P. 319.	I diſcovered ſome weevils about ten lines *in length*. P. 280 ‡.

This, I have no doubt, is a very juſt correction of Sonnini in entomology.

Un bâtiment du nombre de ceux deſtinés à la caravane. *P.* 368.	A veſſel of the number of thoſe *appropriated to ſupply caravans*. P. 323 §.

Thus, from the title-page to the very laſt paragraph of the work, does the Doctor continue his *improvements*. Theſe Levant coaſting veſſels, which are called *caravans*, he, no doubt very properly, ſuppoſes to be ſolely *appropriated to ſupply caravans*.

I now bid the learned Doctor adieu, hoping that I may ſoon have an opportunity of again admiring his unrivalled excellence. I flatter myſelf that he will one day favour the world with an improved *Encyclopædia*, or, at leaſt, a new *Syſtema Naturæ*. He, indeed, may boaſt of his well-earned laurels; but for my part, I muſt not forget the paſſage in ſcripture which he ſo pertinently quotes ‖: "LET NOT HIM WHO PUTTETH ON HIS HARNESS "BOAST AS HE THAT TAKETH IT OFF."

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* Page 638 of this tranſlation.

† Page 656 of this tranſlation.

‡ Page 677 of this tranſlation.

§ Page 706 of this tranſlation.

‖ Vol. i. p. 83.

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ERRATA.

Page 31, line 3, *for* Valguaraera, *read*, Valguarnera.
36, — 1, *for* and perceived in the water large turtle, which the ſeamen of the Mediterranean call monks; *read*, and we perceived a large turtle, and ſeveral of thoſe fiſhes which the ſeamen of the Mediterranean call monks.
49, — 6, *for* datoli, *read*, datyls.
16, *for* fiſh, *read*, fiſhes.
83, — 8, *for* Antinoe, *read*, Antinoopolis.
101, — 11, *for* bats, *read*, rats.
104, — 1, *for* inches, *read*, lines.
193, note, *for* Dr. Shaw's Voyage, vol. ii. *read*, Shaw's Travels, p. 427.
197, line 5, *for* ſchiſm, *read* ſchiſmè.
198, — 1, *dele* The.
206, — 23, *for* throats, *read*, necks.
241, — 14, *for* ſtriated, *read*, perfoliate.
320, — 11, *for* Plate IX. *read*, Plate XI.
379, — 23, *for* are, *read*, is.
381, — 2, *for* Tavoued el Bahari, *read*, Zavoued el Bahari.
596, — 14, *for* Plate XXVI. *read*, Plate XXIV.
672, — 13, *for* Kénné, *read*, Kéné.
681, — 10, *for* than the one, *read*, than that of the one.
717, — 13, *for* côtes, *read*, côtés.

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